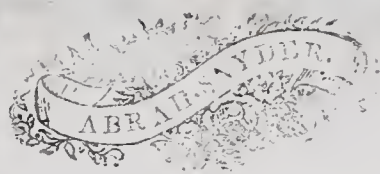


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THE
CHURCH ADVOCATE:

A FAMILY PAPER,

DEVOTED TO THE DIFFUSION OF BIBLE TRUTH, RELIGIOUS NEWS & GENERAL INTELLIGENCE.

EDITED BY JOHN WINEBRENNER, V. D. M.

"Earnestly contend for the Faith which was once delivered to the Saints."

VOLUME TWELVE.

HARRISBURG, PENN.

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INDEX-TO VOLUME TWELVE.

A	Page	Burning of water, -	166	Emotion and faith, -	15	Important invention, -	93
Annual Meeting, -	1	Burning of four steamboats, -	174	Evangelical alliance, -	17	Independent mails, -	93
American Evangelical Alliance, -	1	C		Elder Miller's reply to Elder Thomas, -	19	Increase of Boston, -	119
Acknowledgments, -	2, 9, 17, 73	Church Elders, -	1	Exegetical essay, -	28	Immigration to Iowa, -	127
Another call for Volunteers, -	5	Church Advocate, -	2	Elder Thomas' reply to Elder Miller, -	31	Impropriety of benevolent societies, -	139
Army Appointments, -	5	Constitution of Prussia, -	5	Extraordinary emigration to Oregon, -	45	Important slave case, -	143
Asiatic Cholera, -	13	Christian liberality, -	6	Emancipation, -	46	Inauguration, -	145
Anastatic Printing, -	17	Children's plays, -	6	Evil of levity, -	53	Indian fanaticism, -	151
American Tract Society, -	18	Capture of Tuspan, -	10	Examination of the potatoes, -	54	Infallible cure for the toothache, -	151
American Sunday School Union, -	18	Contributors, -	10	Early rising, -	54	Importance of a definite purpose, -	167
American Home Missionary Society, -	18	Constitution of the Missionary Society } at Elizabethtown, -	13	Election, -	65, 66, 69, 93	I will give nothing, -	175
American Bible Society, -	18, 19	Christian union, -	14	Epidemic at New Orleans, -	69	Iron and Coal Convention, -	178
American Temperance Union, -	18	Captured cannon, -	14	Entire consecration to God, -	71	J	
American Seamen's Friend Society, -	18	Curse upon not doing, -	15	Erie canal, -	73	Jefferson's opinion of war, -	23
Act punishing disturbers of meetings, -	25	Church in Pittsburg, -	18	Extract from the Election Law, -	86	Judiciary of New York, -	38
A New Denomination, -	25	China, -	22	Expense of religious papers, -	95	Judicial oaths, -	121
American Education Society, -	26	Chinese proverbs, -	23	Eldership, -	81, 89, 97, 98	Journal corrected, -	137
Amer. and For. anti-Slavery Society, -	26	Colored Orphan Asylum, -	26	Eldership Journals, -	106, 116, 118, 141	Jews in Rome, -	142
Amer. Moral Reform Society, -	26	Church of God, -	37, 150	Eldership Agents, -	105	Justification and Sanctification, -	159
A call on the Board of Missions, -	29	Certain cure for the white swelling, -	47	European penny postage, -	119	Jewish Congress, -	166
American papers in Mexico, -	30	Cure for the scrofula, -	47	Emancipation move, -	125	J. H. Hurley's reply to A. Holms, -	186
A Faithful Ministry, -	31	Commencement at Dickinson College, -	50	Ending time, -	134	Journals, (see Eldership.)	
A chapter on mistakes, -	31	Chicago Convention, -	50	Eclipses in 1848, -	146	K	
Apoplexy, -	31	Chinese preachers of the Gospel, -	54	Extent of Puseyism, -	149	Kind words, -	30, 127, 151
Asthma, -	31	Call for the Bible in Italy, -	54	Education, -	150	Kissing the Pope's toe, -	159
Advice to brothers Miller and Thomas, -	33	Cumberland Presbyterians, -	45	English Language, -	151	L	
A few questions, -	37	Church destroyed by lightning, -	58	Emigration to America, -	158	Law of Newspapers, -	2
A Perry county Grog-shop, -	43	Catholic missions, -	62	Emigrants from Holland, -	158	Lumber and River Trade, -	2
Another improvement, -	46	Churches in Cincinnati, -	62	Ether in lock jaw, -	159	Licensing Question, -	10, 22
Anonymous munificence, -	46	Capture of Mexico, -	65	Executive nominations, -	170	London Public Meeting, -	14
Advice to ourselves, -	52	Correspondence, No. 1, 2, 3, 4, 65, 91, 100, 130	130	Education of children, -	183	Laws of Giving, -	15
An undeniable fact, -	53	Church of God at Mount Joy, -	67	Early frugality, -	183	Law to prevent Gambling, -	41
A plaudit, -	60	Cotton factories at the South, -	70	Ecclesiastical Reformer, -	185	Lightning and the Telegraph, -	46
A religious dream, -	61	Cure for the toothache, -	71, 150	F		Longevity, -	46
A quiet woman, -	63	Carlisle riot case, -	74	Fast day in England, -	13	Lamentable Accident, -	50
An important and candid admission, -	63	Cleaning wheat for seed, -	79	Fearful epidemic, -	30	Letheon in the Army, -	54
A proposition, -	65	Congregationalism, -	82	Fruits of religious reading, -	39	London Peace Society, -	57
A receipt, -	71	Cure for dysentery, -	95	Family religion, -	39	Law against teaching Slaves to read, -	62
Appalling shipwreck, -	78	Cost of intemperance, -	95	Fourth of July, -	42	Land Sales, -	70
Attendance at a Greek baptism, -	79	Conversion of a child, -	96	Few things I dislike to see, -	95	Literary Notices, -	89
Answers to questions on Church Elders, -	82	Change of Printers, -	97	Famines in France—Fast, -	103	License Law, -	105, 175
Another college, -	86	Change of Postmasters, -	105	From England, -	111, 138	Long Suffering, -	111
A happy death, -	92	Capitol of Iowa, -	105	Financial co-operation, -	122	Legislature, -	130, 138
Associate Reformed Church, -	93, 102	Cholera, -	5, 111, 133, 158	Female duties, -	143	Lewistown Bank, -	133
Another telegraph line, -	94	Can we do something, -	119	Folly of profane swearing, -	143	Liberality in supporting Missionaries, -	149
Another relief subscription, -	98	Congress, -	121, 126	Foreign news, -	149	Law and Order Society, -	149
A bereaved widow, -	102	Comfort of animals, -	127	Funds wanted by the board of missions, -	154	Look out for the Comet, -	159
A beautiful thought, -	103	Cement, -	127	Father Mathew, -	158	Leap Year, -	167
A few thoughts, by D. A. L. L., -	116	Central railroad, -	133, 183	Free banking law, -	162	Longevity of Ministers, -	167
Another agent in the field, -	120	Covetous Christian, -	134	France more righteous than America, -	185	Legal Forms, -	169</

INDEX TO VOLUME TWELVE.

Letter from elder J. Flake, - - - 60, 92	Our trip to Philadelphia, - - - 65	There's Joy in Heaven, - - - 135	Sketch of a sermon, - - - 130
Do. elder John Hickernell, - - - 60	Our opinion on Church Elders, - - - 66	Carrier's Address, - - - 135	Silas Wright, - - - 135
Do. elder Josiah H. Hurley, 67, 131, 2	Obedient God, - - - 94	On Solitude, - - - 135	Substitute for ether, - - - 149
148, 158, 164, 165	Ohio election, - - - 97	The Young Convert's Hymn, - - - 143	Secession from the Church of Rome, - - - 150
Do. brother John Stump, - - - 69	One way to do good, - - - 131	Resurrection Hymn, - - - 143	Statistics of Martyrdom, - - - 150
Do. brother Daniel Long, - - - 68, 141	Our paper, - - - 137	The Christian Family, - - - 151	States of Germany, - - - 150
Do. brother George K. Bratton, - - - 69	Opening of Girard College, - - - 138	Light is Beaming, - - - 159	Suspension of General Scott, - - - 158
Do. brother Geo. Barkstesser, - - - 68	Officers of the Senate, - - - 145	Noon Day, - - - 159	State Temperance Convention, - - - 161
Do. brother Wm. Miller, - - - 69	Our next volume, - - - 185	Sonnet to the Clergy, - - - 159	Sabbath Convention, - - - 162
Do. brother A. H. Kaufman, - - - 77	Oregon railroad, - - - 188	The Shadow of a Cloud, - - - 167	Sons of Temperance, - - - 171
Do. brother Samuel Pasig, - - - 77		Deal Gently, - - - 176	Standing Committee, - - - 173
Do. elder John Strayer, 85, 148, 172		Traveller's Melody, - - - 181	Schuylkill Navigation, - - - 171
Do. elder "X," - - - 92		Going to Christ, - - - 188	Statistics of Lowell, - - - 182
Do. sister J. Bigham, - - - 92			Sunday travelling, - - - 182
Do. brother D. M. Martin, - - - 93			Sandwich Islands, - - - 182
Do. brother J. Zimmerman, - - - 101			Suffrage of Free Blacks, - - - 187
Do. brother Henry Sherich, - - - 125			
Do. elder D. Wertz, 125, 119, 157, 186			
Do. elder Henry Burke, - - - 125			
Do. elder J. Hantleigh, - - - 125			
Do. elder John Martin, - - - 132			
Do. elder Jacob Mygrants, - - - 132			
Do. brother Henry Shuler, - - - 132			
Do. brother David Benedict, - - - 146			
Do. brother John Suler, - - - 149			
Do. brother N. Wykert, - - - 157			
Do. brother David Baker, - - - 157			
Do. brother Wm. Stubbs, - - - 164			
Do. elder J. J. Miller, - - - 165, 173			
Do. William Hutton, - - - 172			
Do. elder A. B. Slyter, - - - 172			
Do. elder J. Glenn, - - - 173			
Do. elder Wm. Hinny, - - - 173			
Do. elder E. Logue, - - - 180			
Do. elder Daniel Williams, - - - 180			
Do. elder T. H. Desbiri, - - - 181			
Do. elder William Wagner, - - - 187			
Do. sister Sarah Grove, - - - 187			
Mexico, - - - 5, 69, 90, 133, 138			
Mahometan parable, - - - 6			
Marriage notices, - - - 7, 15, 24, 32, 40, 47, 55,			
72, 80, 88, 96, 120, 136, 144			
Meaning of the word Reason, - - - 10			
My lot in 1847, J. F. - - - 11			
Moths, - - - 15			
Munificent donation, - - - 38, 87			
Minesota, - - - 45			
Marriage ceremony, - - - 63			
Medical department of Penn. College, - - - 70			
Missionary resolution, - - - 73			
Manufacture of barrels at Oswego, - - - 86			
Mr. Stuyvesant's will, - - - 86			
Multiplying Bibles, - - - 86			
Monday preaching, - - - 90			
Methodist missions, - - - 93			
Maryland election, - - - 94			
Mormons, - - - 102, 181			
Monthly pay to the U. S. Army officers, - - - 103			
Ministry of Paul, - - - 122			
Moral principle, - - - 123			
More of the ill-fated Phoenix, - - - 133			
Mackerel fisheries, - - - 133			
Missionary pledge, - - - 138			
Murder of Rev. Mr. Lowrie, - - - 142			
Meetings &c., of the Standing Committee, - - - 146			
Mints of Mexico, - - - 158			
Muhlenberg College, - - - 174			
Movement in Germany, - - - 187			
New subscribers, - - - 9			
National Medical Convention, - - - 22			
Necessity of Regeneration, - - - 23			
New use of Ether, - - - 45			
New York canal tolls, - - - 46			
New covering for roofs, - - - 47			
Notice of a grove meeting, - - - 59			
Newspaper fault finders, - - - 69			
New York State Temperance Convention, - - - 94			
New theory of adventism, - - - 106			
New route to the Pacific, - - - 126			
New Year, - - - 129			
New proposition, - - - 153			
New subscribers wanted, - - - 169			
Narrative of the 18th chapter of Genesis, - - - 175			
Notice to our Patrons and Agents, - - - 173			
New York school fund, - - - 187			
Our Twelfth Volume, - - - 1			
Obituary, 7, 24, 40, 55, 64, 72, 80, 88, 96, 104,			
112, 120, 136, 144, 151, 168, 175, 183			
Our back numbers, - - - 10			
Our humble sphere, - - - 23			
Omission, - - - 41			
Our opinion on temperance, - - - 41			
Our sermon at Mechanicsburg, - - - 42			
Our terms, - - - 43, 162, 185			
Our agents, - - - 49, 185			
Our delinquents, - - - 49, 57, 185			
Our trip to Philadelphia, - - - 65			
Our opinion on Church Elders, - - - 66			
Obedient God, - - - 94			
Ohio election, - - - 97			
One way to do good, - - - 131			
Our paper, - - - 137			
Opening of Girard College, - - - 138			
Officers of the Senate, - - - 145			
Our next volume, - - - 185			
Oregon railroad, - - - 188			
OBITUARY.			
Obituary of Margaret Bricker, - - - 4			
Do. E. Beelman, - - - 61			
Do. Simon Ross, - - - 62			
Do. Sarah M. Lingle, - - - 90			
Do. Barbara Ann Shelly, - - - 111			
Do. Aaron Wise, - - - 121			
Do. John C. Booth, - - - 122			
Do. Agnes McCann, - - - 172			
Do. Fanny Baker, - - - 179			
Do. M. A. Geiger, - - - 179			
Do. Mary M. Strawbridge, - - - 187			
Do. Thomas Evans, - - - 187			
P			
Post Office address, - - - 1, 9, 86			
Please not to stop your papers, - - - 9			
Please pay your postage, - - - 17			
Pride, - - - 23			
Peter and his two friends, - - - 29			
Prospects of the Farmer, - - - 38			
Patience, - - - 39			
Pious physician, - - - 39			
Prevent horses being teased by flies, - - - 47			
Prayer for Habakkuk, - - - 46			
Prevention better than cure, - - - 47			
Pennsylvania finances, - - - 50			
Pennsylvania Hall, - - - 54			
Pittsburg, - - - 54			
Prospects in Texas, - - - 62			
Probable discovery of the History of a			
former race, - - - 78			
Pilgrims for Missouri, - - - 78			
Pro slavery press at Washington, - - - 78			
Peace memorial, - - - 78			
Public debt of the United States, - - - 78			
Peach pickles, - - - 82			
Presbyterian Church, - - - 82			
Protracted meeting, - - - 90			
Progress of the telegraph, - - - 93			
Printer's proverbs, - - - 97			
Punctuality, - - - 103			
Preface, - - - 113			
Prayer for Congress, - - - 121			
Posthumous works of Dr. Chalmers, - - - 133			
Phonography, - - - 139			
Premium for a tract, - - - 145			
Pennsylvania anthracite, - - - 149			
Plumbago mine, - - - 149			
Prospectus, - - - 153			
Proposition to publish a list of Relief			
contributors, - - - 156			
Prospectus of the thirteenth volume of			
the Church Advocate, - - - 161			
Peace with Mexico, - - - 163			
Population of cities, - - - 166			
Puseyism among the Methodists, - - - 166			
Present number of missionaries, - - - 173			
Pins, - - - 182			
Professor Morse made Pasha, - - - 182			
Pork trade of the West, - - - 182			
Preaching on Baptism, - - - 188			
Prevent suffocation, - - - 188			
Power of water in freezing, - - - 188			
POETRY.			
Epitaph, - - - 15			
Child of Sorrow, - - - 15			
Spiritual Song, - - - 15, 23			
On the Death of my Mother, - - - 23			
A Penny, - - - 23			
Be ye doers of the word, &c., - - - 31			
Sinners, spare his name, - - - 31			
The Holy War, - - - 39			
A Prayer, - - - 39			
The Christian's Hymn, - - - 47			
Lines addressed to a Young Friend, - - - 60			
An Old Poem, - - - 63			
Love and Gratitude, - - - 64			
Baptism of Zion's King, - - - 64			
Version of the 67th Psalm, - - - 72			
A Little Child's Morning Prayer, - - - 72			
The True Nobility, - - - 72			
Recollections, - - - 72			
Song for Christians, - - - 77			
Balm of Gilead, - - - 80			
Rejoice in the Lord, - - - 80			
The Lord's Prayer, - - - 95			
On the death of sister Sarah M. Lingle, - - - 104			
Speak not to him a bitter word, - - - 104			
On the death of Elder John C. Booth, 120, 127			
There's Joy in Heaven, - - - 135			
Carrier's Address, - - - 135			
On Solitude, - - - 135			
The Young Convert's Hymn, - - - 143			
Resurrection Hymn, - - - 143			
The Christian Family, - - - 151			
Light is Beaming, - - - 159			
Noon Day, - - - 159			
Sonnet to the Clergy, - - - 159			
The Shadow of a Cloud, - - - 167			
Deal Gently, - - - 176			
Traveller's Melody, - - - 181			
Going to Christ, - - - 188			
Q			
Queen of Spain, - - - 5			
Queen of Prussia, - - - 165			
R			
Religious intolerance, - - - 5			
Results of the year, - - - 14			
Religious anniversaries, - - - 17			
Rum and Pauperism, - - - 25			
Relief subscription, - - - 37, 49			
Revival in Sweden, - - - 42			
Re-building of the Church, J. C. B. - - - 61			
Relief of Ireland and Scotland, - - - 62			
Ripe bread, - - - 63			
Religious faith, - - - 63			
Railway compass, - - - 69			
Revivals, - - - 81, 102, 113, 129, 145, 153			
Rome's and Protestants' Union, - - - 81			
Report on the state of Religion, - - - 87			
Resuscitation of the drowned, - - - 87			
Review of "L." on Camp meetings, - - - 91			
Railway across the Isthmus of Panama, - - - 94			
Rich bequests to the Prot. E. Church, - - - 94			
Recruits for Mexico, - - - 102			
Remedy for Ministers, - - - 111			
Religion—What is it? - - - 114			
Report of the Secretary of the Treasury, - - - 129			
Do. do. Navy, - - - 130			
Reception of General Taylor, - - - 132			
Romish Priesthood, - - - 133			
Remarkable pestilential periods, - - - 134			
Render to all their dues, - - - 137			
Riotous affray, - - - 137			
Reply, - - - 145			
Relief Agency, - - - 149			
Railroad item, - - - 149			
Removing Seats of Justice, - - - 150			
Relief Notes in circulation, - - - 158			
Room for the Ladies, - - - 165			
Roman Catholics, - - - 165			
Report from the Post Office, - - - 173			
Religious Denominations in Russia, - - - 174			
Recognition of Prot. by the Sultan, - - - 174			
Railroads in the United States, - - - 174			
Revolution in France, - - - 178			
Ratification of the Peace Treaty, - - - 178			
Revival at Harrisburg, - - - 179			
Religious Periodicals, - - - 183			
Reduction of postage, - - - 183			
Railroads in Ohio, - - - 187			
S			
Stingy Christians, - - - 6			
Suicide by drowning, - - - 10			
Startling occurrence, - - - 14			
Small pox among the Chippewa Indians, - - - 14			
Smithsonian Institute, - - - 25			
Sickness on the Rio Grande, - - - 30			
Statistics, - - - 30			
Scism, - - - 38			
Something new, - - - 39			
Sale of the late residence of J. Bonaparte, - - - 46			
Special session of the New York Senate, - - - 46			
Singular phenomena, - - - 54			
Singular anecdote, - - - 54			
Snow in July, - - - 57			
Sabbath in India, - - - 62			
Safe cure for the dropsy, - - - 63			
Serious fire in Philadelphia, - - - 66			
Short sermons, - - - 71			
Superior Johnny Cake, - - - 71			
Spots in the sun, - - - 71			
Sabbath school and Bible classes, - - - 73			
Steam engine, - - - 78			
Salaries of the Mexican Clergy, - - - 79			
Serious counsel to the young, - - - 87			
Singing in the family, - - - 87			
Scripture exposition, - - - 87			
Stone rope, - - - 94			
Synopsis of the Eighteenth East Penn-			
sylvania E. dership, - - - 98			
Sentence of a gambler, - - - 102			
Sleight and green corn, - - - 102			
Superior mode of curing hams, - - - 103			
Synopsis of the President's Message, - - - 122			
Superintendent's Report of Union Sab-			
bath school at Mount Joy, - - - 125			
Soft gingerbread, - - - 127			
Sketch of a sermon, - - - 130			
Silas Wright, - - - 135			
Substitute for ether, - - - 149			
Secession from the Church of Rome, - - - 150			
Statistics of Martyrdom, - - - 150			
States of Germany, - - - 150			
Suspension of General Scott, - - - 158			
State Temperance Convention, - - - 161			
Sabbath Convention, - - - 162			
Sons of Temperance, - - - 171			
Standing Committee, - - - 173			
Schuylkill Navigation, - - - 171			
Statistics of Lowell, - - - 182			
Sunday travelling, - - - 182			
Sandwich Islands, - - - 182			
Suffrage of Free Blacks, - - - 187			
T			
That time will come, - - - 15			
Temperance Jubilee, - - - 17			
Temperance Manual, - - - 18			
Teachers and Pupils Advocate, - - - 25			
Temperance Statistics, - - - 30			
The Brotherhood, Nos. 1 and 2, - - - 37, 53			
The way to make cheap papers, - - - 42			
Traducers rebuked, - - - 43			
The world's wisdom, - - - 44			
The strikers, - - - 49			
The ministry—evils of levity, - - - 53			
Three great projects, - - - 54			
The sluggard, - - - 61			
The United States selling women, - - -			

THE CHURCH



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OUR TWELFTH VOLUME.

THIS number commences the twelfth volume of our authorized organ of the "Church of God." For ten years it was published under the title of "Gospel Publisher," and under the direction of the "East Pa. Eldership;" but since then it is published under the direction of the "General Eldership," and by the name of the "Church Advocate."

The last volume was partly all original, at least as much so as perhaps it was expedient to make it, and as many wished or desired it to be. If our friends and brethren will contribute as largely and freely for the columns of this as they did for the last volume, we shall be quite pleased and satisfied.

We refer our old subscribers to the preface to the last volume for a summary view of its contents. But for the information of our new subscribers we would simply state, that we published last year upwards of five hundred original letters and articles on various subjects. We hope to be able, *deo-volente*, to do the same this year. To this end we earnestly request our old contributors not to grow weary in well doing. Please bear in mind our reiterated quiritation.

But, as turn-about is fair play, it is perhaps

the duty of the elder brethren to lead the way in this volume, as our junior ones did in the last.

We tender our hearty thanks to our numerous friends, agents and patrons, for their liberal favors and support during the past year. We hope their good examples will provoke others to love and good works, and that the *Advocate* will still gain an increased circulation, and exert a better and more sanctified influence among its numerous readers.

Remittances for the Advocate.

THESE can be made by agents or subscribers:—1st. By depositing the money with any postmaster, take his official receipt for it, and send the receipt to us instead of the money. The Post Office instructions say that postmasters shall do this if desired. On this plan money cannot be lost in the mail. Or,

2d. The money can be sent to us enclosed in a letter through the mail. This is a little more expensive, but a ready and safe way. For the last volume we know not that a single remittance was miscarried. Some of our friends think it unsafe to send the full amount, one dollar and twenty-cents, in a letter. This is a mistake. If the letter is properly folded there is no danger in sending a small piece of silver.

3d. Postmasters whose salaries amount to less than two hundred dollars a year, have the franking privilege restored to them, as formerly. They can now remit subscription money to printers free of charge, as well as the names of new subscribers.

HE PASA EKKLESIA;

OR

History of Denominations in the United States.

Our readers will find a prospectus for a second and portrait edition of this excellent work on the seventh page of this paper, together with a synopsis of recommendations, editorial notices and epistolary extracts, collected from various sources—showing the character and popularity of the work, and the high estimate set upon it by clergymen, editors, etc., in various parts of the country.

There are still a number more of agents wanted for the sale of this and other valuable works. Persons wanting employment as agents, will please address the editor of the *Church Advocate*.

Post Office Address.

Brother JOSHUA H. HURLEY wishes us to inform his friends and the public, that his Post Office address for the present Eldership year, is Linglestown, Dauphin county, Pa.

Brother GEO. U. HARN requests us to state to correspondents, not to address him at Pittsburg, after the month of April.

Brother E. H. THOMAS' address is Martinsburg, Blair county, Pa.

Church Elders.

THE readers of the *Advocate* will find an interesting communication, on the subject of Church Elders, in the Contributors' department of this paper, written by an Elder, and by what we would call a Teaching Elder.

To this worthy fellow-elder we wish to put a few plain questions, namely:

1st. Is a divine call indispensable to church elders? In other words, can men be scripturally constituted church elders without a divine call?

2d. Are church elders indispensable to a scriptural organization of churches? In other words, can churches be scripturally organized without elders?

3d. Whose duty is it to appoint church elders? and how are they to be appointed?

4th. What are the principal duties belonging to the office of church elders?

5th. Do the scriptures require that elders should give themselves entirely to the service of the church?

6th. Are elders warranted to look to the church or people among whom they labor, for a support?

If the Elder on Church Elders will fairly answer these questions, we shall then venture to give our opinion also on the subject of Church Elders.

New Dictionary.

WORCESTER'S Universal and Critical Dictionary of the English Language, to which are added Walker's Key to the pronunciation of Classical and Scriptural proper names, much enlarged and improved, and a pronouncing vocabulary of modern geographical names. By JOSEPH E. WORCESTER. 1 vol., 8mo., 956 pages.

This work contains, in its various vocabularies, nearly one hundred thousand words, of which the pronunciation is given. It is strongly recommended by those who are qualified to judge, as the best English Dictionary extant. For sale at this office.

Information for Elder E. Logue.

WE hereby inform brother E. LOGUE, of Trenton, Iowa, that we have sent him some books to Pittsburg, in care of brother G. U. HARN.

He is also informed that there are some brethren about seven miles north of Iowa city, who would be glad to have a visit from him. Balance due us on former book account, three dollars and ninety cents.

Annual Meeting.

THE services commemorative of the twenty-third anniversary of the American Sunday-school Union, will be attended at the *Musical Fund Hall*, Locust street, between Eighth and Ninth streets, Philadelphia, on Monday evening, May 17th.

AMERICAN EVANGELICAL ALLIANCE.

THIS body will meet in the city of New York, on Wednesday, May 5, and Tuesday 11, at 10 o'clock A. M., in the Mercer street Presbyterian church, for the purpose of organizing the American branch of this noble confederation.

The formula for admission into this Alliance is as follows, namely:

"I hereby signify my assent to the principles, the basis, and the objects of the Evangelical Alliance, formed in London in August, 1846, and declare my desire to unite with other Christian brethren in forming an American organization in connection with the same."

The constitution prepared and adopted by the committee, for the government of "THE AMERICAN EVANGELICAL ALLIANCE," is as follows:

CONSTITUTION.

Article 1. This organization shall be known as THE AMERICAN EVANGELICAL ALLIANCE.

2. The object of this association is to promote the design of the Evangelical Alliance, especially in the United States of America.

3. Every member of this Alliance shall be a member of some Evangelical church, in good and regular standing; and may be introduced on his own application, by signing the constitution, and assenting to the principles, the basis, and the objects of this Alliance.

4. The officers of this Alliance shall be a president, vice presidents, corresponding and recording secretaries, and a treasurer.

5. The business of this Alliance shall be conducted by a board of thirty counselors; any seven of whom, at a meeting regularly called, shall constitute a quorum; and all the officers and counselors shall be elected annually by the Alliance, and shall be accountable to them, and subject to their instructions, and shall hold their places till the election of their successors. All the officers enumerated in the fourth article shall be *ex-officio* members of the board; who are empowered to fill their own vacancies, and who shall meet by the appointment of the society, or on their own adjournments, or at the call of the president by the request or with the consent of any five counselors; provided, in the case of every special meeting, due notice for twenty days shall be given.

6. The Alliance shall meet annually, at such time and place as the board may appoint.

7. Local organizations, adopting the principles of this Alliance, may become connected with it by a vote of the board of counselors, by which their members shall become individually members of this Alliance.

8. This constitution may be altered only at an annual meeting, and by a vote of two-thirds of the members present; provided previous notice for one year shall be given in every case, unless the alteration shall be recommended by two-thirds of the board of counselors.

In addition to the above constitution the American organization adopts the following principles, namely:

1. That, in accordance with the first and second of the Evangelical principles of the basis, it is right, and the duty of every individual man throughout the world, to possess the word of God, as revealed in the Holy Scriptures, and to read and obey that word for himself, under his responsibility to God, who

has given him that revelation to be a lamp to his feet and a light to his path.

2. Inasmuch as he who is to read, and understand, and believe for himself the word of God, must have time to study it, and inasmuch as God has set apart one day in seven for such uses; therefore it is the right of every man throughout the world to enjoy, and his duty to improve, the rest of the sabbath in abstaining from secular employments, and freely worshipping God and hearing the Gospel, and deliberately searching the scriptures, to ascertain whether what he hears is according to the word of God.

3. That in accordance with the principles of individual liberty and Christian union, it is the right and duty of believers in Christ to maintain his worship and ordinances in such forms as they, under the teaching of his word, his Spirit, and his providence, shall judge to be in harmony with his will.

4. That as God has designed and given the Bible for the whole world, it is the right of every man throughout the world to learn to read the Bible: and that it is the right and duty of all Christians to co-operate in the universal diffusion of the word of God.

5. Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow-creatures in bondage for the sake of gain; and that the former are to be regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance.

The above constitution and principles will be subject to revision and amendment; first at the preparatory meeting, May 5th, and then at the conference, May 11th.

The Law of Newspapers.

1. SUBSCRIBERS who do not give express notice to the contrary, are considered wishing to continue their subscription.

2. If subscribers order the discontinuance of their paper, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their papers from the officers where they are directed, they are held responsible till they have SETTLED THEIR BILL and ordered their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction they are held responsible.

5. The Courts have decided that refusing to take a paper from the office, or removing and leaving it uncalled for, is 'prima facie evidence of intentional fraud.'

Acknowledgements.

Brothers DANIEL GEORGE, WILLIAM REICHERT, M. S. COOK, E. LOGUE, DANIEL KANN, HENRY MURRAY and others, have our thanks for the interest they have taken in swelling the list of our subscribers. Query.—How many more can you and others send us by the time of our next number?

We are also thankful to those of our friends who have sent us their pay for the *Advocate* in advance.

Lumber and River Trade.

THE Susquehanna River is now in fine rafting order, and the lumber, coal, grain and other products, are floating down daily to the different markets below. Prices being unusually high, makes the trade and stir unusually brisk. The river not closing during the past winter, there was no ice nor high floods to do any damage; but a fine stage of water for business.

CONTRIBUTORS' DEPART'T.

The Church Advocate.

HUMBUG is at the present time raging with surprising violence. A fever has seized the people, and we would not be astonished to hear of a great destruction of souls resulting from it. We mean the humbug fever. Worse than all other diseases, it is contagious.—But to the point. The *Church Advocate* is the accredited organ of the church. "*Advocate*" means defender, hence the "*Church Advocate*" is the defender of the church; and, as such, every member of the church ought to subscribe for it. And every truly zealous member of the church will do so. Any one wishing to do so can send the money in a letter, at the time of subscribing. Brethren, if there is no agent about, and you feel desirous of taking the *Advocate*, try to get a few more to take it, and you can send the money to the editor in one letter, and thus save postage. Each one that takes the paper can get one or two more to subscribe for it if they try. "But the price," says one, "is too high, I can get a paper twice that size for less." Which is worth the most, a pound of gold or ten pounds of brass? Which is most valuable to you and your families, a newspaper that is small in size and filled with religious news and morality, or one ten times as large, full of advertisements, murders, and vice, that gives you accounts from time to time how men managed to kill each other, and how others are robbed? Truly, these are very desirable things to have in families if you are anxious that your children should look out of the prisons grated cells. Really the people want to be humbugged. Give them a good deal for their money and they are satisfied, it matters not whether it is good or bad. Or, possibly, they can borrow the paper! They had better loan the editor the price of the paper, and pay it in advance. But we believe we can solve a problem. The main reason why many do not take the paper is this: it does not tickle the ear, it does not abound in soft words—but, as a defendant of truth, it cuts down error, and the rebuked would crush it if they could, but their power is limited and their influence very slim. ***

April 12, 1847.

Profession and Possession.

A MAN may profess to be rich and yet be poor. Another man may say he is learned and yet be a great dunce. And still another man may profess religion and yet be without a knowledge of his sins being pardoned—it may be a mere pretension, a bare fabrication to deceive the people. Some would call such pretenders liars. Judge ye.

Now if we see and know these things to be so, ought we not expose the wicked intrigue? Shall we seal our lips and remain silent as the tomb, when we see the enemies of the Cross of Christ professing with their lips to be its friends, and yet by their actions proving themselves to be deadly foes to every good work? We cannot keep silent,—we must "cry aloud and spare not."

By words or good actions we measure men's faith. It is the Bible's rule, and it is mathematically correct. If talk was religion, then the world would be full of it. And we blush to say it, this is the sum total of the religion of many. Just look at the pretender, what has he ever done for the good of men's souls since he professed religion? True, he has occasionally pushed the cause of God, but not for-

wards; if he ever pushed he pushed backwards. Impure motives always influenced him. And if zeal ever urged him forward to do any thing for God's cause, it was a sinister zeal, or ambition, just the opposite of that which ought to make Christians zealous, namely—humility. To prove this, oppose some of these persons favorite plots, and mark well the result. We have known men to profess religion in order to borrow money, or to form matrimonial alliances with pious females, and after awhile prove themselves to have been base, rotten-hearted, devil-like hypocrites. But it is needless to multiply instances, there are plenty of cases in point in every neighborhood. Men must get true religion because God demands them to do so, and not pretend religion to accomplish some worldly design. ***

April 12, 1847.

Revival News.

ACCORDING to notice, a protracted meeting commenced in Shippensburg, on Friday evening, the 19th of February, on which occasion there were some omens for good; however, nothing definite occurred until the following Monday evening, at which time we attended to the ordinances of God's house, when the power of God was displayed in an overwhelming manner—both saints and sinners were brought to feel that religion is no cunningly devised fable. At the close of the communion season we gave a public invitation to sinners to give their hearts to God, by presenting themselves at the altar for prayer; there was rather an unwillingness manifested on their part until after the congregation was dismissed, then it was evident that a number were deeply affected. A second invitation was given, and four weeping mourners yielded and presented themselves for religious instruction and prayer. Thus commenced a glorious work of grace, which continued for five weeks, (more or less) day and night, during which time a united effort was made on the part of the church here, together with many spiritual brethren of other churches, who came to our assistance, and whose labors and Christian affection added much to the interest of the meeting.

The number who have professed conversion is between forty and fifty—twelve of which have been baptised by immersion; the others have this duty yet to attend too, part of which have made application for baptism.—Twenty-two have been added to the church by public evidence, and having their names recorded according to Bible order; others, no doubt, will follow their good example. Thus commenced, continued and declined a glorious Gospel feast, in which sinners were made to rejoice in the pardoning mercy of God, and saints, old and young, were much revived.—Our stated meetings continue to be more or less crowned with God's presence. Our prospects are still flattering. The Great Head of the Church is with us, which is more to be desired than American follies or Egyptian treasures. Thus may we not sing:

He flies! His chariot is the wind,
And world's give way as on He goes;
Angels before and suns behind,
The cavalcade of splendor close.
He halts! the rainbow is His seat,
While lightnings at His presence fly;
Heaven lies far—seen beneath His feet,
And thunders are his melody.

"Glory to God in the highest, and on earth peace, good will toward men." In other words, now is the dispensation introduced, whose

highest object is to bring glory to our God, and for this purpose on earth to promote the welfare of mankind. Indeed, throughout the New Testament the glory of God is represented as the great end of all that is done. Our Saviour tells us that he finished the work which his Father gave him to do, in order to glorify Him on earth. Again, we read that Christians are predestinated to the adoption of children to the praise of the glory of the grace of God; and His glory are they exhorted to consider as the ultimate end of all they do, that God may be all in all. If the glory of God is thus represented as the ultimate end of the Christian religion, the happiness of man is no less frequently insisted upon as a subordinate end of that dispensation. Hence, it is represented as a dispensation of love to the human race, in which glory many of the inhabitants of Shippensburg and the surrounding country, were made partakers during our recent revival. Yours, &c.,

J. C. OWENS.

SHIPPENSBURG, April 7, 1847.

One of Daniel's Sealed Prophecies Opened.

For the opening of the prophecy referred to, we must take the Lord's direction, which we find in Matt. 24: 15, where he says, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place; (whoso readeth, let him understand)." The question may very properly here arise, what are we to understand by the third verse of the above chapter, where it is said, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" By examining the whole chapter referred to, we find that the Lord gratified his disciples in part, not in whole, because it was sealed, and no one was to know it, only the Father, until the appointed time. This time we find plainly given in Daniel 12: 13, where the angel tells Daniel, "But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." This time was a specified time. How long it should be to the end of that time, and when that time should be was the question which the disciples put to Jesus Christ. Therefore, in relating the different circumstances which is to take place, he also gave them the time in a prophetic way, and we may reasonably suppose that they did not understand, by his words, the time of his coming, for Paul says in I. Cor. 15: 51, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed;" or that we should be raised incorruptible, that is, with a spiritual body. The above shows us the moral certainty that Christ was speaking to his disciples of the end of the world.

In the next place we have to examine what we are to understand by "the abomination of desolation, spoken of by Daniel the prophet." In this sentence I cannot discover any thing but that a certain transaction is to take place, but leaves us in the dark in respect to the time; therefore, we have to apply to the prophet, where we are directed to. And here I find, Dan'l 12: 7, that the angel "swore by him that liveth for ever, that it shall be for a time, times, and a half;" which I understand to be twelve hundred and sixty days. But in the eleventh verse I find that the angel added thirty days to the twelve hundred and sixty, which is a circumstance that took place before the twelve hundred and sixty days commenced, and the time spiritual worship was destroyed.

In the next place, we find in the eleventh verse, where the angel says, that "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." And then again in the twelfth verse he adds forty-five days, which is the time wherein the sanctuary is to be cleansed, as we read in chapter 8: 14.

For the time when the abomination was set up, we have to refer to the church history.—From various authors we find, that in the year of our Lord six hundred and six, the first Pope was set up, with power over the world. To establish my opinion in respect of the Pope being this abomination, and the beast spoken of in different parts of the scripture, I refer to Rev. 13: 3, 14, where I find that the beast received a deadly wound and was healed; and in the fourteenth verse it says by a sword and did live, which is the word of God.

Now, in all the searches that I have made, both in scripture and profane history, I cannot find a beast, man, or creature, that will answer to the description given in the word of God, but the Pope. The Romish church did receive the wound by the word of God, and yet lives, and e'er long will be healed; therefore, to know the time of Christ's second coming, or the end of the world, we need but add the six hundred and six to the twelve hundred and sixty, which the angel tells Daniel, as above stated. These two sums make Anno Domini one thousand eight hundred and sixty-six. This, according to the prophecy, will be the time when the sanctuary will be cleansed, which will be forty-five years from this time, and make the coming of Jesus Christ in the year one thousand nine hundred and eleven. But Christ says, "those days should be shortened, and unless they were shortened no flesh should be saved; but for the elects sake those days shall be shortened." So, by the different prophecies we have in the Old and New Testament, the precise time cannot be come at, (for the day and hour is not to be known.) But if we look through the world, we have signs enough to verify the above statement or time, for the troubles prophecied of, are appearing, and the beast is preparing to get its former power, according to the prophecy in the eighth chapter of Daniel and in Rev. 13, &c. Now, if we can believe the reference the Gospel makes, the end of the world will come, and must come, at the end of one thousand two hundred and sixty days; Daniel, or the angel tells us, which also corresponds with the time in the Revelations, that is the time of the woman's allotment in the wilderness; and there is not the least doubt but that that time commenced in Anno Domini six hundred and six; and this will be but nineteen years to the end of the prophecies. The angel says, "happy is he that holds out faithful to this end."

I would like to know your opinion on this matter.

I remain your, TRUE FRIEND.

REPLY TO THE ABOVE.

TRUE FRIEND:—

February 8, 1847.

This is to inform you that I have received and read your annotations, on some of the prophecies, touching the Advent of our common Lord and Saviour Jesus Christ.

Whether you are right or wrong in your interpretations of these prophecies, I know not, because I have no means at hand by which to determine the truth or falsity of the opinion of any man with regard to the time

of that event, founded exclusively on prophetic dates and periods. If any thing certain can be learned from the prophetic scriptures, as to the definite, or even probable time of that great and notable event, I for one have it yet to learn. The truth and certainty of the event itself is clearly revealed, but the true, real and probable time can, in my opinion, only be known by the signs, which shall precede the event. Hence, when the question was asked, "when shall these things be?" Matt. 24: 3, the answer was not to go to the 8th and 12th of Daniel, and there you shall be told when the time of the end shall be; but the reply was: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 32, 33.

But if it be said, "the wise shall understand"—I ask what they shall "understand?" Do you say, "the time of the end?" Then my answer is, that you say more than Daniel. But, granting all you claim, that it is Daniel's obvious meaning, then I ask how and when are they to understand and know the time? Are they to understand it from prophecies or from the signs? If from the former, then the Apostles and the wise in all ages ought to have known it, for it was equally revealed to all; but if from the latter only, then the motive to watch and be ready was the same to all men in all ages, and the wise will have to learn it in the same way that they learn when summer is near, to wit: from signs and not from prophecies.

Besides, if this is not the true way of understanding it, then we are forced to the conclusion that the wise are yet unborn. For who has known it? or who does now know it?—None differ more than those would-be wise ones.

Let us, then, above all things study the art of holy living, and be careful to be always ready, then we are sure to be among the wise ones—and so that day will not overtake us unawares, or as a thief in the night. J. W.

An Elder on Church Elders.

BROTHER WINEBRENNER:—

Under a deep conviction of duty I address a few lines to you on the subject of church elders. My views on this subject have changed. I believe that all the elders the New Testament calls for are preachers of the Gospel.

This office is to be desired, which is the result of a divine call, and must be a man apt to teach; that is, he must have the ability to teach or preach the word. 1 Tim. 3: 1, 7. The elders in Crete were stewards—managers of the affairs of God's church—ministers of the Gospel. They must hold fast the faithful word, that they may, by sound doctrine, be able both to exhort and convince gainsayers. Such must be able ministers. Titus 1: 5, 9—1 Cor. 4: 1. The elders at Ephesus were made elders by the Holy Ghost, and they were to oversee and feed the church. Acts 20: 28. This duty belongs to the pastor or minister. In Heb. 13: 7, 17, 24, we read of church rulers who had spoken the word of God, or preached to the people, (whose faith follow) and who were watching for souls. Again, in 1 Peter 5: 1, 4, the elders are commanded to take the oversight of, and to feed the flock of God; which is the office work of a pastor.

Again: In your dictionary and gazetteer of the New Testament, elders are said to be pastors and teachers as well as rulers.

Besides, there is only one verse of scripture, in my opinion, that favors the opinion that there are elders in the Church that rule only and do not teach; that is, 1 Tim. 5: 17; but, in my judgment, is no positive proof of the fact. The passage referred to reads, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

They who labor in word and doctrine are those that travel as a missionary or on a circuit, they are to have double honor. That is, they are to be honored by esteeming them very highly in love for their work sake, and by supporting them or rewarding them for their labor. But those that rule well and do not travel, are to be honored too; but, perhaps, they can support themselves, or at least in part. Some, however, may say, "It is commanded to ordain elders in every city or church." Tit. 1: 5. In answer to this I would say, God requires no impossibility. Where there is no person to be found in a church that has the ability and qualification for an elder, according to scripture, that church, I think, had better do without, and be satisfied with deacons.

If your opinion in your "Church View" is correct, (and I believe it is,) in reference to women being deaconesses, then "Phœbe, a servant of the church of Cenchrea," was such; and the two pious women in the church at Philippi, who labored with Paul in the Gospel, and likewise Phillip's four daughters that prophecied, all these were deaconesses, servants, helps.

I would ask, why cannot the deacons perform labor in the church as well as the women? and why cannot they help the minister, not only to serve tables, but to appoint and hold prayer, experience-meetings and such like, in the absence of the preachers, and where there is no person in the church who has the ability for an elder.

I have a great deal more to say on the subject, but my pen is bad and paper is nearly full, I shall therefore close for the present.

AN ELDER.

Letter from Elder J. M. Klein.

IRVIN TOWNSHIP, VENANGO COUNTY, PA.,
April 13, 1847.

BROTHER WINEBRENNER:

By this letter you and the readers of the *Advocate* will learn that I am now on the ground and field of labor assigned to me by the last Eldership.

I left Cambria county, with my family, on the 26th day of March; the roads being very bad, we thought it best to take the boat from Kittanning to this place. We were detained a short time, but got on board of the steamboat Arrow, some time the next day; and after a slow and disagreeable trip, we were at last safely landed at the mouth of Scubgrass. From thence we took it on foot to father CHAMBER'S, about one and a-half miles from the river, where we were kindly received. In the afternoon our baggage was brought from the river, and on the next morning we started for Irvin township. From thence the brethren conveyed us over land to this place. We were very kindly received, and are now living in the house with brother ARMS, and intend to remain here until the brethren have our house finished. We are well pleased with our situation, and trust and pray that the Lord may make us useful among the brethren and people of my charge.

On next Friday I intend to start for Har-

mony, where I expect to meet brother GLENN, and enter, with him, upon the rest of the appointments. The state of religion appears to be somewhat dull in this church, it having been neglected as to regular preaching. Notwithstanding, the brethren are in good heart, and look for better days.

You will please alter my address, and give notice that all who wish to address me by letter, or otherwise, will direct to *Wesley Post Office, Venango county, Pa.*

I shall now close for the present, remaining, as ever, yours in the Gospel and patience of the Lord,
J. M. KLEIN.

Letter from Brother Dan'l Markley.

FAYETTEVILLE, April 5, 1847.

BROTHER WINEBRENNER:—

I have a few thoughts to communicate to you for the *Advocate*. And,

1st. While many undertake to talk and to write about the great excitement afloat in our land about Temperance, Odd-Fellows and Sons of Temperance societies, I often thought these things would be driven too far. When we come to some neighborhoods or towns the chief talk is, will you join the Odd-Fellows or Sons of Temperance? and praise up their good institutions, how much they have done already; saying, that the preachers, lawyers, and 'squires, are joining in with us; and telling how they join together and provide for one another; and how much good a man can do by joining their societies, &c. But, we hear very little said about Christ, or His cause or His church. And they say these societies will break up every other society.

I heard a member of a certain church say that the Sons of Temperance are doing more good in the cause of benevolence than the church. I asked him what kind of folks they take into their societies? He answered, that we take in most all kind of people, except they are too poor to pay there admission fee and weekly payments. I asked him if they took poor old men and widows who cannot provide for themselves any more? He answered, no. I then asked him if any of their members should fail and get too poor to pay their weekly payments, what would they do with them? He said that such broke the rules and could not draw any thing from the society.

Well, now I think if these are their rules, the church is still the best society; and brother MILLER's choice would be my choice, to fall into the hands of the church in case of poverty or distress. If the church acts according to her rules, she may be called a religious, a temperance, or a beneficial society; and, therefore, I think she has still the best qualifications. Her law-maker understood His business, and her rules are all good, and the command of her sovereign to her members is, "Go ye out and invite all, rich and poor, young and old, the lame and the blind," and those who have no money to pay their weekly payments; even these are still invited to come to the church, this Heavenly benevolent society. And Paul, the Apostle, when he was traveling by sea and by land, he opened the eyes of the people, and they saw that the church of Christ was the best institution. And when he gathered money, he sought it from those who had to give, and gave it to those who stood in need of it. Now, I think, if brother MILLER is as faithful in his office as Paul was, we should not blame him for giving his reasons "why he will not join any of these new societies." I wonder if a man cannot do good

and help to destroy wolves out of a neighborhood, or help his neighbors to save their houses from burning down without first paying three dollars for admission into some society for full membership? I wonder if their is not a speculating spirit lying at the bottom of all this?

Again: the church is more honest than some of these aforesaid societies, because she has no secrets; the church is not afraid to bring every thing to light, and, indeed, she delights in walking in the light. Therefore brethren, let us all be careful and be not much from home, but let us all try to keep every thing in good order at home: I mean in the church. In meekness and love,

DANIEL MARKLEY.

Letter from Elder Henry Murray.

WAYNE COUNTY, OHIO, March 24, 1847.

BROTHER WINEBRENNER:—

I have just returned home, and having a few moments time to spare, I thought I would drop you a few lines for the readers of the *Advocate*, which, I trust, may be interesting to the friends of Zion.

I left home on the 8th of February, passed on to brother STUMP's and found the brethren and sisters in pretty good spirits; preached to a pretty large and attentive congregation. Left on the morning of the 9th instant, and preached six miles south of Canton, and had quite a spiritual and profitable time. Those friends south of Canton formerly belonged to the Dunkards, and were opposed to noise, but on the evening above referred to, while spending a few moments together in prayer, after preaching, one of these still and quiet folks sprung from her seat, and leaped, and shouted and praised God, in the most lively manner that I had seen or heard for some time. She said afterwards that she never would say any thing against lively exercise any more, for she had experienced more that night than she ever did before. Thanks be to God for the operation of the spirit.

I left the place last mentioned, and preached on the 10th in Canton, to a pretty large congregation, and found the brethren and sisters all striving for that rest that remains for the people of God. On the next day I left Canton and passed on to brother WILMAN's, and commenced a protracted meeting in the village of Berlin, on the evening of the 12th, and continued the meeting for about nine days. When I commenced the meeting I did not know whether I should have any person to assist me or not, but, quite unexpectedly to me, the good Lord sent our beloved and much esteemed brother BEIDLER, who was a welcome visitor, and whose labors are always very acceptable. Would to God we had more such fathers in Israel! The result of our meeting was as follows: five embraced religion, or at least profess to have found peace. The evening after the meeting commenced, we met at one o'clock, I tried to say something on the subject of Christian baptism. The result was, some of the pedo-baptist friends were offended, but those that love God and keep his commandments, were pleased. We then proceeded to the water and buried three disciples of Christ in baptism. We had quite an interesting time, and I know not that I ever felt better while waiting before God in the administration of baptism. We then returned to the house of worship; I tried to make some remarks on the ordinances of God's house, such as washing the saints feet and the Lord's supper. We then proceeded

to attend to these things, and while we were attending to them I believe we realised the fulfilment of the promise, "happy are ye if ye know these things and do them." After the ordinances, I organized a church of fifteen members. On the next morning I left for home. Brother JONATHAN WEST preached on Friday evening. Brother BEIDLER came back on Saturday, after baptizing six more. On Sabbath there were several more added to the church.

Another circumstance I would mention: one woman that belonged to the Presbyterian church, so called, attended the meeting, became awakened to a sense of her danger, but being afraid of her friends and somewhat unwilling to give her heart to God, and still feeling her disease more sensible, sent for a physician; he came in great haste to make his external application, but on seeing her, he knew the nature of her disease; he prayed with her and pointed her to the lamb of God. She then requested the brethren and sisters to be brought, and they came and labored with her in prayer till she found peace with God. She is now on her way to the promised land—thanks be to God for that.

Again: I would inform the friends of Zion, that I arrived at home from the Stark circuit, on the evening of the 19th of February, and found my family all well. Left home the next morning and arrived at brother MYER's, and found them still trying to make their way to the world above; tarried all night and preached the next morning at 10 o'clock. Left there and passed into Gollytown to brother HARTMAN's, where I found the brethren and sisters all well, but not so lively in religion as I would liked to have found them. I tried to preach to the people of that neighborhood. I left next day and went to brother HOLLINGER's, expecting to find an appointment for me, as I intended to commence a protracted meeting, but to my astonishment, there was no appointment for me. I tried to ascertain the reason, but when I found them, they were very poor and flimsy. We agreed then to have a meeting. I commenced on the evening of the 23d of February, and continued the same until the evening of the 9th of March. The result was, the few that professed Godliness were revived, and sinners convicted. Nine or ten professed to find peace with God, and are now on their way to a blissful immortality. When I commenced the meeting the weather was unfavorable, the brethren and sisters unbelieving, and the waters so high the people could not get to meeting, or at least some of them; yet I still preached away until the next Tuesday evening, when the cloud of darkness gave way, Zion was favored with a refreshing, and sinners fell at the foot of the cross and cried for mercy.

It may not be amiss to say something in reference to my assistance in holding this meeting. Bro. SLOAN, of the Brethren connection, fell in with us and preached several discourses. Brother MCGREW also came towards the close of the meeting, and remained until it broke up. He preached several times. Brother EDWARD WEST was also present over the last Sabbath of the meeting, and I expect was a good deal hurt in consequence of not getting liberty to take part, as he formerly did. But, under existing circumstances, I do not think it would be proper, as there is a difficulty between us, by reason of the manner in which he left us. When I look at the circumstance of brother E. WEST, I feel sorry, and wish with all my heart that a reconcilia-

tion could be effected between us, and I could see him where he once was, and in the same element he was when I first formed an acquaintance with him. May God help us to do for the best in this world, and that which is to come.

I would further state that we organized a church of twenty-one members. We attended to the ordinances of God's house, and broke up the meeting. We left many of the people in that region of the country, laboring under serious feeling. O! Lord, revive thy work more and more.

I would further remark, that I left brother HOLLINGER's and went on to the Stark circuit, passed round the same, and returned to brother STUMP's and engaged in holding a protracted meeting in connection with bro. BEIDLER. I found a goodly number of my brethren and sisters from a distance at the meeting. I would to God this was more of a practice among us. The result was as follows: five profess to have found peace with God through our Lord Jesus Christ, and one was baptized. Brother BEIDLER left on Sabbath, the 21st instant, and I stayed and preached on Sabbath. On Sabbath evening two came forward, and on Tuesday evening there were six forward to be prayed for. On Wednesday, the 24th instant, I left. The meeting is still going on. Brother BEIDLER was to return and continue the meeting. The prospects were good when I left. Brethren pray for us in this Western country, for we have our difficulties with the different sects—both from the preachers and laity. Some say one thing and some say another, but, amidst all this, I am determined to contend for the faith once delivered to the saints. O! may God help me, with my brethren in the West, to do so.

A word to brother JACOB LININGER. I should be glad to hear from you by way of a letter. My post office address is Moreland, Wayne county, Ohio. I know not your post office address.

I remain your brother in the Lord,

HENRY MURRAY.

Letter from Brother George Martin.

LANCASTER, April 7, 1847.

BROTHER WINEBRENNER:—

I here write a few lines for the *Advocate*. Let a holy, humble, consistent conduct go with words and professions, and then no one can tell how wide the influence may spread. In this way all may labor in the Lord's vineyard and do good; yea, all are expected to do so. Christ will have no idlers in his vineyard.

Again: we have here a mark of true grace. It leads the soul to love the Saviour, and then to desire that all the world should love him too. Yes, this is religion. True religion is the love of God shed abroad in the heart by the Holy Ghost, which is given us. It is the discovery of something which makes a man really rich and happy.

The kingdom of grace, when it is really established in a man's soul, is like a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

Dear reader seek after this religion, to have Jesus in your hearts by faith. This is the goodly pearl. Then will you have what will satisfy you in this vain world, and prepare you for the promised inheritance, the holy Jerusalem, whose light was like to a stone most precious, even like a jasper, clear as a crystal; and whose twelve gates are twelve pearls,

and the streets of the city pure gold, as it were transparent glass.

I remain yours in Christian love and hope of the Gospel,
GEORGE MARTIN.

Letter from Brother John Foreman.

FAYETTEVILLE, April 12, 1847.

BROTHER WINEBRENNER:—

I send you enclosed five dollars, which you will please credit for the *Church Advocate*, to the following names, to wit: Brother GEORGE MCFARREN, one dollar and twenty-five cents, for the first volume of the *Advocate*.

Also, DANIEL MARKLEY, JOHN FOREMAN and sister MARY A. FRENCH, each one dollar and twenty-five cents, for the second volume, commencing with the first of May next.

Our paying in advance, before the first number of the second volume comes out, is a proof that we are well pleased with the *Advocate*, and wish to have it continued.

Yours in love,
JOHN FOREMAN.

Letter from Brother William Swyers.

MARIA FORGES, April 17, 1837.

DEAR BROTHER WINEBRENNER:—

The church at this place is trying to enter in at the strait gate; but with sorrow I must tell you some have forsaken us, having loved this present world. May the Lord have mercy on them, and may they turn back to the bishop and shepherd of their souls. Pray for us that we may prove faithful to the end.

I see in the twenty-third number of the *Advocate*, that you desire some exertion to be made to swell the list of subscribers for your excellent paper. I have done so, and herewith send you seven new subscribers.

I remain your brother in Christ,

WILLIAM SWYERS.

OBITUARY OF SISTER MARGARET BRICKER.

April 6, 1847.

BROTHER WINEBRENNER:—

You are already informed of the death of sister BRICKER, but as they requested me to send a notice for publication, and add what I thought proper, I concluded to submit the following, by giving a few particulars:

DIED—Near Churchtown, on the 31st of March, about 8 o'clock in the evening, sister MARGARET BRICKER, aged 32 years, 11 months and 14 days.

She has left an affectionate husband, three small children, and a number of friends to mourn on account of her early and sudden departure.

Sister BRICKER died in child-bed, and her infant babe was laid in her arms and conveyed to the silent grave with the mother, (which was an affecting sight,) there to sleep with her two oldest children, died before her, until the morning of the great and glorious day of the resurrection; when they shall come forth to meet their Lord.

Sister B. lived in the enjoyment of the religion of Christ for some years, but the few last years she had become formal and rather lost her zeal for the good cause; yet, thanks be to God, for the last few months she acted the part of the Prodigal, by considering that there was bread enough in her Father's house, and returned asking and confessing, and died seemingly reconciled to God and her fate.

Funeral text, Amos 4: 12—"And because I will this to thee, therefore, prepare to meet thy God, O! Israel."

The house of brother JOSEPH BRICKER and his departed companion, has been a home for God's ministers and people, more or less, ever since they have lived together. We hope that the brother will have their prayers for him and his little family in this, their heavy bereavement.

WM. HINNY.

NEWS DEPARTMENT.

From Vera Cruz.—*One day later.*—An English newspaper was established in Vera Cruz, on the 3d of April, called the *American Eagle*. It publishes the terms of capitulation. On the 28th of March, Gen. Scott promulgated the resolution of Congress presenting the thanks of Congress to Gen. Taylor and his army, adding:—"As many of those gallant officers and men who achieved the brilliant victories alluded to are now with this particular army, at a great distance from the distinguished Major General Taylor, the pleasing duty devolves upon the general-in-chief to announce that resolution in printed orders to the whole army now with him."

Some men of the New York and 1st Pennsylvania Regiments, and four sailors from the frigate *Potomac*, left camp on Sunday, the 20th of March, and went into the country seven or eight miles. Some of them returned the same evening and reported that they had been attacked by rancheros and most of their number killed. No faith was placed in their representations, but on the 31st a detachment was sent out and found the remains of five of those killed. They had been shot and horribly mutilated. Among those who were killed were the Rev. W. H. T. Barnes, of Wilmington, Del.; Rob't Jeff, of Southwark, Pa.; George W. Miller, of Providence, R. I., belonging to the Philadelphia Rangers; Benj. Fane, of Providence, R. I.; Hardin, of the *Potomac*, and three men belonging to the New York regiment, whose names are not known.

From the Correspondent of the New York Sun.

MEXICO, March 25, 1847.

When I wrote yesterday week we were expecting Santa Anna. The papers of Saturday last published his farewell address to his troops at San Luis on the 14th, with his views of the revolution. He arrived here yesterday amidst every demonstration of rejoicing, having been duly inaugurated President of the Republic last Tuesday in the suburbs, at Guadalupe. Afraid to trust himself in the city without some passport for his safety, he wisely received the sacred offices of the clergy in the suburbs; thus purified, and guarded by five thousand troops, his march to the palace was uninterrupted and magnificent. It was a close holiday, service was held in the various churches and prayers offered up for the safety of the Nation. Santa Anna has not joined the Clergy, the government remains unchanged, the women's revolution has been unsuccessful, Congress is restored and Gomez Farias is still Vice President. Santa Anna, in his address, again declares himself the "slave of public opinion," he will obey the will of the people and sustain the Congress.

Another call for Volunteers.—The Washington Union says the President will call immediately for six thousand more volunteers, to strengthen the armies in Santa Fe, on the Rio Grande and at Vera Cruz. A rigorous prosecution of the war is the order of the day.

Army Appointments.—The President has appointed Brig. Gen. Pillow and Brig. Gen. Quitman, to be Major Generals in place of Messrs. Benton and Cumming, who declined, and Col. Caleb Cushing to succeed to the Brigadier Generalship, vacated by the promotion of Gen. Quitman.

Expenses of the U. S. Government.—The following are the appropriations made by the late Congress, for the expenses of the General Government for the present year:

For the civil and diplomatic expenses of the government, -	4,442,790	87
For the support of the army and volunteers, - - - - -	32,178,461	88
For the support of the navy, -	9,307,958	10
For the support of the Post Office Department, - - - -	4,145,400	00
For the support of the Indian Department, - - - - -	1,364,204	95
For the support of the Military Academy, - - - - -	124,906	00
For building and equipping steamships, - - - - -	1,000,000	00
For revolutionary and other pensions, - - - - -	1,358,700	00
For concluding peace with Mexico, - - - - -	3,000,000	00
For the erection of light-houses, -	518,830	00
Miscellaneous, - - - - -	540,243	13

Total, - - - - - \$57,982,575 93

Foreign News.—At the Liverpool Market, Cotton had declined $\frac{1}{4}$ of a d.

The Corn Market remains in about the same state as at previous dates.

Flour selling from 40 to 42 shillings, the latter the extreme quotation for the best.

Indian Corn is a shade lower—yellow is quoted at 70 shillings, and white 68 shilling per qr.

Fast.—The Queen had ordered a general fast, to be observed on the 24th of March, on account of the distress in Ireland and Scotland.

Wisconsin.—After a great struggle in relation to the new constitution of Wisconsin, it appears to have been rejected by the people. One-half the State has given a majority of 4,440 against it. The provisions against issuing paper money, and several other stringent rules on banking and the credit system generally, made it unpopular. It also exempted a limited homestead from seizure, and protected the property of married women. A new convention will now be called, but the delay may prevent that State being represented in the next Congress.

Religious Intolerance.—The Emperor of Russia has recently issued a decree, the object of which is to prevent proselytism in favor of any other religion than the Greco-Russian. The most severe penalties are suffered by those who abjure their religion, or who cause others to do so, even to disinheritance, loss of property, corporeal punishment, imprisonment and exile. These acts of bigoted Russia, benefit the tenth rather than the nineteenth century.

Baby Jumpers.—The Philadelphians are in a high state of excitement respecting these newly invented articles. They describe one as follows: "Imagine a cord fastened to the ceiling, and thence diverging into several cords, which are fastened to a child's frock by attachment to the belt. The cord is elastic, and the child being attached to it may be left to itself, and will find its own amusement in the constant jumping up and down and about, which its movements occasion."

The Cholera in Persia.—Dr. Wright states under date of December 22d, that 10,000 had been swept off by cholera in Teheran, in the course of a few weeks; and 7000 at Bagdad. At Ooromiah 2000 had died; but no one connected with the Mission had fallen.

REVIVALS OF RELIGION.

The Rev. Mr. Rich of Nantucket, Mass. in a letter quoted by the Puritan, speaks of an interesting revival among the people of his charge, and of more than fifty cases of hopeful conversion. "God has spoken to this people in the wind, the earthquake and the fire, but they heard not; He is now speaking in 'the still small voice,' and they bow the soul and hear."

Williamstown, Mass.—A correspondent of the same paper, under date of the 28th March, says:—"There is an interesting revival in progress in town and college, and has been for some months. Over seventy in town are hoping in Jesus, and about twenty in the college. In college the work seems to be progressing, and there is promise of great things to come."

Brown University, Providence, R. I.—A writer in the Boston Watchman states in a recent number, that God is smiling upon the college, that there have been fifteen cases of hopeful conversion since the commencement of the present term.

He says that "a large number of the students in the various classes, are now earnestly inquiring what they shall do to be saved, and throughout the college a thoughtfulness and solemnity prevail, and which can only be attributed to the presence of the Holy Ghost. Never was there a time in the history of the college, when the influence of the spirit of God was so visible and irresistible. And yet there is nothing here which the most fastidious deprecate as excitement. No extraordinary efforts were made at the commencement of this work, and there have been but few extra religious meetings.—The revival is flowing on like a gentle river, in beauty, calmness and strength." The writer adds—

"There is a considerable degree of interest in the churches in various sections of the State. The revival at Bristol, which commenced two or three months since, is still going on powerfully."

"In Warren, also, they are enjoying an out-pouring of God's grace. In the Ladies' Seminary, at that place, the religion of Christ has been most triumphant. Upwards of twelve, I understand, have become hopefully pious."

Religious state of Ireland.—Ireland is now open to the Gospel, and the people seem ready to receive it—as they never did before—from Presbyterians or Episcopalians or Protestants of any denomination. A writer in the London Christian Observer, who has recently made an extensive tour in that country, says:

"The feeling among the population is very strong that the famine is the judgment of God for the sins of priests and people. I found amongst a large proportion of those with whom I conversed, a feeling that the book of God ought to be read."

Queen of Prussia.—It is stated in a foreign paper, that "the amiable and pious Queen of Prussia has been seriously indisposed, and prayers were put up in all the churches of Berlin for her recovery. The Lord has graciously heard and granted the petition, and this Christian, as well as royal lady, is pronounced convalescent."

Chihuahua Taken.—Chihuahua has been taken by the Americans—the Mexicans having been completely routed.

Constitution of Prussia.—*The Representative System in Prussia.*—The Prussian State Gazette of the 4th of March, contains the Royal ordinances, which promulgate and secure to the nation the Constitution of Prussia, and the representative institutions of that kingdom. Without doubt, the establishment of the representative system in Prussia, is one of the most important events of our time. The assembly, which is about to be convoked in Berlin, under the name of the United Diet of Prussia, will be composed of all the members of the eight provincial diets of the kingdom, who will have seats in one or other of the two houses of the combined assembly. The upper one of these two houses will be that of the *Herrenstand*, or peerage, consisting of the Princes of the Blood Royal, and all princes, counts, and peers of the ancient states of the German empire or of the provinces. The lower house will be composed of the *Ritterstand*, or knights comprising the representatives of the gentry, the towns and the boroughs, now entitled to seats in the provincial diets.

Missions.—From the reports of the various missionary institutions for the last year, it appears that the whole number of ordained missionaries in the world, so far as reported, is 1,147; of which 63 are laboring among the Indian tribes, 180 in Africa, 38 in Western Asia, 340 in India and Ceylon, 32 in Burmah and Siam, 63 in China, 117 in the Pacific Islands, 305 in the West Indies, and 43 among the Jews. They are aided by 2,140 native assistants, and have under their care 184,268 communicants.

New Process of Daguerreotyping.—In a late number of the "London People's Journal" is given a full account of the discovery of a new process of Daguerreotyping by Mr. Fox Talbot, an Englishman. The *Talbotype*, as the process is called by the friends of the invention, only differs from that of the Daguerreotype in the material (*paper*) on which the sun-piece is drawn. In the latter, as is well known, a copperplate covered with a preparation of silver is employed; in the former, simple paper washed with a chemical preparation receives the picture.

Vera Cruz Custom House.—We learn that Capt. F. M. Dimond, formerly our consul at Vera Cruz, has been appointed custom house officer at that port—an important position, for which he is admirably qualified. His official title may not be given accurately, but indicates the nature of his employment.

New York City Election.—The election in New York city, on the 13th ult., resulted in favor of the Whigs, who, it is said, elected their Mayor by a majority of about 1500. There is also a Whig gain in the choice of Aldermen.

General Taylor Nominated.—At a large political meeting held in Philadelphia, on the 10th ult., Gen. Zachary Taylor was nominated as a candidate for President of the United States.

Cincinnati, O.—At the recent election in that city, the Whigs carried their Mayor and the City Marshall and Councils by a considerable majority.

Rhode Island Election.—The law and order party have elected their candidates for Governor, the Legislature, and Congress.

MISCELLANEOUS.

From the American Messenger.

Beware of Bad Books.

Why, what harm will books do me? The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing what books he reads. If a good book can be read without making one better, a bad book cannot be read without making one the worse.

Lord Bacon makes the pithy remark, that "in the body there are three degrees of that we receive into it: aliment, medicine, and poison; whereof aliment is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converteth nature; poison is that which worketh wholly upon nature, without nature being able to work at all upon it: so in the mind, whatsoever knowledge reason cannot at all work upon and convert, is a mere intoxication, and endangereth a dissolution of the mind and understanding."

Bad books are like ardent spirits; they furnish neither "aliment" nor "medicine;" they are "poison." Both *intoxicate*—one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally corrupters of the community; and the safeguard against each is the same—*total abstinence from all that intoxicates mind or body.*

Works of mere fancy, romance, infidelity, war, piracy and murder, are "poison" more or less diluted, and are as much to be shunned as the drunkard's cup. They will "bite like a serpent and sting like an adder."

Stingy Christians.

The Christian Advocate makes the following very sensible remarks in reference to a class of Christians very frequently met with:

"We confess, however, that we have often questioned the Christian character of some loud professors whom we have known, on account of their stingy contributions to the support of the Gospel and the relief of the poor. We have known some who would visit the sick poor, and pray with them as long and as loud as any body, but you could no more get a dollar from them for the relief of the sufferers than you could one of their teeth; and it was evident that if they could sell their prayers for a dollar apiece, they would not have given one away. The minister and his family might have starved if their brethren, less able to give, had not felt their Christian obligations differently.—Such people have always by them that 'neat little pocket edition of selfishness,' as Watson calls it. 'Charity begins at home;' and, verily, their charity leaves off where it begins. They add annually to their gains, and their love of gain feeds and grows on the accumulation, until it hardens the heart and sears the conscience against all the claims which the Gospel has upon them, and all the calls of mercy and benevolence in favor of suffering humanity. But the strangest thing of all is that such people really persuade themselves they are pious Christians, because they can, now and then, work themselves,

until at length they hear, 'Thou fool, this night shall thy soul be required of thee; now whose shall these things be which thou hast provided?'"

Four Impossible Things.

1. To escape trouble by running away from duty. Jonah once made the experiment. But he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you as it was for him, and the end will be peace, honor, and eternal glory.

2. To become a Christian of strength and maturity, without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre. Therefore, do not timidly shrink from the troubles which God's providence brings upon you, but count it all joy to overcome them, "knowing this, that the trying of your faith worketh patience."

3. To form an independent character, except when thrown upon your own resources.

4. To be a growing man, when you look to your post for influence, instead of bringing influence to your post.—*Ohio Observer.*

A Prosperous Church.

The symptoms of prosperity in a Christian church are the following:

1. The plain, intelligible, and faithful preaching of the Gospel.

2. A relish for preaching of an instructive character on the part of a congregation.

3. A congregation growing in interest and numbers.

4. The improvement of a people in knowledge and good behavior.

5. The exercise of a rigid and healthful discipline.

6. Proper attention to the claims of the young.

7. The moral and religious aspect of the members of a church. When the members of a church, true to their engagements, and sensitive to the demands of duty, lead such lives, that all who observe their walk may take knowledge of them, that they have been with Jesus, and learned of him,—then, here is proof that said church cannot be in a cold or languishing state.

8. And when to the foregoing can be added a continual accession of hopeful converts, the cup of a church's prosperity is about full.

CHILDREN'S PLAYS.—I love to see children happy; and when they have been good and diligent, and returning home from school, meet their cousins and young friends, who can object to their playing together! I am sure I do not. Yet as I have observed sometimes that even in play children lose all their pleasure, I shall give them a few rules which they will do well to mind:

1. Try to please and be pleased.
2. Do not be offended for trifles.
3. Avoid all mischief.
4. Do not be selfish.
5. Never try to tease.
6. Be ready to leave your play when called away from it.

Mahometan Parable.

We do not recollect ever to have seen a more forcible illustration of the tenacity with which the lust of power is capable of seizing upon the mind than the following, exhibited in the form of an Oriental parable:

"A grand seignior caused his vizier's arm to be cut off, and proclaimed that the arm should be thrown up, and whoever caught it falling should succeed in the vizier's place; but upon terms to be served the same as his predecessor at the expiration of the year. When the crowd was come together to catch his arm, one man, more diligent and dexterous than the rest, caught it. So he was vizier; and at the year's end his right arm was cut off and thrown up as before, and he, himself, with his left arm, caught it again; and after his second year his left arm was cut off and thrown up, and he caught it with his mouth."

Christian Liberality.

There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical scepticism. They are as follows:

1. That which we have we hold as stewards that must give account.

2. The way to increase is to distribute. Some are rich because they are liberal.

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

Writing for Newspapers.

The following hints may be of service to all of us who scribble for newspapers:

1. You must have something to write about.

2. Write plain, dot your i's, cross your t's, point your sentences, and begin them with capitals.

3. Write short, to the point, and stop when your done.

4. Write only on one side of the leaf.

5. Read it over, abridge and correct it until you get it into the shortest space possible.

These rules observed will almost ensure the publication of an article, and what is more desirable to the writer, will secure its being read.

HINTS ABOUT FOOD.—Roast meat contains nearly double the nourishment of boiled, but boiled meat is better adapted to weak digestion. Frying is one of the very worst methods of dressing food, as food, as boiling is one of the best. Baked meat has a strong flavor, and is deprived of some of its nutritious qualities, and is difficult of digestion. Spices, sauces, and melted butter should never be used by an invalid.

VERY CAREFUL.—Some brethren are so careful to preserve their minister from worldly-mindedness, that they can hardly let him live. But will compel him to toil and labor and sigh under his accumulated load of cares without any concern about him only that he be preserved from pride and love of gain. Poor souls.—*Morning Star,*

EXCERPT.—When the sacrifice which you request a friend to make, is greater than the benefit you claim thereby, your demand is uncourteous.

CURE FOR THE LOCK-JAW.—We see it stated upon what seems authority, that the lock-jaw can be relieved instantly by putting a piece of copper in immediate contact with the wound that caused it. Simple remedies are frequently the most potent.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 12½
Do. RYE, do. - -	4 00	a 4 12½
Do. CORN, do. - -	4 00	a 4 12½
GRAIN—WHEAT, per bushel,	1 20	a 1 25
Do. RYE, do. - -	68	a 70
Do. CORN, do. - -	70	a 75
Do. OATS, do. - -	48	a 50
Do. BARLEY, do. - -		a 75
SEEDS—CLOVER, do. - -	4 00	a 4 25
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - - -	5 00	a 5 25
HAMS, per pound, - - -	10	a 12½
BUTTER, do. - - - -	18½	a 25
LARD, do. - - - -	9	a 10
TALLOW, do. - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	9	a 10
POTATOES, per bushel, - -	75	a 87½
ONIONS, do. - - - -	37½	a 50
APPLES, do. - - - -	1 00	a 1 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - -	30	a 50
SALT, per sack, - - - -		a 1 40
HAY, per ton, - - - -	9 00	a 10 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 75	a 6 81
Do. RYE, do. - -	4 50	a 4 62½
Do. CORN, do. - -	4 37½	a 4 50
GRAIN—WHEAT, per bushel,	1 50	a 1 55
Do. RYE, do. - -	90	a 92
Do. CORN, do. - -	88	a 90
Do. OATS, do. - -	50	a 53
Do. BARLEY, do. - -	00	a 90
SEEDS—CLOVER, do. - -	4 25	a 4 50
Do. TIMOTHY, do. - -	3 00	a 3 25
Do. FLAX, do. - -	1 50	a 1 65
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - -	7 00	a 7 25

RELIGIOUS NOTICES.

A PROTRACTED MEETING will be held by the "Church of God," at Mount Joy, Lancaster county, commencing on Ascension day, being the 13th instant, and to continue over the ensuing Sabbath. The brethren and people of the neighborhood are respectfully invited to attend.

Another will be held at Uniontown, commencing on the 15th instant. The brethren are invited to attend.

A meeting will be held at Linglestown, Dauphin circuit, commencing on the 22d instant. Preachers and people are invited to attend.

Another will be held at Highspire, commencing on the 5th of June.

The following protracted meetings will be held in York county:

1st. At Maish run School house, to commence on the evening of the 8th of May.

2d. At the cross-roads School-house, to commence on the evening of the 15th of May.

CAMP-MEETINGS IN OHIO.

1. One in Wayne county, to commence on the 19th of August.

2. One in Stark county, to commence on the 26th of August.

3. One in Summit county, to commence on the 2d of September.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

ISAAC WHISLER,
A. MEGREW,
A. HOLNES,
D. BAKER,
J. BEIDLER. } Committee.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 7th of January, by Elder William H. Mullinix, Mr. WILLIAM A. RINLEMOSE to Miss ELIZABETH ANN MARY GEORGE, both of Washington county, Md.

On the 4th of March, by the same, Mr. Jos. GILBERT to Miss MLIZA PENRY, both of Washington county, Md.

On the 8th of April, by Elder McFadden, Mr. ELINO CUDRY to Miss CATHARINE JOHNSON, both of Baltimore county, Md.

On the 22d of April, by the same, Mr. JAMES JONES to Miss RUTH BULL, both of Baltimore county, Md.

On the 24th of January, by Elder John Hickernell, Mr. WILLIAM GOODMAN to Miss NANCY APPLER, both of Westmoreland county, Pa.

On the 6th of April, by the same, Mr. HENRY SHULER to Miss MARGARET FUNCK, both of Westmoreland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In Middletown Valley, Frederick county, Md., on the 17th of March, brother JAMES MATS, aged 51 years and 10 months.

Brother MATS embraced the Saviour four years ago, united with the church in Middletown Valley, where he remained until he died on the 19th of last March. His remains were followed to the place of interment, Jerusalem church, by a large concourse of people, where the services were performed by Elders Wm. H. MULLINIX and J. H. HUNLEY, from Amos 4: 12. It was truly a solemn time.

Near Andersonstown, York county, Pa., on the 28th of March, sister ELIZABETH STOUFFER, consort of bro. Christian Stouffer, aged 62 years.

Sister STOUFFER's remains were followed to the grave on the 30th of March, by a large concourse of people, who convened to pay the last tribute of respect to one they loved and esteemed. Services by Elders SAMUEL BOWMAN and J. H. HURLEY, from Rev. 13: 14—"Write blessed," &c. X.

At Middletown, on the 14th ultimo, after an illness of a few days, sister FREDERICKA CARR, aged 63 years, 4 months and 11 days.

Sister CARR was a member of the "Church of God," at that place, for a number of years, and from the time she first professed religion she adorned her profession with an humble and consistent walk. She died in the hope and faith of the Gospel, and has gone to the land of the blessed.

The funeral services were conducted by Elder W. H. MULLINIX. Text, Rev. 14: 13.

At Fairview, on the 26th of March, PATRICK MCGURRICK, aged 76 years, 10 months and 8 days.

At Fairview, on the 22d of April, EREN LEACH, aged 34 years, 1 month and 28 days.

In this place, on the 19th ult., of consumption, JEREMIAH SHOOP, aged about 31 years.

In this place, on the 20th ult., of apoplexy, Mrs. ANNA MARGARETTE BEADER, aged about 78 years.

In this place, on the 20th ult., BENEZER HALL, aged about 54 years.

In this place, on the 23d ult., Mrs. ELIZABETH BOAS, aged 55 years.

In this place, on the 27th ult., Mrs. ELIZABETH SHOEMAKER, consort of George J. Shoemaker, aged about 27 years.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate. [May 1.]

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents*.

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations, as the following recommendations and notices of the press very clearly testify:

RECOMMENDATIONS.

"HE PASA EKKLESIA."—I believe this work will be interesting to all such as wish to derive a correct knowledge of the various denominations, they being, in this work, all permitted to speak for themselves.

So far as the German Reformed Church is concerned, Dr. L. Mayer is capable of representing her doctrines; and in this work has given a fair history of her rise, progress and doctrine, in the eastern as well as western interests. German Reformed members would do well to furnish themselves with a copy.

DAVID WINTERS,

Pastor of German Reformed Ch., Dayton, O.

I concur with the Rev. Mr. Winters in the opinion which he has expressed with regard to the "He Pasa Ekklesia," and would recommend it as an impartial and useful book.

J. W. HALL,

Pastor of the 3d street Presbyterian Church.

"HE PASA EKKLESIA."—This work abounds in rich and correct modern ecclesiastical information. From what I have read of it I do not hesitate to recommend it to the attention and perusal of every one who wishes to possess an impartial knowledge of the religious views of the different denominations of Christian professors—so essentially necessary for the cultivation of proper feelings towards those who may dissent from us on the highly important subject of Religion.

S. K. HOSHOUR, A. M.

Cambridge City, Indiana.

"HE PASA EKKLESIA."—In this beautiful octavo of 734 pages, firmly and neatly bound, are 43 original histories of 43 different religious persuasions, each one of which has been written by some intelligent and distinguished member of the community. It is, therefore, authentic in the highest degree, as far as it goes. It has some advantage over all other church history, it is the history of only those parties now in actual existence. It gives their history, their peculiar and their general views; and frequently a portion of the evidence on which they rest—it gives their statistics as far as they could be collected; and is, therefore, worthy of a place in every library of a religious or ecclesiastical character.

ALEX. CAMPBELL.

I have looked over the "History of all religious denominations in the United States, by Professors and Ministers," and found the article on the Roman Catholic Church, by Prof. W. J. Walters, as far as it goes, a faithful exponent of Catholic doctrine and discipline. The entire work is presented to the public in the most authentic and attractive form and exhibits a practical commentary on the facility and confidence with which the most various and conflicting theories can be deduced from the Bible.

J. B. PURCELL,

Bishop of Cincinnati.

Your proposed work, in which the rise, progress, doctrines, discipline and usages of the various religious sects and denominations in

our country, are proposed to be set forth, in my opinion, is a book much needed, and will supply a lack long felt in community. Serious objections have very justly been urged against all previous works professedly of the same character. Their statements have been either wholly exparte, or so imperfect in detail, as to do vast injustice to some. Your plan, however, materially differs from that of all others. Your statements being furnished directly by distinguished persons in the several churches represented, must be correct, if there be truth in human testimony. I cannot doubt but that the work will meet with a favorable reception generally, and serve a good purpose in correcting the errors of foreigners visiting our country, many of whom hitherto have most miserably caricatured one-half of the churches in this nation. I therefore wish you great success in your enterprise.

A. ATWOOD,

Pastor of the Methodist Episcopal Church.

The design and object of this book, as set forth in the Editor's address to the public, is commendable. Its plan is intelligent, comprehensive and impartial. The number and character of its contents are such as to entitle it at once to the notice of the scholar and of the general reader. Being altogether new, original and authentic, it promises much valuable and interesting information respecting the essential and relative characters of the various religious denominations, that might be sought for elsewhere in vain.

Adhering to the principles advanced in the prospectus, it will certainly be a volume of great value in the estimation of all who are interested in the Religious History of the United States.

G. W. SCHAEFFER,

Pastor of the Evangelical Lutheran Church.

NOTICES OF THE PRESS.

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS AT PRESENT EXISTING IN THE UNITED STATES.—Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines: written expressly for the work by eminent Theological Professors, Ministers, and Lay-members of the respective denominations.

The title expresses the character of the work. The projector has probably adopted the most unexceptionable plan of presenting in one view the history of the different denominations. The writers are presumed to give the most favorable account, consistent with truth, of their respective societies, and although all connected and associated with them in a church capacity, may not entirely agree in all their statements and views, yet no other plan which could be devised would give such general satisfaction to the denominations respectively. In looking over the volume, it appears to us that the writers generally have displayed much research and ability in their articles, and making a very natural allowance for their partialities, they have, we should judge, given very fair accounts. The account of the Presbyterian Church (Old School) is prepared by J. M. Krebs, D. D., of New York, and is well ex-

cuted, evincing attention and labor on the part of the writer. He has succeeded in compressing within the limited space of forty pages, many of the leading facts illustrative of the history of our Church in this country. We are pleased that the duty was entrusted to such able hands. The history of the New School Presbyterian Church is written by Joel Parker, D. D., of Philadelphia. He goes over much the same ground with the preceding, but viewed with a different eye. The article is skillfully drawn up. We regard the volume as valuable in its details, and as the best reference book for information, on the subject treated, that we possess.—*The Presbyterian*.

HISTORY OF ALL RELIGIOUS DENOMINATIONS IN THE UNITED STATES.—This is a large and handsome volume, very neatly printed, and bound in substantial and excellent style. As a comprehensive history of the religious denominations in our country, and as a book of reference on all questions connected with their origin, doctrinal sentiments, government, and numbers, it will no doubt be regarded as a valuable work. It occupies a place—a vacuum—in our religious literature, for which there is no substitute. And as there are very many who desire the information it contains, it will receive, we presume, an extensive patronage.—*Christian Observer*.

AN ORIGINAL HISTORY OF ALL THE RELIGIOUS DENOMINATIONS.—We have not had time to enter into a close, critical examination of the work, but so far as respects our own religious society there can be no cause of complaint, this part having been prepared for the occasion by a competent hand, one of our own members, and as we understand, obtained the sanction of our Meeting for Sufferings, previous to being forwarded for publication.—*The Friend*.

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS AT PRESENT EXISTING IN THE UNITED STATES.—Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines: written expressly for the work by eminent Theological Professors, Ministers, and Lay-members, of the respective denominations.

Of the great convenience and utility in some respects of a work like this, there can be but one opinion; and if it does not please every body, the fault is certainly not the projector's, who "has done his part in giving each sect an opportunity of telling its own story, and in its own way." It presents us with a picture of some forty odd "denominations." The history of the "Protestant Episcopal Church" is from the pen of the Rev. R. C. Shineall.—*Banner of the Cross, an Episcopal paper*.

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS.—The compiler of this history could not have performed a better service to the religious community. It fills a chasm which has long remained open. It occupies a field of inquiry and usefulness that has ere this been destitute. As a book of reference, it is invaluable, and we now possess a volume which enables us to examine the history and creeds of all the known denominations of Christians in this country at a single glance, without having to consult and pore over various authors, and puzzle our brains to know where or how we shall obtain a true account of this, that, or the other sect. We have not a single doubt but that this work, by its ready sale, will soon run through several editions. Every christian family should have a copy.—*Editor of the Baptist Record*.

HISTORY OF ALL THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES.—This is an octavo volume of 734 pages, presenting the various religious denominations in the United States to the number of forty-six, as their own writers choose to represent them. The statement concerning Roman Catholics is from the pen of Professor W. Joseph Walter, who, we doubt not, has given a faithful sketch of our history in the United States, and of our real principles. The plan adopted by the compiler is the only just one, by which the tenets of the various societies can be known, although we perceive that several of the contributors have thought they could not defend themselves without blackening us.—*Catholic Herald*.

AN ORIGINAL HISTORY OF ALL THE RELIGIOUS DENOMINATIONS.—This is a new work, compiled from original histories and statements of each body, furnished by some member of it, who, of course, may be supposed competent to furnish an adequate account.—It undoubtedly contains much valuable information, though it is impossible for us to examine it at present with any degree of care.—*Episcopal Recorder.*

In this day's paper will be found the prospectus of a contemplated work called the "*He Pasa Ekklesia*," or the whole church of the United States. The work is made up of articles entirely original, written by ministers and laymen of various denominations in the United States, setting forth, in a concise manner, the origin, doctrines, church government, statistics, &c., of the various churches to which they severally belong. The work will be one of great utility to the inquirer after truth.—There the reader may have at one glance a concise view of the entire church—he can view the peculiarities of each and draw his own conclusion. This book should, doubtless, have a place in every man's library, and should be regarded as a standard *Ecclesiastical Dictionary*.
WM. HANBY,
Editor of the Religious Telescope.

WHEREAS, There has gone before the public a work called "*The He Pasa Ekklesia*," containing the doctrines, discipline, statistics, &c., of all the churches in the United States; and **whereas**, it is understood that the doctrines, &c., of the Brethren Church have been set forth in that work; therefore,

Resolved, That we recommend the "*He Pasa Ekklesia*" to our church members as a work worthy a place in their libraries, as containing a fair, though not full, representation of the origin, doctrine, discipline, statistics, &c., of our church.—*Ext. Minutes of Sciota Conference.*

"HE PASA EKKLESIA."—This invaluable work embraces a History of all the Religious Denominations in the United States. A work like this requires no commendation from us; the contributors are the most learned and eloquent Divines in the land, and present a sufficient guarantee that public expectation will not be disappointed. The proposals have been received here with great favor by Christians and Christian Teachers generally.

L. C. LEVIN,
Editor of the Daily Sun.

"HE PASA EKKLESIA."—I have named elsewhere, but I wish to notice again, and at greater length, this work. I have not read the entire work, but on looking over it a number of times I have not discovered in it any omission or material error—nor have I heard any one complain that his denomination was misrepresented or neglected in the work. The name of every writer is given—except the writer of the article on the New Jerusalem (Swedenborgian) Church, which is said to be by "a layman of that denomination"—and as each one has written the history and faith of his own sect, no complaint can exist of course so far as that is concerned. The work is a good one, and will doubtless do much toward making the precise sentiments of each sect more generally and more correctly known. It will, undoubtedly, become a standard work, and should be in every theological student's library.—*Ex. cor. of the Christian Messenger.*

NEW WORK.—"An Original History of the Religious Denominations of the United States."—The plan of this work gives it much superiority over most others of the kind, and guards it from the injurious caricatures with which they abound. The view of each sect is given by one of its own members, and may be presumed to present, in a favorable light, the grounds on which each places its reliance. Believing, as we do, that the barriers of separation held up between the different religious denominations and the consequent ignorance of each others convictions, are the unfortunate causes of much of the prejudice and animosity now, and heretofore existing in professing Christendom, we look with satisfaction on every new facility for becoming better acquainted with each other—and we are glad to find, from a hasty glance at the contents of this book, that so many of the writers seem

willing to let the public judge of their principles without attempting to appropriate to themselves merit, at the expense of others. Both divisions of the society of Friends are represented—ours by Dr. Gibbons, the other by Thos. Evans.—*Friends' Weekly Intelligencer.*

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS AT PRESENT EXISTING IN THE UNITED STATES.—We esteem this volume as an exceedingly valuable accession to the ecclesiastical literature of our country. As a book of reference in relation to the history, doctrines and statistics of the religious denominations in the United States, it is decidedly the best that has been presented to the American public.—*Lutheran Observer.*

EXTRACTS OF LETTERS.

I have called on Mr. G. W. Gray, of Allegheny city, in company with Mr. J. A. Seibert, to see some of your books. The Church History is, doubtless, a very valuable work. It appears to be firm and well got up, in the plain style. I can see but one thing wanting to make it complete, and also circulate readily at \$3 per copy, i. e. a number of fine steel Portraits of some of the most eminently useful men, as preachers in the different denominations, or instrumental in the rise and progress of each sect, together with being well and handsomely bound in fine gilt binding. This would make it very popular. It would be attended with a heavy additional expense in the start, but would make it sell sufficiently to make it an object. Hence the sale would not be so limited and confined so much to the professional reader. A. H. MILES.

The young man I have employed is going to be useful. He traveled two weeks and procured fifty names. He will not obligate himself as respects any certain number of names. He feels encouraged to go on, and I have no doubt but he will far exceed five hundred names. He has something like two hundred good paying subscribers at this time.

M. RUNYEN.

I hope you will succeed well in the second edition of your history. No work could possibly be more desirable to me than the one you contemplate publishing. We are in want of such a work, and hundreds can be sold. I will do all in my power for you.

ISAAC N. WALTER,
Editor of the Gospel Herald.

I am much gratified to hear of your enterprise, to present *The Whole Church of the United States* from authentic sources. A work much needed.

W. M. FAHNESTOCK.

I think your plan a judicious one, of having the account of each denomination written by one of its own members.

JARED SPARKS.

I approve heartily of your intended publication. There can be little doubt of its success. It ought to succeed certainly.

E. YEATES REESE.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

Dr. ANDREW MILLER, Jr.,

A GRADUATE OF THE JEFFERSON MEDICAL COLLEGE, Philadelphia, tenders his professional services to the public. OFFICE in Third street, opposite Herr's Hotel. [Jy. 15.—tf.]

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external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and mankind that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

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port; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Stephen Culberson, Shippensburg; John Diller, Newville; and sold by the druggists in Philadelphia, and our agents in every town in the State. March 15—4t.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Lorange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother JOHN MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

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A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

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NUMBER 2.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't paid.	Names.	Am't paid.
Adams, Elder William	\$0 75	Kendy, George	62
Bear, Michael	1 25	Konzeneker, Benjamin	1 25
Booth, John	25	Lenker, Elder John	50
Beelman, John	1 00	Norton, George W.	1 00
Baldman, Elizabeth	1 25	Vessinger, John	1 00
Breneman, Abraham	1 25	Neidigh, John C.	62
Breneman, John	1 25	Otto, John A.	1 25
Bollinger, Abraham	1 25	Oberlin, Elizabeth	62
Cobough, Christian	1 00	Oberlin, John	1 25
Coover, Jacob	1 25	Ramsey, E. J.	1 50
Carl, John W.	1 25	Ross, George	1 25
Coover, John	1 25	Rupp, Henry G.	1 25
Da Lap, John	1 25	Schick, John	1 25
Galt, Moses	1 25	Stevens, Abraham	1 00
Graybill, John	62	Sherick, Joseph	1 25
Houston, Mary L.	62	Vandiz, George	1 25
Hord, William	1 25	Van Newkirk, J. C.	62
Houser, John	1 25	West, Edward	1 50
Kinsinger, David	1 25		

Acknowledgement.

THE following brethren have our thanks for sending us new subscribers, viz: John Hickernell, John C. Owens, Seth S. Richmond, William McCormick, John R. Mathlin, John Strayer, David C. Neidigh, Jr. and John J. Winebrenner.

New Subscribers.

Now is the time to get new subscribers, and the way to do it is to call on the people and ask them to subscribe. An exchange paper states that a certain preacher sent in twenty-seven new subscribers, all of which he obtained with but little effort, by simply presenting the subject to the people as he travelled round among them. Will our agents try this plan? Present the claims of the *Advocate*, for a few weeks, as you travel round among the people and see what you can do. Let there be a prompt and simultaneous action throughout the bounds of the several Elderships, and no doubt we shall soon have five hundred new subscribers on our list, and a mutual benefit will be the result.

How is it, and why is it, that the members,

ministers and agents of sectarian churches are wiser in their course and cause than the ministers and agents of the "CHURCH OF GOD?" Why is it that they have more energy and enterprize for the interests of what they call *our church*, or a branch of the church, and for the organs of their respective branches than we have for the whole tree, root, stock and branches, and for the *ADVOCATE* of the same? Surely these things ought not so to be. Yet facts go to show that these things are only too true; at least with regard to some of whom we speak. However, we are happy to say, there are some noble and honorable exceptions. We have some high-minded, active and whole-souled brethren in the church. And wherever these live and operate, there is a fine patronage and few or no delinquents. This is proof positive, that neglect is the prime cause of our want of better success. Let, then, active effort take the place of blamable neglect, and Christian benevolence the place of sordid selfishness, and the reformation is wrought, the amendment is complete, and the honor of the church is redeemed.

In connection with these remarks, we request our brethren, especially our brethren in the ministry, to read Elder DAVID NEIDIGH's letter, and to note his plan for raising five hundred new subscribers.

Please not to Stop your Papers.

SOME twenty-five or thirty have already ordered their papers stopped. Among these are a few old brethren, "highly esteemed for their work sake," whose names we erased both with reluctance and pain. We hope we shall be spared this painful work for the time to come. We should feel pleased to retain all the subscribers we have, and continue adding thereto more and more, from year to year. We ask those who "have gone out from us," to return, and give us the pleasure of re-entering their names. If your hearts are with ours,—as ours is with yours,—then give us your names back again. Let us cleave to the Lord and to each other as true and faithful brethren ought to do.

Post Office Complaints.

THE failure of the mails is universally complained of. Both the publishers and subscribers are suffering in consequence of it. Our subscribers complain, our agents complain, and our exchange papers are teeming with grievous complaints about this matter. Who is in fault! and how is this thing to be remedied! or is there no remedy! Are we doomed to suffer this evil—this vexatious evil, continually! In our opinion it is mainly attributable to the negligence and incompetency of post-masters and mail-carriers, but how to cure the matter is no small difficulty.

But to let our subscribers see that they have companions in misery, and that they are not alone in their complaints, we subjoin the following extract from one of our exchanges:

"I could get some more subscribers to the paper, if the mails were not so irregular, but I cannot insist upon any one taking it until it is somewhat different. I get my paper sometimes once a week, sometimes once a month. Sometimes from one direction and sometimes from another; and sometimes it never gets to me."

Meaning of the word Reason.

This word is used in the scriptures to signify—

1. That faculty or power of mind by which we conceive and judge of the nature, truth and propriety of things. Dan. 4: 36.—Acts 18: 14. a. It is *reason* that sees evidences on every hand, in the order, harmony and beauty of the works of creation, of the existence of a Supreme Being. b. It is *reason* that tests the evidences of divine revelation. c. It is *reason* that concludes upon the propriety and practical uses of the great truths of both natural and revealed religion. Although *revelation* often rises above *reason*, yet it never contradicts it. As both are from God, they cannot be inimical to each other. In the requirement to believe what we cannot fully understand, and to do what we cannot clearly see the reason of, God has seen fit to put both our understanding and will to a trial. Happy are they who have reason and religion enough "to cast down imaginations—and to bring into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

2. The act of reflecting, conferring and arguing on the propriety or policy of any course. 1 Sam. 12: 7.—Matt. 16: 8.—Luke 6: 21, 22.

3. A sufficient proof or argument. 1 Peter 3: 16.

4. A thing fit and proper. Acts 6: 2.

5. The cause of an action or course of life. 1 Kings 9: 15.

6. On account of. Exod. 2: 23.—Heb. 7: 23.

Camp-Meeting Appointments.

IT is time the camp-meetings for the coming season should be appointed. Let those who intend to hold camp-meetings inform the Standing committee as soon as convenient, and they will have them arranged and published. We should be glad to see these meetings increase and multiply. The more heartily and unanimously they are sustained, the better they usually are. We hope the brethren will be of one accord in this matter. Remember the punishment inflicted on delinquent families in the days of old. Zech. 14: 17-19. Remember, also, the bitter curse of Meroz. Judge 5: 23.

Battle of Cerro Gordo.

THE battle of Cerro Gordo was fought on the 17th and 18th of April. The place called Cerro Gordo is about 57 miles from Vera Cruz, on the road leading from Vera Cruz to the city of Mexico.

The American force, under the command of Gen. SCOTT, numbered about eight thousand, and the Mexicans, under President SANTA ANNA, about fourteen thousand. The battle commenced on the 17th, but the main battle was fought on the 18th, and resulted in favor of the Americans.

The American loss, in killed and wounded, is estimated at two hundred and fifty, and the Mexican at about four hundred.

About three thousand Mexicans, with the usual number of field and company officers, laid down their arms and were made prisoners of war. The whole numbers of prisoners taken in this battle, by the American arms, is said to be about five thousand. They have also captured about thirty pieces of beautiful brass cannon, a large quantity of fixed ammunition, and the private baggage and money chest of SANTA ANNA, containing twenty thousand dollars.

President SANTA ANNA and about eight thousand of his army, fell back and escaped towards Jalapa, just before Cerro Gordo was carried. They retreated in time to escape by the main road. Their conduct was regarded as most cowardly.

When our forces had carried the various positions of the enemy, and the road was cleared, Gen. TWIGGS started in hot pursuit of the fugitive SANTA ANNA, and pressed close upon his heels. A strong position, five miles west of Cerro Gordo, fortified and defended by a fine battery of long brass guns, was abandoned by the enemy and occupied by our troops. Gen. TWIGGS bivouaced within three miles of the lovely town of Jalapa.

Battle of Sacramento.

ADVICES from Santa Fe state that at the battle of Sacramento, the Mexican force numbered four thousand two hundred and twenty-three, and the American force only nine hundred and twenty-four. The result of the battle was, that three hundred Mexicans were killed, many wounded and forty taken prisoners. The American loss was, one killed and eight wounded.

Capture of Tuspan.

ON the 19th ult., our squadron under Commodore PERRY, captured this place after a spirited resistance. The Mexicans finally spiked all the guns, razed the fortifications and retreated into the interior. Our loss was four killed and fourteen wounded.

The Licensing Question.

THE following letter on the licensing question, was written to brother SAMUEL SHERICH, in reply to a letter from him and brother T. HICKERNELL, requesting my opinion on that subject, and my advice as to the best course for them to pursue with respect to Elder E. WEST.

We copy the letter from a pamphlet recently published by brother E. WEST.

This quondam brother informs us, in his variety pamphlet, that "he was scripturally ordained, on the 17th of June, 1846, in the Baptist meeting-house in Wooster," Ohio.

His new system of licensing and ordaining ministers we may review hereafter, when we get leisure time to do so.

As to the rest of his quibbling and paraphernalia in his pamphlet, I have neither time nor inclination to meddle with at present. His distorted statements will do no harm, save where neither of us are known, and there only till "his neighbor cometh and searcheth him."

HARRISBURG, January 15, 1846.

My dear brother S. Sherich:

I received a letter from brother T. HICKERNELL, a few days ago, on the subject of licensing. This subject, it seems, is agitated anew among the brethren in Ohio. Bro. E. WEST, from all accounts, has stirred up the licensing question afresh, and is trying to disturb the peace and harmony of the churches in and about Wayne county, Ohio. I wonder what the good brother has in view, in agitating this subject again, seeing it was discussed and decided by the Ohio Eldership but a year ago, that the licensing system, as practised by the Eldership, should remain unchanged? After this decision was had, as you know, by almost a unanimous vote of the Eldership, brother WEST agreed to abide thereby, and to submit to the majority of the brethren. Besides, he now expects to come back to Pennsylvania in the spring, having had his license renewed, and an appointment given him by the East Pennsylvania Eldership. Why, then, does he labor to unsettle the minds of the brethren in Ohio on the subject of the licensing system? If he intended to remain in Ohio, I should be strongly tempted to believe that it was "to draw away disciples after him." But seeing the case is otherwise, I would hope better things than that from an old veteran of the cross.

It may, however, not be amiss at this time, to give you, and through you to the faithful brethren in Ohio, my views briefly on the subject of the licensing system.

If Christian ministers are to have any ecclesiastical license at all, it follows of course, that the licensing power is and must be vested somewhere, or in some specific hands in the church.

There are three systems in vogue and usually plead for, viz: 1st. The Episcopal; 2d. The Congregational; and 3d. The Presbyterian.

1st. Episcopacy, according to some, claims and possesses the exclusive right to ordain or give license. Is this assumption true, or is it not? So far from Episcopacy having the sole right to exercise this office, it is in my opinion highly problematical whether Episcopacy itself has any foundation in the Bible. But, admitting it has, for argument sake, it still does not follow that bishops only have ordaining power. The Bible nowhere says so, and

history nowhere says so. Hence the assumption by the friends of this system is altogether gratuitous.

2d. The church in its local and congregational capacity, it is asserted by others, has the only scriptural right of licensing, appointing, and ordaining men to the Christian ministry. Is this opinion correct? We say, no. And we say so,

1st. Because, it is not reasonable that it should be correct. If one church has the right, they all have it. If they all have it, then it follows that many, very many, and in Ohio too, as well as elsewhere, have power to do what, in my opinion, they have no capacity or fitness for doing. This is so obvious that it needs no proof. And if so, who, then, upon mature reflection, will maintain that the Allwise Creator and Governor of the Universe, who never acts aside from the best reasons, should be the author of such a weak and unreasonable system.

2d. We say this system is incorrect because it is unscriptural. The scriptures nowhere teach that individual churches have the right, in their collective capacity, to grant licenses, or set apart men to the office of the Gospel ministry. They are taught to pray for their increase, Matt. 9: 37, 38, but the ordaining power is given to other hands. This we shall fully show in its proper place.

3d. We say the Eldership, or the teaching and ruling ministry of the church, possess the proper right to license and appoint men to the office of the Christian ministry. In proof of this position, I offer the following authority:

1st. The seven men we read of, Acts 6th, were chosen or selected by the "multitude of the disciples," but they were appointed (the original word, *Ratistesamen*, signifying to give authority,) by the twelve. The twelve Apostles then, licensed, or gave authority to these 'seven men of honest report, full of the Holy Ghost and wisdom,' to act officially in or 'over this business' for which they were chosen.

It may, however, be objected that these seven men did not receive a license, or ordination to the work of the ministry, but merely to the 'service of tables' or to the oversight of secular affairs in the church, and that, therefore, this passage is irrelevant. Now let this be as it may, one thing is certain, that the ordaining or licensing power was vested in the hands of the twelve Apostles; and if it was their prerogative to appoint, install, ordain, or license deacons, or inferior officers, how much more *pastors* and *teachers*."

2d. The case of Paul and Barnabas, Acts 13: 1-3, may be adduced in evidence of the position I have taken. These men were fitted out with a missionary license: not by the church, nor by Episcopacy, but by the ordinary ministry, by the prophets and teachers of the church.

3d. The ordination of elders in every church, by Paul and Barnabas, Acts 14: 23, is additional proof of the correctness of our theory. They being elders, ordained elders.

4th. The appointment of Judas and Silas, by the 'Apostles and Elders' of the church at Jerusalem, proves the same thing. Acts 15: 6-25. Mark, this was an Eldership. This Eldership sent forth ministers. This, therefore, is the right way of the Lord.

5th. The ordination of Titus and Timothy, is likewise in point. They were set apart to the ministry by the Presbytery, or Eldership, and not by the church, nor by a Diocesan Bishop. 1 Tim. 4: 14.

6th. Titus and Timothy, by virtue of their

ministerial offices, were instructed to ordain, or license others. Titus was authorized to ordain elders in every city. Titus 1: 5. And Timothy was directed to commit to faithful men the things that he had heard and learned of Paul, to the end that he might be able to teach others also. 2 Tim. 2: 2. Where, I would ask, have we an instance on record of such instruction having been given to the churches? Let the advocates of Congregational licensing show this, if they can.

7th. Church history corroborates the doctrine we maintain and plead for; and which is taught in the foregoing scripture passages. There is not a single ecclesiastical writer of credible veracity, that does not admit the fact, that the right to license in the primitive churches, or which is the same thing, the ordaining power, was lodged in the hands of the Eldership, or ministry of the church.

In view then of these arguments, which, to my mind, are so clear and conclusive, I have full confidence in the correctness of our practice, with respect to the licensing system.—And I hope that the brethren in Ohio, as well as elsewhere, will not be soon shaken, but be firm, settled and immovable in this sound and salutary article of our faith and practice.

But, permit me to say, in conclusion, that if brother WEST, (or any one else of his school, or on his side of the house,) can refute these arguments, or show us stronger ones in favor of the system he advocates, I for one, should like to see him at it. Notwithstanding, if he does undertake the task, let him remember that we want arguments drawn from the "law and testimony," or from authentic church history, and not mere words, pun and sophistry.

You will please to show brother WEST this letter, or give him a copy of it; and if he chooses to reply to it, well and good, only let him send his reply to me, and it shall receive due attention.

Should he, however, decline discussing the subject, and yet persist to *prate* about these things, and by so doing, disturb and unsettle the minds of the brethren, and so destroy the harmony, peace and union of the churches, contrary to the doctrine which he has been taught; then mark him as a *schismatic* and *disorganizer*,* and as such bring him before the standing committee of the East Pennsylvania Eldership, where, by his own act, he is properly amenable for his moral and official conduct.

Howbeit, I trust he may yet be reclaimed from his contrary course, in the spirit of meekness, without a resort to judicial means.

In me he knows he has a friend; and so long as he shall study to show himself approved by pursuing an upright, consistent and manly course, he shall never want a friend in me. No more at present. "Greet them that love us in the faith."

I remain your friend and brother with undiminished esteem and affection.

JOHN WINEBRENNER.

* NOTE.—Elder WEST says, in his pamphlet, that I "instructed the brethren in Ohio to mark him as a *schismatic* and *disorganizer*, for daring to say the church had a right to license preachers."

Now, I have said, and still say, I done no such thing. It was not "for daring to say that the church had a right to license preachers," but for *disturbing and dividing* the churches, (as I was informed he tried to do,) with things that had been regularly disposed of by the Eldership, that he should be so marked. And

I ask, whether persons who thus offend their brethren, and cause divisions contrary to the doctrine which they have been taught, ought not so to be marked? Let him dare to try this game in the regular Baptist church, and see whether they will not mark him as an *irregular*.

Again he says, "I was determined to resort to judicial means, and have him brought before the standing committee of East Pa. Eldership." This is another great blunder. I was by no means intent on this, but was anxious for the contrary. Yet, if a judicial course was unavoidable, then I suggested what I believed was the only regular course. What other course could they have taken? he was dismissed by the Ohio Eldership, and had connected himself with the East Pa. Eldership; to that body, therefore, he was properly amenable for his conduct.

I merely mention these things to show how exceedingly crooked and perverted his statements are.

Our Back Numbers.

In making out our files of the last volume of the *Advocate*, we find that the following numbers are wanted to make them even, to wit: Nos. 3, 4, 5, 6, 8, 13 and 23; if, therefore, any of our subscribers can supply us with a few of the aforesaid numbers, they will please send them to us, and we shall give them credit on their account. We want most of Nos. 6, 4 and 3. Who will comply with this request? Send privately if you can, and if not, through the mail.

We should be glad also to receive a few copies of the 2, 14, 18, 20, 32, 35 and 36 numbers of the first volume of the *Gospel Publisher* of 1835.

Request to our Agents.

WE request our agents to send us good money, and when convenient, large, instead of small bills or notes, in making remittances for the *Advocate*. We have sometimes Piusburg shin-plasters, and other corporation and individual issues sent us, which we cannot pass without allowing a discount. We hope therefore, our friends and agents generally will send us no more depreciated currency.

Suicide by Drowning.

JOHN PARTHENER, SON OF FREDERICK PARTHENER and wife, who were murdered a few years ago, in their own house, about two miles from this place, drowned himself on Wednesday afternoon, the 5th instant, by jumping off the tow-path bridge into the basin of the canal. He has left a wife and two children to bemoan his ignominious end.

Business Notice.

BROTHERS THOMAS HICKERNELL and ARCHIBALD MEGREW are hereby informed that we have sent them books. Bro. HICKERNELL's box is sent to the care of JOHN ACHET, Dayton, Ohio; and MEGREW's in care of JOHN P. WINEBRENNER, Wooster, Ohio.

Contributors.

OUR Contributors are informed that there pieces, which are admissible, shall appear in due time. But those who inflict such prodigiously long articles upon us and our readers, must not grow impatient, when short pieces get the preference. We say to all, write short, good and often.

CONTRIBUTORS' DEPART'T.

My Lot in 1847.

BY J. FLAKE.

ONCE more within thy walls, O! city of brotherly love—Philadelphia, where I was born—home of my childhood, and youth, and riper years.

The brethren at the Eldership said to me, go to the city and try to gather a society—a church for the Lord. But how hard it is to attempt again that which others have tried to do for years past, and then broke up.

Yet, here I am—holding class and prayer meeting, with ten or twelve dear souls, in a private house. What can be done in a place like this, where every thing is so expensive, with no meeting-house, and no income for necessary expenses?

Yet, here I am, in the spring of 1847; and the sun shines bright through the thronged and busy streets; and the trees and fields in the neighborhood around, are putting on their mantle of green, as in the days when I looked on them in childhood.

But this great city has wonderfully increased and gone ahead. It has a quarter of a million souls for its population—a part of them—O! that the number were greater—are on their way to Zion.

Well, here I am, and I must keep myself pure, and strive at least to save my own soul, and if possible, some of those around me. The harvest all around is great—O! for skill and power and gifts to labor in gathering a few sheaves for everlasting life and joy. Our king will come.

"Our bodies and souls shall his glory partake, When the trumpet shall sound, and the nations awake."

I have no wish to beat the air—there has been too much of that already in this place—let us be serious, and not build with merely wood, hay and stubble.

I feel myself in love and charity with all Christian people, who hold the faith, and live the life of Christ. I cast off bigotry and sectarianism, and embrace all who truly love our Lord Jesus Christ. I look for the time of trouble, and also of salvation, very near at hand.

If I can find some little place for holding meetings, so as to be settled and feel at home, I will probably send a notice for the *Advocate*, that brethren visiting the city, may know where I can be found.

PHILADELPHIA, May 3, 1847.

Elizabethtown Missionary Society.

IN conformity with the recommendation of the General Eldership, the church at Elizabethtown organized a Missionary society on the 11th of April, 1847. I herewith send you the constitution of the same. It is similar to the constitution of the Lancaster society, with the exception of the last article, which is different. Twenty-five have enrolled their names already, and we expect to add a few more names. These names alone will raise the snug sum of *twelve dollars and fifty cents*, which is more than any individual church raised for that purpose last year. More than one-fourth of the names entered thus far are not members of the church, and some do not profess religion. Showing clearly that they feel an interest in the welfare of their fellow men, and indicative of a desire to pass from death to life themselves. On the other side, there

were members of the church present who stood aloof from the good cause, proving that they did not think about the good that might be done to men and women by the preaching of the Gospel. We hope there are none such in other places.

And now that the church at Lancaster and the church at Elizabethtown have gone into this matter, let the churches at Mount Joy, Washington, Bainbridge, Landisville, &c., institute Missionary societies too. It is a common cause, and all should feel interested in it. It is our duty as Christians. What is a penny a week to give to so good a purpose? Who cannot give so small a sum? All can if they are willing. Men give their dollars for the promotion of temporal objects often of a wicked character, cannot they give their cents for the advancement of spiritual things?

GEORGE ROSS.

ELIZABETHTOWN, May 2, 1847.

Letter from Brother Levi Merkel.

NEAR SHIREMANSTOWN, April 24, 1847.

DEAR BROTHER WINEBRENNER:—

Enclosed I send you a check for one dollar and twenty-five cents, to pay my paper in advance.

In looking over the last number of the *Church Advocate*, amongst other pieces, I found one over the signature of FRANK, on the subject of *Tribute*. Although I do not consider myself qualified to prepare a communication for your columns, still I feel a sort of impression to venture a few thoughts, which, if they should not happen to aid the cause of Bible truth, they may, however, induce other brethren, better qualified to take up the subject, and represent the same according to the infallible standard, namely: the precious word of God.

I will say nothing with regard to furnishing the government with ourselves, as Christians, to compose an unflinching army. But I feel more inclined to examine and inquire into the doctrine advanced with regard to tribute in the commonwealth of Jesus Christ. Brother "FRANK" observes that "tribute is first due in giving continued and everlasting tribute of honor and respect and submission to Jesus Christ, and that this may be done by preaching," &c. I will here say, that there is certainly a great deal more implied by honor, respect and submission to Jesus Christ, than preaching the Gospel. But, further, he observes that "tribute is due to the ministers of the Gospel, to the missionary cause, to religious papers, to every local church of God for the purpose of building meeting-houses, furniture for the same, &c., and that there is tribute due to the officers of the church, elders and deacons." Now, I think it is true that there is tribute due to some extent towards the different objects above mentioned, but according to my humble opinion the good brother has not brought to view the main ground and principal object to which tribute is due, according to the plain doctrine of the New Testament—and that object is to administer to the necessities of the poor saints. I believe one of the main features of an apostate church is, when all the sympathy is directed towards the clerical order. And to test the truth of my assertion, that the wants of the poor saints is the principal object to which tribute is due, I appeal to "the law and to the testimony." "Now concerning the collections for the saints." 1 Cor. 16: 1. "Then the disciples, every man according to his ability, determined to send relief to the brethren." Acts 11: 29. "For it has pleased them of

Macedonia and Achaia to make a certain contribution for the poor saints." Rom. 15: 26. "Distributing to the necessity of saints."—Rom. 12: 13.

These, and a number of places more which might be quoted, and which, to my mind, abundantly prove that giving among the first Christians was invariably towards this object. And what is the testimony of the blessed Saviour himself on this important subject?—"It is more blessed to give than to receive." Acts 20: 35.

But, perhaps, brother FRANK would say, "that means to give to the preacher, to the missionary cause," &c. But we must bear in mind that the great Apostle Paul quotes this saying of Jesus, to show that it is even the duty of preachers to aid in supporting the weak, or in other words, poor saints.

Again: "For ye have the poor with you always, and whensoever ye will ye may do them good." Mark 14: 7. And in Matt. 25, in bringing to view the awful judgment scene, Jesus Christ will recognize all those acts of love in ministering to the wants of saints, because he will say in the last day, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me." So that to my mind it is abundantly evident that the main object to which our tribute is due is to support the poor and suffering of the household of faith first, and then also toward all men.

With feelings of love and due respect to the opinion of brother FRANK, I now subscribe myself your unworthy brother,

LEVI MERKEI.

Letter from Brother John W. Carl.

DICKENSON TOWNSHIP, CUMBERLAND COUNTY, April 26, 1847.

DEAR BROTHER WINEBRENNER:—

I received your paper for the last year, and I am much pleased with it; yea, it has often given me great joy to hear from my brethren in different parts of the country, and in particular from my preaching brethren; that there is still a goodly number of them willing "to suffer affliction with the people of God," in the spreading of the Gospel of our blessed Master, rather than to enjoy the pleasures of this world for a season. May the good Lord abundantly bless them, and enable them still to hold forth the truth as it is in Christ Jesus.

It has also done my soul good to hear, thro' the *Advocate*, that the Lord has blest the labors of many of the brethren, in the happy conversion of many precious souls, during the past year. May the Lord still add more to the church, such as shall be saved. Although I am a laboring man, and must support myself and family by my daily labor, yet I cannot do without your paper. I, therefore, enclose the money in this letter for another year. I do hope that all the brethren that can will do something towards helping on with so good a cause as the *Advocate* is.—There are but four of us brethren in the neighborhood where I live, that is, what may be called true brethren, and three of us get the paper, or will shortly.

There is one request I wish to make to the preaching brethren in Ohio, through the *Advocate*, in behalf of a brother and sister by the name of DAVID and MARY KINSINGER, who moved out to Champaign county, Ohio, near the town of Urbana, last fall a year ago. They wish some of the brethren to come and preach for them. Brother THOMAS HICKER-

NELL was to see them once, and he promised to come and preach in that neighborhood, and they have been looking for him to come. Has brother HICKERNELL forgotten them?

I hope that some of the brethren in Ohio, will, if possible, pay them a visit, for they are worthy.

Yours in the bonds of love,

JOHN W. CARL.

Letter from Elder Wm. H. Mullinix.

MIDDLETOWN, Pa., April, 1847.

DEAR BROTHER WINEBRENNER:—

These few lines will inform you and the readers of the *Advocate*, that I have closed my labors for the present on the Washington county circuit; also, that I have moved to Middletown, Dauphin county, Pa., where all letters and papers will be directed to me in future.

As regards our labors last year, I do not know of any thing that occurred which will be read with any particular interest.

However, I would inform you that there were some few converted and baptized, and some removed by death.

Brother WM. HARBAUGH, of Harbaugh's Valley; sister THOMSON, and brother MATEL, of Wolfsville; sister WEAVER, and brother SWEARINGAIL, near Lepen's cross-roads; Mr. BIGHAM, of Chewsville; and father SHAFER, near Broad Fording, have all died. Yea, they are gone to a country from whence no traveler has ever returned.

A number of others, whose names I shall not mention in this letter, have also died. But I would say to all into whose hands these lines may fall, dear readers, whether you make a profession of religion or not, be ye also ready, for in such an hour as you may least expect it, death, yea! death's resistless hand may lay hold upon you. Then, whether prepared or unprepared, you must go.—Where! Ah! pause and see into a long eternity. O! that God would deeply impress these solemn things upon the minds of all, that they may be induced to spend their few days on earth so as to be found of him in peace, without spot and blameless when he comes to make up his jewels.

To you my brethren of Washington county, I would say many things were I not afraid of wearying the printer's patience with so long a letter. But as it will not be expedient for me to close this without saying something to you, I would say as one did of old to his brethren, "Fare you well; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

I know that some of you will feel much at a loss without a preacher, but do not let that discourage you. Remember you have a good Shepherd. Only hear His voice and follow him, and He will lead you safely through this howling wilderness. When you are tempted and tried, always think of these blessed words:

"Who suffer with their Master here,
We shall before his face appear,
And by his side sit down:
To patient faith the prize is sure,
And all that to the end endure
The cross, shall wear the crown."

Yes, dear friends, the language of scripture is, that "if we suffer with him (Christ) we shall also reign with him." But remember, "if we deny him, he will also deny us." O! for faithful, prayerful, watchful and obedient hearts, that we may endure hardness like good

soldiers, and hear the welcome approbation, "well done good and faithful servants, enter ye into the joys of your Lord, prepared for you from the foundation of the world."

We are much pleased with our new home. We hope, under God, to be useful to those among whom we labor for the ensuing year. You will remember us in your prayers. May the Lord bless you.

Adieu, for the present,

WM. H. MULLINIX.

Letter from Elder E. H. Thomas.

MARTINSBURG, BLAIR COUNTY, PA.,
April 22, 1847.

BROTHER WINEBRENNER:—

This may inform you that myself and family are safely housed in a pleasant part of the village of Martinsburg. We left the city of Lancaster on the 28th ultimo, spending a few days pleasantly at Elizabethtown, Middletown and Harrisburg; leaving the latter place on the 5th instant, and arriving, all safe and in good health, at this place on the 8th. The little church at Martinsburg has certainly given a bright example of indomitable perseverance amidst bereavement, disappointment and conflict, worthy the imitation of some of her senior sisters of the "Churches of God." Though almost entirely destitute of public preaching since the death of her beloved and lamented pastor, brother J. H. BARNHART, she has steadfastly adhered to her principles and maintained her integrity. By keeping up her little social meetings for prayer and exhortation, I believe all the members have been preserved in the "unity of the spirit and the bond of peace." She can now, I think, present a bright front to the world, and demonstrate by the history of the past, that her faith and hope has not stood in the wisdom of men, but in the power of God.—"God is still her refuge, a present help in trouble." O! that she may not be moved from a steadfast adherence to the truth as it is Jesus Christ, to whom be glory for ever.

To the dear friends of Lancaster I avail myself of this method of returning my heartfelt thanks and gratitude, for the kindness shown myself and family, during our three years stay among them. Time, or distance, or circumstances, never can erase from our memory the solicitude, care and anxiety manifested upon the part of the church (and others too without,) for our welfare, especially during the last few weeks of our stay amongst them. To the elders and deacons is due a large share of our gratitude, and to the families of brother J. S. GABLE, Mayor CARPENTER, JACOB CHRIST, brother J. TRISLER and sister MCCOY, with many others, we shall feel ourselves under perpetual obligations. May the Lord enable them to exhibit the same care, kindness and solicitude for their present pastor, brother MOONEY and family, and for it they shall, doubtless, be rewarded in the resurrection of the just.

Yours in Christian love,

E. H. THOMAS.

Letter from Elder David Neidigh, Jr.

REEDSBURG, WAYNE COUNTY, OHIO,
April 24, 1847.

BROTHER WINEBRENNER:—

My dear brethren in the Lord: After having examined the *Advocate*, I find it to be a good paper. One that is worth while having—and after finding and knowing the value of the same, I feel under some responsibility of re-

commending it to my brethren and friends. One reason, among many is, because it contains a great deal of original matter, highly interesting and profitable to me. And having derived a great deal of good from the reading of this valuable paper, I feel it my duty to exert myself to spread it, or to widen its circulation.

My dear brethren in the Lord, I think we might, by these means, be doing some good to our fellow-men and to the cause of truth, by trying to get the *Church Advocate* into some families where there are some persons fond of reading, and who, in all probability, are some times engaged in reading some books and papers that are not by any means beneficial to any person, yet they read them because they have nothing better.

My dear brethren in the ministry, I sometimes think that we are not so active as we might be in procuring subscribers for the *Advocate*. I discover in the twenty-second number of the *Advocate*, a proposal for reducing the terms of the paper to one dollar, provided the brethren will use their influence in sending in five hundred new subscribers.

Now my dear brethren let us try and use our influence a little and see whether we cannot meet the above proposal. But, says one, the number is too high we cannot meet it. Well now brethren, I think we can, if we proceed the right way. I think I have a plan upon which the requisite number of subscribers can be raised, provided all the brethren in the ministry with me, will be co-workers in the undertaking. In the first place, we will say there are about eighty stationed and traveling preachers belonging to the "Church of God." Now my plan is for each one of these eighty preachers to raise or procure seven new subscribers for the *Advocate*, and we shall have more than five hundred, and the terms of the *Advocate* be reduced to one dollar a-year.—When this is done, I think we can still send in more subscribers, for some think the terms of the *Advocate* are too high at one dollar and twenty-five cents. These will then fall in and take the paper.

Now my brethren the chain is laid, let us try for to get in the filling as soon as possible, the sooner the better. I, as one of the eighty, herewith send the names of eight new subscribers and some money, for a small beginning. My brethren let us be up and doing. May I hope to hear from you all before long, what speed you are coming in this proposition for reducing the terms of the *Advocate*? May God bless you all in the attempt, is the prayer of your unworthy brother. Amen.

DAVID NEIDIGH, Jr.

Letter from Bro. Abraham Stevens.

REEDSBURG, WAYNE COUNTY, OHIO,
April, 1847.

BROTHER WINEBRENNER:—

I enclose one dollar in this letter as part pay for the *Church Advocate*. I will send the remainder as soon as possible. Please give me credit in the *Advocate*. Further, I want you to send the *Advocate* to me another year. I take pleasure in reading it. It comforts me on my way to the kingdom to hear of the revivals in Pennsylvania, my native State. I wish it success.

I would inform you also that we, as a church, are striving to serve the Lord in much weakness; but we hope things will take a fresh start in the Vermillion church before long.

No more, but remain your brother in the Lord,
ABRAHAM STEVENS.

Letter from Brother David R. Shelly.

PLYMOUTH, March, 1847.

BROTHER WINEBRENNER:—

I take my pen to write a few lines for the *Advocate*, if you see proper to publish them.

Sometime in the latter part of January last, I was in Wooster and saw friend WEST—found him very much displeased with me for writing and publishing the letter in the ninth number of the *Advocate*, contending that things were not as I had published them, and wished me to recall the letter. To this I could not consent. After a considerable conversation, he wanted a committee appointed. To this I gave my consent. So the committee was appointed. They were brothers MCGREW, HOLLINGER and PAGE; and they were to meet on the 17th of February, at brother HOLLINGER'S. After these arrangements were all made, I wanted to know what the charges were which he had against me, so that I might know how to defend myself. He gave them as follows:

1st. That he had not left the church, but the Eldership.

2d. That the Ohio Eldership was not dishonest.

3d. That I had stated that he never would do as the brethren wanted him to do, and said he always was amenable to the Eldership.

4th. That he did not leave the church on account of support.

5th. That he did not look back to the church for support after he had left them.

According to appointment, I went to brother HOLLINGER'S, but found no one there, neither WEST, PAGE nor MCGREW; therefore, their could be nothing done. However, I would say, the whole matter as alleged in my letter, can be sustained in Ohio. I should like to hear from some of the brethren, who know his conduct, concerning these charges, without my saying any thing more about them. His reason for not attending I know not.

No more at present, but remain yours in the bonds of Christian love,

DAVID K. SHELLEY.

Letter from a Sister.

LANDISBURG, PERRY COUNTY, PA.,
April 18, 1847.

My beloved brother in the Lord:—

I take the liberty to write a few lines for your paper, and through that medium address a few thoughts to my brethren and sisters in the church, who are in the habit of using tobacco in a place of worship. I hope and sincerely trust that my dear brethren will not be offended at me for presuming to address them on this subject. I do it for their good and the honor of the cause of God.

Against the use of tobacco, as a luxury, in common life, I have nothing to say. I shall leave that task for others to perform who have more learning, time and talents than what I have. But I feel as though I should lift my voice and cry against the use of tobacco, in any shape, as an indecent and unchristian practice, in a place of public worship.

1st. That it is an indecent and filthy practice, is too notorious to require proof. Ask your sextons and cleanly house-keepers, who have the disagreeable task of scrubbing and washing up the bespattered floors of public places of worship, and you will have ample proof on this subject. But,

2d. It is an unscriptural and unchristian practice. Holiness becomes the house of God. They that worship him must do it in the

beauty of holiness. Now, in order to do this, the worshippers should cleanse themselves from all filthiness of the flesh and spirit, and sanctify the Lord God in their hearts.

But is a person with his mouth or nose full of tobacco, or tobacco smoke, cleansed from all filthiness of the flesh? No, verily not. Pause then, my brethren, and reflect on the impropriety, not to say the criminality of your course. Let the preachers lead the way in this reform. So long as the preachers do not deny themselves and give up this odious habit, the people will be hard to reform. But I affectionately entreat ministers and people, who have fallen into this unseemly and sinful practice, to give it up, and to perfect holiness in the fear of the Lord.

I might say much more, but I forbear. Let a word to the wise be sufficient.

Your affectionate sister in Christ,

C. S.

To Elder J. WINEBRENNER.

Elder G. U. Harn's Reply To a Baltimore Reviewer of his work on Feet- Washing.

The following letter was sent to Mr. REESE, the editor of the "*Methodist Protestant*," in reply to an anonymous reviewer of brother HARN'S work on the ordinance of Feet-washing, but was refused admission into the columns of said paper. A friend in Baltimore has sent it to us for publication. Our readers who may have read the anonymous notice referred to, will judge which of the two, the reviewer or his respondent, is the most manly and righteous in his cause. They will also judge whether Mr. REESE was justifiable, on principles of common courtesy, to exclude the respondent from the columns of the *Protestant*.

BROTHER REESE:—Your paper, the "*Methodist Protestant*," of the 30th of January, was handed me a few days since, and you will please indulge me in expressing my utter surprise at the singularity, spirit, and extreme unfairness of an EDITORIAL in it, purporting to be a review of my book on the institution of washing the saints feet.

My sense of Christian courtesy led me to expect, should my work merit notice at all, the reviewer would attempt to rebut, at least one or more of my arguments—if I have offered any; (and I have got assurance sufficient to believe I have)—even should he not sanction what I have written. But instead of this, he has contented himself with a fruitless attempt to turn the whole subject into ridicule. This may suit his refined taste, and raise many a hearty laugh for his further "amusement;" but still I, with many others, with a less "playful" disposition, who have, in part at least, endeavored to put away "childish things," shall believe he would be better employed in following the humiliating example of his Lord—it would feast the flesh less in my opinion.

I will not say your "playful" reviewer's remarks about "paring corns," raised an inquiry in my mind whether he served an apprenticeship under a well know master of the art of turning the most solemn subject into ridicule; who once wondered "why Matthew did not say it was a wild goose that lit upon the head of Jesus, at his baptism, instead of a dove?" and "why Christ did not die with a fever or small-pox in place of the cross."

I will say, however, that what appears more surprising is, that E. YEATES REESE would give his sanction to such a review. Of course I

am to infer that the reviewer has done what you would have done, and that my arguments are not once to be noticed. Or shall I yet hope for that? If so, I shall be indebted for conviction of error.

The injustice done me in that article will be seen further, when the circumstances are considered which gave rise to it. On the occasion of my late visit to your city, I was apprized by a friend, that you had expressed a desire to see my work, and that you would give it a notice in your paper; at the same time stating that you wished to know what could be said in favor of feet-washing being an ordinance. I accordingly complied with your request, little dreaming I was doomed to get so dreadful a flagellation!

But further, that "playful reviewer" has very ingeniously informed us, you have a "numerous list of subscribers." This is a strong argument in his favor. Numbers prove most any thing now-a-days.

However learned in Grecian idiomatics the feet-washers may be, and however well acquainted with my vernacular dialect I may be, we are not the only erudite ones; for I perceive he holds himself capable of giving information to "the unlearned reader." And I, too, feel much obliged to him for the philological discovery, that *dumb* does not mean *unable to utter speech*, but *idiocy*. I shall, hereafter, believe all mutes are ignoramuses!

I would also like to hear his definition of "the whole church in present and past ages." I presume he has one peculiar to himself. I might then be able to see if I would be right or wrong in calling churches ramifications, as well as human governments. Till then, and so long as human governments are termed, by our best speakers and writers, "branches;" and so long as the various religious organizations are familiarly termed "branches of the Church of Christ," I shall incline to the faith of your sub-reviewer, that they are ramifications.

I am also at a loss to know who advocates feet-washing as a sacrament. Certainly I have not come across such advocates. We believe it is an ordinance of the "Church of God," first instituted by her founder.

And, moreover, it is incorrect when he asserts that we "insist on every body washing every body else's feet in meeting." We insist on "washing the saints feet," and cannot just reason ourselves into the belief that men ought not to do what they ought to do; and that our Saviour meant they should not wash one another's feet, when He told them they should.

Notwithstanding his labored effort to prove there are as many readers as books, I still doubt it; for the world contains millions of dusty copies, shelved away, and unread by any one.

That I was correct in supposing the subject romantic to some, facts have since proved. Even in your own city, a member of no very ordinary standing in a M— church, told me he never read any thing in favor of it, and neither did he wish to do so, lest his mind might get disturbed about it. A similar case occurred in Philadelphia. A member of another body told me he had never thought of it at all. I wonder! could they see any poetry* in it?

After all the expose of my errors—which have no bearing on the main question—I am at a loss to see wherein I have caused that

awful crash of the Capernican system of philosophy. In his amusement he surely got to play the wrong game; being too confident of success, his joy at anticipated achievement, but acted the part of an ignus fatuus.

I must also admire the honesty of a reviewer who can palm the sentence of "regulation of lamp-light and moon shine in Pittsburg," off upon his readers as mine, by placing it in inverted commas. My figure is homely I admit, but sufficiently elucidates my position, and merits no such caricaturing.

That "playful reviewer" adds, I "seem very much disposed to throw Protestants and Romanists into one class—and to draw the line between feet-washers and those who do not wash feet." Now, sir, I really thought I had done no such thing, for I fancied I had proven the old mother herself to have observed this duty on various occasions. Besides this, I fondly believed I had made no distinction of a sectarian nature, between Christians, but merely tried to enforce the example, precept, and promise of the good Master, and that too, with forbearance.

I think the gentleman was more staggered at the reasonableness of some of my proofs and arguments on the side of the dispised, but heaven-instituted ordinance of feet-washing, than the unsatisfactory answer I gave to the taunting inquiry, "why men wash clean feet?"

When he informs us why the Lord "done so," and why he, himself, eats a hearty meal prior to going to the Lord's table, and then partakes of a crumb of the loaf, and a sip of the cup, I will be prepared to go farther into the merits of the oase which set him to reeling.

As for the hymn, whether "it be" original or not, I was led to wonder whether the reviewer meant literal or spiritual animals, quadrupeds or bipeds, and if *number one* was included.

But, to cap the climax, how profusely he sheds tears! He shows us he can weep when he pleases—even after a hearty laugh!! He puts me in mind of a little girl I once knew, who had three prominent traits of constitutionality:—talking nonsense, laughing at it herself, and winding up the whole with a wholesome cry. It is a wonder he did not pray Jeremiah's prayer over those who "turn to maggots what was meant for food," by believing "ye ought also to wash one another's feet." In his own chaste language, "if it be" so, that he feels so solemn and weeps so freely, we believe every word of it! Yet I would prefer a more serious investigation of the merits of the question, and shall be thankful for additional light.

Fraternally, yours,

G. U. HARN,

PITTSBURG, Feb. 26, 1847.

CONSTITUTION OF THE

Missionary Society of the "Church of God,"
at Elizabethtown.

Article 1. This society shall be styled "The Domestic Missionary Society of the 'Church of God,' at Elizabethtown."

Art. 2. The object of this society shall be to aid in sustaining missionaries employed by the East Pennsylvania Eldership.

Art. 3. Any person paying the sums of twelve and a-half cents per quarter, or fifty cents or upwards, per year, shall be a member of this society.

Art. 4. The officers of this society shall

consist of—first, a president, who shall preside at the meetings, and preserve order as in other deliberative bodies, &c.; second, a secretary, who shall be required to keep a roll or list of all the names of the members, collect the dues of each member at least once in three months, keeping a regular account of dues and credits, paying the amount in his hands, at the end of each quarter, to the minister in charge, who shall be—thirdly, the Treasurer of the society.

Art. 5. The regular meetings of the society shall be held once in three months, but the officers shall have power to call special meetings whenever they think it needful.

Art. 6. The ministers in charge shall have power to appoint the officers of the society, should vacancies occur at any time.

NEWS DEPARTMENT.

THE ASIATIC CHOLERA.

The distresses of Europe are causing us to forget the scourge of Asia. The famine in Ireland and Scotland seems to be almost at our very elbows. Men and women and children, speaking the same language with ourselves, are dying by thousands for lack of bread. And the end is not yet. Without the merciful interposition of Providence, this work of death may go on for many months. Let there be another harvest like the last, and who will venture to foretell the scenes of the coming year?

But let us turn for a moment to Central Asia, and watch the progress, slow but resistless, of the king of terrors in another form. Early in 1846, it was announced that the cholera had commenced its ravages in Khorasan, the eastern province of Persia. About midsummer it reached Teheran, where it swept off ten thousand souls in a few weeks. Going out from this centre of influence and power with a divided force, as from a conquered capital, it took the great roads north, south, and west, spreading desolation and woe along its course. Soon it lays Isphahan under contribution—Bagdad is forced to yield up seven thousand of its inhabitants; and in the pashalik, thirty thousand fell before their relentless foe. Tabreez was spared till the 7th of October; but then it paid dearly for its reprieve. In forty days nearly seven thousand souls were hurried to the grave. Three weeks later, Ooroomiah was smitten by the hand of the fell destroyer; and two thousand persons became the trophies of his power.

And whither is it tending? Will it pause upon the sultry plains of Mosul? Will it stop its career of conquest under the walls of old Byzantium? Or will it sweep over Europe, finishing the sad work which famine has begun? Will the broad Atlantic arrest the march of this dreaded foe? In 1834 it proved to be no barrier. Will it avail us now? These inquiries are not propounded with the view of exciting premature and groundless fears; but, rather, that we may look the danger in the face, ascertain its nature and extent, and do whatever true wisdom may enjoin.—*Boston Traveler*.

"Good News from a far Country."—The best news by the recent arrivals from Europe is, that the British Parliament have passed the law forbidding the employment of women and children in the factories for a longer period than ten hours a day.

Baptism in an Episcopal Church.—A novel and interesting feature has lately been introduced into Trevethin church, Monmouthshire, under the sanction of the Bishop of the diocese. A baptistry, measuring eight feet by three feet six inches, and four feet deep, has been placed near the south door; wherein it is intended, should any person (and in this district there are many such) have conscientious objections to the sacrament of baptism by sprinkling, to perform the ceremony by immersion.—*Hereford Journal*.

Fast Day in England.—The general fast which was appointed by the English government on account of the severe destitution of food under which the country was suffering, was very extensively and rigidly observed on the 24th of March, by the people generally. Willmer & Smith say, "All business was suspended; shops and offices closed; churches and chapels opened; and even the 'chosen people' collected in their synagogues to pray that the uplifted hand of Omnipotence might be stayed."

Rivalry in Springfield, O.—J. M. Williams gives in the Oberlin Evangelist, an account of a very interesting revival in Springfield, in which there have been from eighty to a hundred hopeful conversions, and more than twenty family altars erected. Most of the converts are between the ages of fifteen and twenty-five, though there are some gray-headed men among them.

How to cure a Fresh Shad.—The Delaware County Republican says, mix a teaspoonful of sugar, a teaspoonful of cayenne pepper, and a quantity of salt; spread this mixture over the fish after he is cleansed, and let it stand a few hours. Dry the shad with a cloth, broil it on the grid-iron, and when done serve up with some butter spread over it, and you will have a capital dish.

Destructive Northers in the Gulf.—Accompanying the news of the success of our arms in Mexico, we have accounts of numerous disastrous shipwrecks on the Mexican coast, in which government property, to a large amount, has been destroyed, and many lives, it is found, lost.

No less than twenty-three vessels went ashore on the 26th of March, many of them with army stores and munitions; and there were thirty wrecks in all.

Deserters.—The New York Police Gazette contains an official advertisement for eleven hundred and thirty-four deserters from the army, and offers a reward of thirty dollars, each, for their apprehension. The aggregate sum is thirty-four thousand and twenty dollars!

Railroad Iron.—The Iron works at Penobscot, Maine, have been fitted up for the manufacture of rail-way iron, and they are now manufacturing eighty tons per week. They have been in operation two weeks.

The distance from Mexico to Vera Cruz. is 250 miles. The principal intervening points are, Jalapa, 70 miles from Vera Cruz; Perotea, 55 miles further; Puebla, 95 miles; and Mexico, 86 miles. Between Jalapa and Perotea, the road lies over a mountain, upwards of 9000 feet above the level of the sea.

*This word we presume ought to be propriety.—[Ed.]

Shot throw into Vera Cruz.—At the time of the surrender, the Mexicans had but two day's ammunition and three day's subsistence, which accounts for their generally withholding their fire during the night.

During this bombardment, our army had thrown the following number and size of shot—

ARMY BATTERY.

3,000 10-inch shells, 90 lbs. each.
500 round shot, 25 lbs. each.
200 8-inch howitzer shells, 68 lbs. each.

GEN. PATTERSON'S NAVY BATTERY.

1,000 Paixhan shot, 68 lbs. each.
800 round shot, 32 lbs. each.

MUSQUETO FLEET, CAPT. TATNALL.

1,200 shot and shell, aver'g 62 lbs. each.
Making in all 6,700 shot and shell, weighing 463,600 lbs.

The destruction in the city is most awful—one-half of it is destroyed. Houses are blown to pieces and furniture scattered in every direction—the streets torn up, and the strongest buildings seriously damaged.

Christian Union.—*A Good Move.*—Several clergymen in Charleston, S. C., have formed an association to promote Christian Union. These brethren, with their flocks, assemble in a church previously designated, and a sermon is preached by members of the Association on a subject allied to the great objects of Christian Union. The first sermon in the series was preached by Dr. Bachman, (Lutheran) in the first Presbyterian church, (subject—Christian Union.) The second by Dr. Forrest, (Scotch Presbyterian) in the English Lutheran church, (subject—The Visible Church.) In this way the pastors will occupy each other's pulpits until all the congregations embraced in the Association shall have been visited, when we suppose they will again pursue the same routine.

This movement is worthy of all commendation, for whilst it will exert a very happy influence upon the pastors and the churches that have united in it, as well as upon the community at large, it will tend in an eminent degree to advance the noble ends contemplated by the Christian Alliance.—*Luth. Observer.*

The Prospect for Harvest.—By the papers from all sections we learn that the winter grain has suffered severely from the winter, and that under the most favorable circumstances a full crop cannot be expected. We can say the same of Bucks county as far as our observation or information has extended, as well as of some half dozen other Northeastern counties of Pennsylvania, thro' which we have passed within a few days. If the season henceforth should be favorable, and the Fly not disturb it, we may anticipate a crop of excellent quality, which may in a measure compensate for a diminution in quantity.—*Bucks Co. Intel.*

Captured Cannon.—The number of cannon captured by our forces in Mexico exceeds five hundred, most of them very heavy pieces. There were captured at

Resaca de la Palma, - - - - -	8
At Matamoras, say - - - - -	20
At Monterey, about - - - - -	50
At Vera Cruz, town and castle, - -	400
At Alverado, - - - - -	60

Total, - - - - - 500

If stacked together they would make quite a pyramid.

London Public Meeting.—An immense public meeting was held in the city of London, on the 24th ult., at which the following resolution was unanimously adopted, and with loud cheering:

That overpowered with heart-felt gratitude at the prompt, decisive and energetic benevolence of the people of the United States of America, in their spontaneous and unsolicited aid to the poor peasantry of Ireland, we feel language to be inadequate to give expression to our gratitude to that noble and independent people; betokening, as it does, to the nations of the earth, whether afflicted by distress caused by providential calamities or internal impolicy, that there is a great and magnanimous people on our globe, ever ready with hope, succor and consolation, in the hour of need, calling forth the overjoyed thanks of this meeting, the lasting gratitude of Ireland, and the admiration of the world.

Hoe's last fast Printing Press.—Col. Richard Hoe, of New York, has constructed a machine for printing upon a principle entirely different from any press hitherto in use, and is capable of giving from ten to twelve thousand impressions per hour, about two hundred per minute, or between three and four per second of time. The type are placed upon a large cylinder four and a half feet in diameter, which is surrounded by, and revolves within four other smaller cylinders revolving in an opposite direction. Each of these smaller cylinders receives from its supplying attendant the sheet of paper, with which, in its revolutions, it meets the form of type as it comes round, and in passing gives the impression, and instantly throws it out into the receiver's hands. This new machine requires, besides its superintendent, eight persons, four to feed and four to receive the sheets as they come out.

Startling Occurrence.—The Dubuque Republican, (Iowa,) publishes an account of the fall of aerolites in that neighborhood. In one instance a large body, some six feet in diameter and resembling a mass of sulphur, in its descent went through a large tree, crushing it to atoms, and entered the earth to the depth of about twelve feet, whence it was afterwards recovered by those who saw it fall. The traces of several smaller bodies of the same nature have been discovered in that vicinity within a short time, and are creating considerable alarm.

Small Pox among the Chippawa Indians.—The same disease which exterminated the Meadow tribe of Indians, is raging among the Chippawas, west of Lake Michigan. The Prairie du Chien Patriot says, that according to intelligence from Fort Winnebago, that distemper was carrying them off in great numbers. Some of the white settlers had been attacked with it. Six Indians were found dead one morning on the ice.

Temperance among the Law-Makers.—The Governor, Lieutenant Governor, President of the Senate, and Speaker of the House of Representatives of Massachusetts, are teetotalers. One hundred and fourteen members of the Legislature have joined the Legislative Temperance society during this season. Many of them were members before. It is interesting to see those in high places thus honoring themselves and their constituents by engaging in this great enterprise.

MISCELLANEOUS.

From the American Messenger.

Giving Systematically and from Principle.

For about seventeen years an anonymous letter has been received *every month*, directed to the Secretary of the American Tract Society, Boston, signed, "A friend to the American Tract Society." For the first two years it contained \$1 each month; for the next 2 years the sum was \$2; the next two it was \$3 per month; and when the systematic distribution of tracts in that city commenced, \$2 more was added, making \$5 per month, at which sum it has continued to this time. It is worthy of notice that on *every month*, during this period, the letter has been received, without a failure; and also about the same day of the month—not varying in any instance more than two or three days from the 15th of each month—thus showing that the generous donor is as systematic and conscientious in giving to the Lord, as in paying his bank notes.

In February, 1836, this friend sent us \$75, and in August following, \$75 more, to aid in sustaining a German colporteur among the Germans. At the same time he has continued his donation of \$5 each month to the present. He began his contribution with \$1 a month, or \$12 per year, and regularly increased the sum till it amounts for the last two years to \$210 annually.

It has been ascertained that this friend is a mechanic of moderate property, and that his donations are by no means confined to this society. His case affords a happy illustration of God's faithfulness in blessing those who act on principles in the use of their property to promote his kingdom on earth.

Hints for Young Ladies.

If any young woman waste in trivial amusements the prime season for improvement, which is between the ages of sixteen and twenty, they thereafter regret bitterly the loss when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all, if they should ever become mothers, when they feel their inability to direct and assist the pursuits of their children, they find ignorance a severe mortification and a real evil. Let this animate their industry, and let not a modest opinion of their capacities be a discouragement to them in their endeavors after knowledge. A moderate understanding, with diligent and well-directed application, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insipid companions, so ill qualified for the friendship and conversation of a sensible man, or for the task of governing and instructing a family; it is often from omitting to cultivate a taste for intellectual improvement; by this neglect they lose the sincerest pleasures, which would remain when almost every other forsakes them, of which neither fortune nor age can deprive them, and which would be a comfort and resource in almost every possible situation of life.

☞ "It is safer to be humble with one than proud with ten."

Results of the Year.

Those who have contributed to the funds of the American Board during the past year, may ask, "How has the money been expended?" "What machinery has it kept in motion?" "What results has it secured?" Perhaps the following answers to these inquiries will be satisfactory:—

1. *Number of Laborers.*—There are twenty-six missions under the care of the Board, embracing ninety-five stations.—The ordained missionaries, at the present time, amount to 140, eleven of whom are physicians. In addition to these there are 5 other physicians, 31 teachers, printers, &c., and 187 female assistant missionaries. To this number we must add 20 native preachers, and 128 other native helpers. Thus we make the whole number of laborers connected with the missions, and sustained by the Board, *five hundred and eleven*.

2. *Schools.*—To prepare natives to engage in the missionary work as preachers, teachers, &c., 7 seminaries are in operation, containing 487 pupils. Besides these there are 34 boarding schools; in which 854 male and 833 female pupils are brought directly and constantly under the influence of Christian instruction. The number of day schools—including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still in part sustained and directed by it—is 602, containing 29,171 scholars. Thus the whole number of pupils, more or less under the care of the missions, is 31,045.

3. *The Press.*—The missions have also under their direction 15 printing establishments; connected with which are 32 presses and 40 fonts of type, prepared to issue publications in 27 different languages. At eleven other missions, printing is executed by presses not owned by the Board, making the whole number of languages, in which printing is done for the missions, exclusive of the English, 37. The works printed during the last year, including tracts, amounted to 460,000; the whole number of pages printed during the year is not less than 40,000,000.

4. *Results.*—When we ask for the fruit of missionary labor, recently expended, the first and obvious answer is, "The harvest is not yet come." Who would think of estimating the benefits which our religious and educational institutions have conferred upon this country, during the last year, by the fruit already gathered? The seed-time is but just gone; the joy of the reaper is yet to come! Who can say how much good these 40,000,000 printed pages will hereafter accomplish! Who can tell how much better and happier these thirty-one thousand children and youth will become, in consequence of the instruction which they have secured! Who can foretell the number of those who will hereafter trace their spiritual life to the exhortations and warnings, which these five hundred and eleven missionary laborers have uttered within the last twelve months?

And yet there are some visible and known results. There has been a very interesting revival among the Nestorians; and more than one hundred are reported as hopeful converts. The Choctaws have been greatly blessed, and more than two hundred have been received into the churches. Among the Armenians four new churches have been organized; and many, it is hoped, have been recently born again.

At the Sandwich Islands, at Ahmednugur, at Madura, there have been considerable additions to the churches. To say nothing of other missions, where the success has been less striking, are not these results of the past year sufficient to call forth our gratitude, and to excite us to new and more vigorous efforts? Who will maintain that he has given too much?—*Boston Dayspring.*

That Time will Come.

That time is coming. That month, that day, that hour, that moment is coming on apace, and draws nearer and nearer, with every rising and with every setting sun. What time, do you ask, reader? It is the time most solemn, most important and full of surpassing interest to you, reader, of any moment of your existence. It is the time when you will die. It will be the end of time to you. Then you will pass out of time. You will then cross the last boundary of time. You will have done with time. At that time you will change your mode of existence. You will enter on new and untried scenes in a world of spirits, and become the companion of good or evil angels. That hour, that moment will stamp on your destiny the seal of eternity. What a time that will be to each individual! How near and full of interest! And yet how little think the gay and pleasure-loving people of that coming hour! Could they lift life's spy-glass and look away into the coming future, and see that messenger on the pale horse approaching with every passing hour, how different would be the conduct of many from what it is now! Yet that hour, that moment is coming. The time to die will come.

When will men find time to think of death and eternity? What occurrences of their life call them naturally to reflections upon Jesus Christ as their Saviour, and to seek their comfort by the exercise of faith and hope in him? There is a time for all things. This is their motto. But when is there time for prayer to God; for confessing their sins, and imploring pardon; for giving thanks to the Giver of innumerable mercies, and commending themselves in humble confidence to preserving and redeeming love?

Laws of Giving.

There are certain great principles laid down in scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows:

1. That which we have, we hold as stewards that must give account.
2. The way to increase is to distribute. *Some are rich because they are liberal.*
3. That which is given to the poor is loaned to the Lord.
4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark 10: 29.—*Dr. Nevins.*

The Colonists of Liberia, in compliance with a recommendation from the Colonization society, are taking measures to form an independent government.

"No one knows what he can do until he has fully resolved to do whatever he can."

Epitaph,

Taken from the Tomb-stone of Margaret Scott, who died at Dalkeith, near Edinburgh, April 9, 1738, aged 125 years.

STOR, courteous passenger, till thou hast read—
The living may gain knowledge from the dead.
Five times five years I lived a virgin's life;
Ten times five years I was a virtuous wife;
Ten times ten years I wept a widow's woe:
Now, tired of mortal life, I here repose.
Eight mighty kings of Scotland, and one queen,
I, 'twixt my cradle and my grave, have seen;
Four times five years the Commonwealth I saw,

Ten times the subjects rise against the law;
Twice did I see Old Prelacy pulled down,
And twice the cloak was humbled by the gown.

I saw my country sold for English ore,
And Stuart's race destroyed to rise no more.
Such desolation in my time has been,—
"I have an end of all perfection seen."

A Curse upon not Doing.

The following interrogatories are said by the N. Y. Evangelist, to come from an old Magazine. They grow out of the command, "Curse ye Meroz."

By whose authority? The angel of the Lord's.

What has Meroz done? Nothing.

Why then is Meroz to be cursed? Because they did nothing.

What ought Meroz to have done?—Come to the help of the Lord.

Could not the Lord do without Meroz? The Lord did do without Meroz.

Did the Lord sustain, then, any loss? No, but Meroz did.

Is Meroz then to be cursed? Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing? Yes, when he ought to do something.

Who says so? The angel of the Lord. Luke 12: 47. "That servant which knew his Lord's will, and did it not, shall be beaten with many stripes."

Emotion and Faith.

There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulses of winds operating upon sails. They are often at a dead calm, often driven out of their course, and some times back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all obstacles, advance steadily and swiftly to their destination, through calm and storm, through cold and sunshine.—*Upham.*

MOTHS.—Mr. Baker, in a lecture on insects, lately delivered before the London Farmer's Club, stated that the ravages of the common woollen moth may be entirely prevented, in the following manner:—He said, "you have nothing to do but to place shallow boxes in your drawers, with a little spirits of turpentine in them; and as the turpentine evaporates and penetrates the cloth, the larvæ will protrude, and be found dead on the surface."

Wesley for Christian Union.

The following, from JOHN WESLEY, deserves the serious and attentive consideration of all those who are now keeping the followers of the Lord Jesus Christ divided into sects and parties. We hope that his admirers will remember it, and act upon it:

"Would to God, that all the party names and unscriptural phrases and forms which have divided the Christian world were forgotten; and that we might all agree to sit down together as humble, loving disciples at the feet of our common Master, to hear His word, to imbibe His spirit, and to transcribe His life in our own."—[Preface to notes on New Testament.]

POETRY.

CHILD OF SORROW.

BY MRS. PIERSON.

CHILD of sorrow!—Child of sorrow,—
Murmur not beneath the rod,
There may be a joyful morrow,
Treasured up for thee with God.

When thy night of pain is darkest,
When thy path is cold and drear,
Trust in God—He surely marketh
Every pang and every tear.

If thy spirit bow before him,
With a heart-felt, humble prayer,
If thy fervent faith adore him,
He will banish thy despair.

He will teach thee resignation,
He will give thee heart-felt peace,
Blessed hope, and consolation,
Riches and immortal bliss.

SPIRITUAL SONG.

When shall we all meet again?
When shall we all meet again?
Oft shall glowing hope expire;
Oft shall death and sorrow reign,
Ere we all shall meet again.

Though in distant lands we sigh,
Parch'd beneath the hostile sky;
Though the deep between us rolls,
Friendship shall unite our souls;
And in fancy's wide domain,
There shall we all meet again.

When the dreams of life are fled;
When its wasted lamps are dead;
When in cold oblivion's shade,
Beauty, wealth and fame are fled;
Where immortal spirits reign,
There may we all meet again.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Tuesday, the 27th ult., by Elder Kessler, Mr. DANIEL HECK to Miss ANN ELIZA THOMPSON, both of Cumberland county, Pa.

On Thursday, the 29th ult., by John Winnebrenner, V. D. M., Mr. MATHEW FISHER to Miss ELYANN OGLE, both of Perry county, Pa.

On the 22d ultimo, by Rev. S. Gutelius, Mr. ALFRED L. STOICH to Miss MARGARET STURGEON, all of Adams county, Pa.

On the 9th inst., by Elder William McFadden, Mr. EVANS JONES to Miss MARY COCK, all of Harrisburg.

On the 4th inst., by Rev. Mr. Schaeffer, Mr. WM. J. STEWART, of Petersburg, Perry county, to Miss HANNAH HENRY, of Harrisburg.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$6 75	a 7 00
Do. RYE, do. - -	4 37½	a 4 50
Do. CORN, do. - -	4 12½	a 4 25
GRAIN—WHEAT, per bushel,	1 37½	a 1 40
Do. RYE, do. - -	75	a 80
Do. CORN, do. - -	85	a 87½
Do. OATS, do. - -	50	a 51
Do. BARLEY, do. - -		a 75
SEEDS—CLOVER, do. - -	4 00	a 4 25
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - -	10	a 12½
BUTTER, do. - - -	18½	a 25
LARD, do. - - -	9	a 10
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - -	9	a 10
POTATOES, per bushel, -	75	a 87½
ONIONS, do. - - -	37½	a 50
APPLES, do. - - -	1 00	a 1 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -		a 1 40
HAY, per ton, - - -	9 00	a 10 00
PLASTER, per ton, - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$7 75	a 8 00
Do. RYE, do. - -	5 00	a 5 12½
Do. CORN, do. - -	4 37½	a 4 50
GRAIN—WHEAT, per bushel,	1 74	a 1 80
Do. RYE, do. - -	98	a 1 00
Do. CORN, do. - -	1 00	a 1 05
Do. OATS, do. - -	50	a 53
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	4 25	a 4 50
Do. TIMOTHY, do. - -	3 00	a 3 25
Do. FLAX, do. - -	1 50	a 1 65
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25
PLASTER, per ton, cargo, -	2 00	a 2 18½

RELIGIOUS NOTICES.

A PROTRACTED MEETING will be held by the "Church of God," at Mechanicsburg, Cumberland county, commencing on the last Saturday of this month. The brethren of the neighborhood and the public are invited to attend. A. SWARTZ.

The following protracted meetings will be held on the York circuit:

1st. At Newberry, to commence on Friday evening, 21st of May.

2d. At the cross-roads School-house, on the 29th of May.

3d. At the river School-house, on the 5th of June.

4th. At Siddenstown, on the 12th of June. SAMUEL CRAWFORD.

A special meeting of days will be held by church and people of Lisburn, commencing on Saturday, the 22d instant. The friends and people are invited to attend.

A meeting will be held at Linglestown, Dauphin circuit, commencing on the 22d instant. Preachers and people are invited to attend.

Another will be held at Highspire, commencing on the 5th of June.

CAMP-MEETINGS IN OHIO.

1. One in Wayne county, to commence on the 19th of August.

2. One in Stark county, to commence on the 26th of August.

3. One in Summit county, to commence on the 2d of September.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

ISAAC WHISLER,
A. MIDDLEW,
A. HOLMES,
D. BAKER,
J. BRIDLER. } Committee.

PROSPECTUS
OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents*.

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiased, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial
BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven hundred to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above works.

Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above the works.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.]

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills, about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenner, Elizabethtown; Jacob P. Brady and John C. Landis, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkney and Smeltz, Lancaster; Frederick May, Philadelphia; Mr. Boak, New Cumberland; J. M. Lisburn; T. Reeme, Shire-

manstown; H. Lees, Mechanicsburg; Singiser and Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; and at this Office.

Price, 25 cents.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE-SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Pr. 25 cts. [May 1—15.]

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of 10th and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all descriptions made to order. [Feb. 15—15.]

Dr. ANDREW MILLER, Jr.,

GRADUATE OF THE JEFFERSON MEDICAL COLLEGE, Philadelphia, tenders his professional services to the public. OFFICE in Third street, opposite Herr's Hotel. [Jy. 15.—15.]

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.

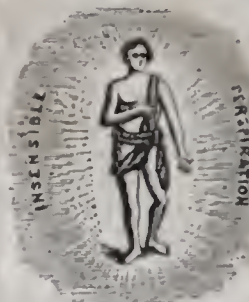
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

McAllister's Ointment.



It has POWER to cause all EXTERNAL SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease,

external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and mankind that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "McAllister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear Ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Salt rheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all chest diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD-HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BALDNESS—It will restore the hair sooner than any other thing.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

There is probably no medicine on the face of the earth at once so sure and so safe in the expulsion of worms.

CORNS—Occasional use of the Ointment will always keep corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.

Sole proprietors of the above medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every label.

PRICE, 25 CENTS PER BOX.

AGENTS: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barron, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemins & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; Geo.

Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Edw. Seull, Shippensburg; John Diller, Newville; Lewis Denig, Chamberburg; Mark Arnold, Fayetteville; Daniel Snively, Greencastle; J. W. Stow, Waynesboro'; Rudolph Williams, Columbia; J. T. Anderson, Marietta; and sold by the druggists in Philadelphia, and our agents in every town in the State.

March 15—41.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Mount Pleasant, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State. Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother JOHN MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

WANTED.

A LOAN of \$600. Good security will be given. Enquire at this office. April—15

JOB PRINTING
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THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN
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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't paid.	Names.	Am't paid.
Angle, Elder Samuel	\$1 25	Holms, Abraham	\$2 00
Atticks, Jacob	1 25	Hickernell, Jacob	1 25
Appler, Abraham	1 25	Hollenberry, William	1 25
Brown, William	1 25	Hollenberry, John	1 25
Bear, David	1 25	Hollenbride, Uriah	1 25
Bigham, Solomon	25	Kibler, John	1 25
Bricker, George Wm.	62	Keller, Christian	1 25
Bricker, Joseph	62	Rudy, Daniel	1 25
Bricker, Samuel	1 25	Reaver, William	1 25
Cramling, John	1 25	Stoner, Henry	1 25
Christ, Jacob	1 25	Sherich, Henry	1 00
Eckert, John	31	Strock, Jacob	18
Fox, John T.	1 25	Shope, Bernard	1 25
Gore, John	1 25	Swihart, Samuel	1 25
Hoover, Samuel M.	1 25	Winebrenner, Christian	2 00
Hoover, Jacob F.	1 25	Walton, A. E.	1 25
Horning, John	1 25	Whiley, George	1 25

Acknowledgement.

We thankfully acknowledge the receipt of new subscribers, since our last, from the following brethren, viz: George U. Harn, John Stamm, Archibald Megrew, Abraham Holms, J. Gillespie, John F. Fox, and J. C. Landis.

Please pay your Postage.

Our correspondents are requested to bear in mind our remarks on "Remittances for the Advocate," in the first number of this volume, and those who are not willing to profit by our suggestions, are respectfully requested to pay postage on their letters.

Among the various grievances of an editor, one is, and not the least perhaps, is that some people will neither pay postage nor save the editor from paying it. If, for instance, they want their papers stopped, or changed from one post office address to another, they will not request the Post Master to order it, but address the editor by letter, and thus tax him with five or ten cents postage.

Now, although "charity suffereth long"—and though we wish to be long-suffering, yet, we think, we have a right to complain of such,

and such like treatment. We go for both saving and giving, but not for imposition. If, then, you are disposed to "do justly and to love mercy," please pay your postage.

Payments for the Advocate.

We hope our friends will bear in mind that our terms require payment for the Advocate during the first three months, on pain of having their papers stopped. Last year we notified our subscribers repeatedly, that the terms of the paper would be rigidly adhered to without respect to person; but many believed us not, till, through their own neglect and unbelief, their papers were stopped, and then some of them became dissatisfied with us for keeping our word, or carrying out our terms. Now, as we expect better things this year, we deem it unnecessary to call attention to this subject save this once.

Our patrons have thus far done better than last year. We are grateful for it. We hope they may all do so, then none will be blamed, but all approved, so far at least as this matter is concerned.

Religious Anniversaries.

We give in this number of the Advocate, the proceedings of the anniversaries of the different religious and benevolent societies.—These accounts, we trust, will be found highly interesting and instructive to our readers. It will show them how variously the Gospel leaven is working out Messiah's reign.

We regard the formation of the Evangelical Alliance, for the promotion of Christian union, as one of the happiest signs of the times. We regret very much that we were not able to meet with the friends of this noble cause and enroll our name as a member of this Alliance.

Weather and Crops.

The weather through the course of this spring was cold, dry and altogether unfavorable in this part of the State, to the making of the winter crops very productive; the consequence is that the wheat crop will be short—not much over a half crop.

The weather, however, has now become fine—it is quite wet and warm enough to improve the winter crops. If the weather should continue to be favorable, there will be corn, oats and potatoes in abundance, there being large corps put out.

Temperance Jubilee.

The great Temperance Jubilee will be celebrated by the Sons of Temperance, in Philadelphia, on the 15th instant. Several public meetings are to be held on the evenings of the 14th, 15th and 16th.

The Church at Pittsburg.

GEORGE U. HARN writes that the Church at Pittsburg is holding a protracted meeting at this time, and things begin to wear a promising aspect. Brothers J. HICKERNELL, J. M. KLEIN and J. A. DOBSON are in attendance, and are preaching the word with power. The church has taken a new place of worship, over which they hold the sole control. This is what they have not had heretofore. They have had two baptizings lately, and they expect to have another shortly. From the proceedings of the Standing Committee it will be seen that brother J. A. DOBSON is appointed to preach for them during the present Eldership year.

Anastatic Printing.

THE Anastatic process of printing is a new invention, calculated, it is said, to supercede all other methods of printing. The advantages of this system of printing over the old one of types and engravings, will produce, it is supposed by those who understand the subject, an entire revolution in the system of publishing.

With the aid of an Anastatic press, every bookseller and author will hereafter be his own publisher. The saving in labor, capital, and machinery, will be immensely great after the first copy.

Some of the Philadelphia and New York booksellers have already published some works by the Anastatic process.

Harrisburg Academy.

THIS Institution is now open in the new Academy building, and is provided with a large and convenient school room, recitation rooms, gymnasium and other necessary fixtures.

The course of instruction includes the usual branches of an English, Classical and Mathematical Education, together with the French and German languages, and an annual course of lectures on Chemistry and Natural Philosophy.

Boarding, &c., \$100; and Tuition \$32 per annum.

WILLIAM S. GRAHAM, A. M., Principal—assisted by Rev. J. HOWLAND COIT, A. M.

Removal of the Anglo Saxon.

THE office of the "Anglo Saxon," a weekly Phototypic newspaper, has been removed from Boston to New York. Its location is in the Sun Buildings, corner of Fulton and Nassau streets, where orders for books, exchange papers and subscription for the Anglo Saxon, must be directed in future to secure attention.

Evangelical Alliance.

THE Conference for the formation of the American Branch of the Evangelical Alliance met at the lecture room of Dr. SKINNER'S church in New York, Wednesday, May 5.

Previous to entering on the business of the Conference, a season was spent in devotional exercises, at which Dr. SCHMUCKER of Penn'a, presided.

The meeting was organized by appointing Hon. JOSEPH C. HORNELOWER, L. L. D., Chief Justice of New Jersey, Chairman, and Rev. E. N. KIRK of Boston, and Dr. PECK, Secretaries.

Rev. Dr. COX then read the formula to be signed by those desiring to become members of the Conference.

A rather prolonged discussion followed as to whether the American organization should be in connection with that made in London, or should be an independent one.

This subject having been postponed for the present, it was voted that the committee who have hitherto acted in the reception of members, should be continued in that office.

The proposed Constitution for the Alliance was then taken up, and all that part of the Preamble copied from the statement of the General Alliance unanimously adopted. A portion introduced by the committee who prepared the constitution, relating to the right and duty of reading the Scriptures, the duty of keeping the Sabbath, forms of worship, diffusion of the Scriptures, and Slavery, was, on the suggestion of Dr. COX, postponed till after the Constitution should be considered and voted on. The first thing in order, he said, was to form the organization; after that any peculiar declaration or modification of principle might appropriately be made.

The Preamble and Constitution having been approved, article by article, the postponed part of the Preamble, namely, that originating with the committee in this country, was next read.

The following are the new articles:—

1. That in accordance with the first and second of the Evangelical principles of the basis, it is the right of every individual man, throughout the world, to possess the Word of God, as revealed in the Holy Scriptures, and obey that word for himself, under his responsibility to God, who has given him that revelation to be a lamp to his feet and a light to his path.

2. Inasmuch as he who is to read, and understand, and believe for himself the Word of God, must have time to study it, and inasmuch as God has set apart one day in seven for such uses: therefore, it is the right of every man throughout the world to enjoy, and his duty to improve, the rest of the Sabbath in abstaining from secular employments, and freely worshipping God and hearing the Gospel, and deliberately searching the Scriptures, to ascer-

• These articles were published in the first number of the present volume of the Advocate—we re-insert them as amended and adopted.

tain whether what he hears is according to the Word of God.

3. That in accordance with the principles of individual liberty and Christian Union, it is the right and the duty of believers in Christ to maintain his worship and ordinances in such forms as they, under the teaching of his Word, his Spirit, and his Providence, shall judge to be in harmony with his will.

4. That as God has designed and given the Bible for the whole world, it is the right of every man throughout the world to learn to read the Bible; and that it is the right and duty of all Christians to co-operate in the universal diffusion of the Word of God.

5. Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of Slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage, for the sake of gain; and that the former are regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance.

Still the one object of the Alliance shall be steadily kept in view, which is not the promotion of Temperance, nor the removal of Slavery, or any other specific evil, however desirable those objects may be in themselves, but the promotion of Christian union and brotherly love.

On this last article a discussion arose which lasted for nearly three days. Several substitutes were offered and discussed, but they were all rejected. The discussion was finally closed by the adoption of the following resolution, as a substitute for the 5th article, viz:

5. That while the Evangelical Alliance admits into its bosom such persons only as are respectable members of evangelical churches, we are nevertheless persuaded that the great object of the Association, the promotion of a larger Christian union, may be furthered by a frank expression of our sentiments on the subject of slavery. We therefore declare our deep, unalterable opposition to this stupendous evil, and we hold it to be the duty of all men, by all wise and Christian means to seek its entire extirpation and removal from the land. Still, the one object of the Alliance shall be steadily kept in view, which is the promotion of Christian union and brotherly love.

THE ORGANIZATION.

On Tuesday morning, May 11th, the Alliance was organized under the title of "*The Evangelical Alliance of the United States of America*;" the Constitution being adopted by a unanimous vote. A committee was appointed to nominate officers. In the afternoon they reported as follows:

Hon. JOHN C. HORNBLLOWER, *President*.

Rev. Drs. Schmucker, DeWitt, Bond, and Lewis, and Rev. Messrs. Wheelock, W. Wilson, and E. N. Kirk, *Vice Presidents*.

Rev. Dr. Peck, *Corresponding Secretary*.

Rev. Dr. Cox, } *Recording Secretaries*.

Rev. E. E. L. Taylor, }

R. T. Haines, *Treasurer*.

COUNCILORS.

Rev. Drs. Patton, Cheever, Bangs, Dwight, Skinner, Mason, Durbin, Paddock, Emory, Olin; Rev. Messrs. Wright, Van Zandt, Abbott, McCron, Everts, Lillie, Hatfield, Ford, Spicer, Bolton, Marsh; Hon. Cyrus P. Smith; Hon. Gabriel Adams; Charles Butler, John Tappan, Charles Starr, Thos. Wilson, Robert Pattison, Lowell Holbrook, Fisher Howe and Asa Child, Esq's.

These nominations were confirmed by the members.

The President, in accepting the appointment, addressed the conference, giving an interesting sketch of his life, and particularly of his associations with the different evangelical denominations of Christians, and the impressions made on his mind by the divisions among Christians. He hailed with joy this movement in favor of union.

Dr. Cox proposed as the motto of the Alliance, Romans 15: 7, "Wherefore, receive ye one another, as Christ hath received us to the glory of God." It was unanimously adopted.

The Board of Councilors are to meet in June.

American Tract Society.

This Society celebrated its twenty-second anniversary at the Broadway Tabernacle, N. Y., on Wednesday, May 12.

The following is an abstract of the report of the Executive committee:

Publishing Department—Forty-eight new publications, in five languages.

The *American Messenger* has had an average monthly circulation of 60,000 copies. The *Family Christian Almanac* has had a circulation of 100,000.

The *Receipts* for 11½ months, to April 1, exceed those of any previous year by \$6,214, amounting to \$160,131; of which, for publications, \$92,369; and in donations, \$67,770.

Colportage—An accurate statistical table presents the name, field, and term of service of each colporteur, with the results of their respective labors, and furnishes a valuable *moral census* of a considerable portion of the country.

The number of Colporteurs in commission during the whole or part of the year, exclusive of those in the service of American Tract Society at Boston, and other branches, has been two hundred and sixty-seven.

The *circulation by colporteurs* amounts to 227,116 volumes, by sale, and 57,228 books, and nearly 3,300,000 pages of Tracts among the destitute, *gratuitously*. Besides this labor, the colporteurs have held 7,503 public or prayer meetings, and had religious conversation or prayer with three-fifths (127,037) of all families visited.

Foreign Distribution—The Society's "field is the world." It issues and distributes Tracts in 102 different languages and dialects.

Baptist Home Mission Society.

The annual meeting of this Society took place on Wednesday, May 12th, at the Oliver street church, N. Y.

Summary Labors—The number of agents and missionaries who have acted under the commission of the Society during the past year, is 140, being 34 more than the previous year, and 18 more than were ever appointed in one year. The whole number of States occupied was 21, including the province of Canada. The missionaries have steadily occupied 505 stations and out-stations. They report the baptism of 490 persons, the organization of 29 churches, and the ordination of 25 ministers. Ten houses of worship have been completed, and 26 commenced by the churches under their care, and four churches heretofore aided by the Society, have undertaken to support their ministers without that aid.

A comparison of the donations, labors and results of the year with those of the previous one, shows the following differences—more than in 1846:

Missionaries employed, - - - - -	34
Stations supplied, - - - - -	33
Years of labor, - - - - -	120
Ordinations, - - - - -	10
Donations, - - - - -	\$1,678 50
Less than last year, baptisms, - - - - -	502
Churches organized, - - - - -	4
Churches rendered able to support the Gospel, - - - - -	4

American Sunday-School Union.

The services of the twenty-third anniversary of the Union, were attended at the Musical Fund Hall, on Monday, the 17th ult.

The President (Mr. HENRY) being detained from the meeting by sickness, the chair was taken by AMBROSE WHITE, Esq., Senior Vice President.

The principal facts detailed in the annual report were, that the Society had received to its donation fund, during the year, \$24,500. With this sum it had employed twenty-nine missionaries, (at an expense of \$7,911 40,) who have circulated publications of the Union, to the value of ten thousand two hundred and sixteen dollars. They had established five hundred and twenty-nine new Sunday-Schools, in places where none existed, and where there was no prospect of one, except by such agency. In these schools had been gathered fifteen thousand children, a majority of whom were incapable of reading, and without other means of instruction. By the same process, two thousand persons had been set to work as teachers, who were before unemployed in this or any other like form.

The Society has issued eighty-two new publications during the year. The amount received during the year at the Home Repository and its branches, in payments of debts and books, is \$110,225.

American Bible Society.

The thirty-first anniversary of this excellent institution was celebrated in New York, on Thursday, the 20th ult. The Hon. THEODORE FREELINGHUYSEN, on taking the chair, remarked that there had been no age when the influence of the Bible was more needed, as the standard of sound principles. The car of progress had not left undisturbed the foundations of sound morals; every thing was questioned by every body. New rules of duty and property were boldly put forth. From all these agitations they turned as their last hope to the Bible.

It was encouraging to perceive that the Bible, the Tract, and Missionary, are following our people as they enter the forests and travel the vast wilderness of the West. This sacred volume it was their privilege to publish and send abroad in the world. God grant it prosperity, and bring the nations to its love and obedience.

The Treasurer of the Society reported its Receipts - - - - - \$210,286 66
Payments - - - - - \$210,798 36

The managers' report was then read by Dr. BRIGHAM.

Number of auxiliary societies formed in the year, 110. Life numbers added, 648. Distribution, 626,878 volumes, 143,000 more than last year. Aggregate, 5,124,000, since the foundation of the society.

American Home Missionary Society.

This Society celebrated its twenty-first anniversary at the Broadway Tabernacle, N. Y., on Wednesday, May 12th. HENRY DWIGHT, Esq., President, in the Chair.

This Society has had in its service, the past year, 972 ministers of the Gospel, in the 26 different States and Territories, including two who are about to proceed to Oregon. The number of congregations supplied, in whole or in part, is 1,470.

Thirty-two new missionaries have been appointed in the Western States. Many new

District schools have been formed, and efforts directed chiefly to the better organization and instruction of those previously in operation—number of pupils, 73,000.

Additions to the Churches.—On profession, 1,980; by letter, 2,420—in all 4,400. The general and protracted suspension of the influences of the Divine Spirit, is solemnly commended to the consideration of the friends of Missions. The speedy revival of the Lord's work is deemed essential to the moral welfare of the whole land, and especially to the success of efforts for the West. All who love our country are called on to make earnest and persevering supplication for the special presence and power of the Most High, in connection with our missionary efforts.

American Temperance Union.

The eleventh anniversary of the American Temperance Union was held on Thursday, the 20th ult., at the Tabernacle, New York. ANSON G. PHELPS, Esq. in the chair.

An abstract of the report of the executive committee was presented by JOHN MARSH, corresponding secretary. The report gave a brief account of the World's Temperance Convention, and alluded to the progress of the Temperance cause in this country.

There is not any liquor sold on any of the railroads running out of Boston, and one of the roads had resolved not to carry any intoxicating liquors.

Among the seamen, and in the army and navy, abstinence from liquor has increased.

In Sweden and Germany great progress has been made, and in the former kingdom five hundred distilleries have been closed.

In India there is much prosperous temperance action. The report acknowledges donations of \$1,522.

American Seamen's Friend Society.

The anniversary of this Society was celebrated on Monday, the 17th ult., in the Broadway Tabernacle, which was filled in every part on the occasion. Capt. EDWARD RICHARDSON in the chair.

J. SPAULDING read an extract from the report, from which we learn that more than twenty years have elapsed since the Seamen's Friend Society was formed. Its object, to promote the social and moral improvement of seamen on every sea and along every shore, has been kept steadily in view.

The receipts of the society for the year ending on the 1st of May, have been \$17,515, and the expenditures \$17,908.

The Temperance Manual.

A SMALL volume of 90 pages, 18mo., designed for every family in the United States, by the JUSTIN EDWARDS, D. D. Published by the American Tract Society.

The present volume is a dense concentration of the principles and facts on the subject of Temperance, as adapted to the present time; showing, with great clearness and force, the immorality of the use of intoxicating liquors as a beverage, and the traffic in them for that purpose. No family or young man in the United States should be without it.

A letter from Vera Cruz, dated May 5, states that the Mexican government has solicited the mediation of England to settle the difficulties with the United States.

CONTRIBUTORS' DEPART'T.

ELDER MILLER'S REPLY TO ELDER THOMAS.

ORRSTOWN, April, 1847.

BROTHER WINEBRENNER:—

I perceive in the last *Advocate*, that brother E. H. THOMAS has undertaken to reply to my reasons for not joining any other moral reform society beside the "Church of God." I am quite pleased to get in company with brother THOMAS, as I consider him, upon the whole, quite a good-natured person; though I must say, I think his animal passions were a little excited when he wrote his reply to my piece.

1st. Brother THOMAS has impeached my motives: he thinks I did not make a plain, open and manly demonstration, (keeping out of view my principle object.) How did you know my main object? Can you see the secrets of my heart, or did you learn it from my article? If you did, please let us know in your next. Did you not set in judgment upon the motives of your brother without any evidence whatever? But I may speak, by way of contrast, and say that this is only a small blunder, and not essential to the main subject—it may pass.

2d. "They are human in their origin."—This, says brother T., I admit to be true respecting the "means and measures." Ah! but is it not true also, respecting the "materials and organization," as well as the means and measures? Will you deny this? I think not. Did God ever organize any of these societies? Did He ever authorize the association of the good and bad in reforming the world? Did he not most solemnly protest against such a union? I have plenty of proof at hand if this should be denied.

Brother THOMAS asks, are there no *means and measures* used in the church for which we have no divine warrant? Suppose there are, what then? Shall we introduce other errors because we have some already? Suppose I should convict brother T. of one sin, would he plead that because he is guilty of one sin he has a right to commit another.

In your next you will please to point out some of these unscriptural *means and measures* amongst us. I do not say there are none, for perfection is an extra attainment. But, if you will tell us our faults, I will promise, as for myself, I will try to reform.

3d. Brother THOMAS says, suppose for argument sake, we admit the position to be correct, i. e. "that the family, church and state, are the only institutions that God has organized." When a thing is only admitted for argument sake, I consider it not admitted at all. Will you call this position in question? I think hardly.

4th. Brother THOMAS says, "the instrumentalities and means necessary to carry on the family, church and state, is left to the dictates of reason and the nature of circumstances." Well, tell us then where the Bible is deficient—tell us just what the Bible will do and what it will not do, so that we may know where to begin and just where to stop. I had really thought if a family or church had the Bible, and had not another book in the world, they could get along very well. But brother T. thinks not. "The instrumentality, means and measures are not pointed out in that book." Your reputation is certainly in danger in point of orthodoxy, especially among all anti-creed folks.

5th. Again he asks me, with an air of tri-

umph, "how, on my principles, I would educate my children," &c.? I would ask, is teaching the art of reading, writing, &c., teaching the principles of moral reform? If it is, then no person should be a teacher unless he is a Christian: because God says to the wicked, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Psalm 50: 16, 17.

From the above it is plain that God does not permit the wicked to undertake to reform the wicked before he becomes reformed himself. I am not by any means prepared to admit that teaching the principles of a common education is the work of moral reform. It is true, if we could always have a Christian to be our teacher, then I should be pleased to have religion connected with our common schools; but, when this cannot be the case, I prefer teaching my children religion at home.

Brother THOMAS admits he is not able to give chapter and verse for his moral reform societies. Thank you, brother, for this admission. It is death to your cause.

Again he says, "all great principles are eternal and unchangeable in their nature." In this you are right. Moral principles are as unchangeable as the Deity Himself. They never had a beginning and they will never have an end. I am much pleased to find you strait here; altho' you are remarkably twisty and crooked elsewhere in your reasoning.

Bro. THOMAS admits that the outward garb or form of these great principles will make a difference in their influence upon mankind. Well, then, in what garb or form will they operate the best, in your human societies or in the "Church of God?" I think you have got fast in your own trap. If you say they operate best in your human societies, you will slander the cause of Christ, and lose your reputation as a minister of the Gospel, especially among all good Christians; but if you say their influence is best in the garb of Christianity, you yield the point in debate, and prove that your joining these institutions is as useless to a Christian as the fifth wheel to a wagon, unless you are able to do more than your duty.

I think you will admit that Christianity demands all your time, your talents and your purse. Where then do you get time to work in these societies? But, you may, perhaps, object and say, when you are giving your time, talents and money to these societies, you are promoting Christianity. You must admit, (I know you dare not dispute it,) that these great principles are more successful and effectual in the church of Jesus Christ than in all the human societies put together. Why then dress them up in a human garb when they are more successful in a divine one? Why work with a dull tool when you might work with a sharp one? If you have more time, talents and money than Christianity demands, you are better off than I am. If I had the age of a Methuselah, the wisdom of a Solomon, and the riches of a Girard, I could find space and room in the cause of Christianity to employ them all; and then, when they were employed, I would have to say, I was but an unprofitable servant, I have done nothing more than was my duty to do.

Brother THOMAS says, "where there is no direct revelation to the contrary, every one is left to judge for himself." I would ask, is there no revelation on the subject of God's

people joining hand in hand in reforming the world with the wicked?

If you deny this, I have abundance of proof on hand which we will give you in our next. But you object and say, there is a difference between moral reform and Christianity. I would ask, has God made the difference, or have the advocates of these pretended moral reform societies? If God has made the difference you can surely show us where to find it in the book; if you cannot show where God has made the difference, your cause is a gone one; but if you can, then it must be the reverse. I would ask again, what is the standard of moral reform? is it not the Bible itself? and if the Bible is the standard of moral reform, is not moral reform Christianity itself? If a man comes up to this standard, in point of morals, will he not be a Christian? Brother THOMAS, you have certainly got away over into Babylon.

Now we will take up his main argument, i. e. "man is a social being." As this is his main argument, we shall have, of course, the pith, quint-essence, cream and marrow of all his logic. We admit that man is a social being—but angels, and satan himself, are social beings; yea, all the beasts of the field and of the forest, birds of the air, and fish of the sea, are all social beings. But brother THOMAS has forgotten the proverb, that "birds of a feather flock together." We admit his premises, (further, perhaps, than he might wish us to admit them,) but we do not admit his conclusions. Here his great argument is out of joint. Does it follow because angels and satan are social beings, therefore, angels and satan should unite to reform the world? I suppose they might unite to destroy the wolves, as no doubt, satan is God's minister, as well as Cezar's, "to execute wrath on all those that do evil, and for the praise of them that do well."—Would you not be horror-stricken to think of God and the devil uniting together in reforming the world? Are you not even so when you see God's children and the devil's children forming such a union. There is no way to escape from this argument, unless you deny the doctrine of total depravity, and that you cannot deny, because you have committed yourself already on that subject. What would you have thought of seeing the blessed Saviour and satan joining in co-partnership in preaching the Gospel? The one would have preached and the other would have exhorted. Would it not have raised your suspicion of the character of the Saviour? and do you not think, when you form such a union with satan's people, that we have our fears excited? What would you have thought of Philip, the Evangelist, if he had joined in partnership with Simon Magus, in reforming the world? Why, Philip would have gone on working his miracles, and Simon would have played the slight-of-hand, and the people would have thought there was no difference between them, only that Philip was a little better up to it than Simon; but as Simon was a young hand at it, and Philip was his teacher, of course he would soon overtake him. Can satan cast out satan! answer that question if you please. But, remember, when you answer it in the affirmative, you do not prove my head to be wrong. You have, no doubt, read a book called the Celestial Railroad, how satan acted as engineer on it; and have you not got satan acting as engineer in your moral reform societies, and that approvingly too?

Dear brother, suffer me to deal plain with you. I consider you are teaching a danger-

ous doctrine: the union of saints and sinners in reforming the world. The very doctrine that has ruined the church in every age. My prayer is, that I may be instrumental in saving you, and all the brethren who have been misled on this subject, from such a formidable error.

Again he says, "he might illustrate his social arguments by a thousand comparisons." He must be quite rich in his illustrations—he must have a magazine or store-house full of them. I suppose he has selected none of the worst, since he has so many, and has only given us one. He would surely give a good one. Now we will try his big argument once more. Here it is—"Saints and sinners may join together to reform the world." An argument that proves too much, every body knows, proves nothing. But, we will try this argument by this rule. Saints and dogs have joined together to kill wolves, therefore, saints and dogs may join together to reform the world. This is a fair conclusion. If you point out anything unfair in it, I will retract it, for I am sorry that duty compels me to injure your feelings by rendering your argument so ridiculous; but it will learn you to weigh your arguments better, and not try to make fancy flights and to be witty.

I cannot help but believe that you knew your arguments were sophistical, from the fact you anticipated my objection, and then tried to meet it by making a false issue. You say, "brother MILLER may object to the above illustration, because it does not partake of the nature of moral reform." Did you not act the scuttle-fish here? Where you not afraid I would catch you at it? You knew I would object, and you knew the objection was a valid one. Just see how he tried to hide by making a false issue. He says he has still gained his object, by proving that brother MILLER must unite, in a social capacity, to kill wolves, if not to reform the world, and this would be human in its origin. Did I object to every thing that was human in its origin? Why, you might have said, on my principles, I can never ride in a steamboat, or on a railroad, or live in a house, or set by a stove, or sleep in a bed, for these are all human in their origin. You might have raised a mighty fog and dust by this course. Even the paper upon which you write is human in its origin; the translation of the Bible, the art of printing, &c., &c., are all human in their origin. You would have me in a close corner. I should have hardly known which way to turn, for every thing almost around me is human in its origin.

Brother THOMAS says, "it would not make me a better Christian to join any of these societies;" but he says, "it would make me a more intelligent and useful one." What a pity these societies did not exist in the days of the Apostles, how much "more intelligent and useful" they would have been; and yet the Saviour was so unkind and unfeeling as to go off to Heaven and not organize one of them, and left the poor Apostles in their ignorance, and destitute of these means of usefulness. There can be three reasons given why he did not organize them.

The first reason is, he was not acquainted with their usefulness as well as brother T. is. Second: he was so unkind and unfeeling that he would not put himself to the trouble to organize them. Third: he did not think them to be so useful as brother T. takes them to be.

Now which of the three will you chose? If you chose the first, you impeach his wis-

dom; if you chose the second, you impeach his benevolence; therefore, you must choose the last, and then you are on my side of the subject. No doubt, if I dare to join some of these societies, I would know something with which I am not acquainted now. But if I were to visit a gambling shop, or a nunnery, or join the Jesuites, I would know some things with which I am not acquainted now. But would you advise me to take such a course to become intelligent? The Apostle says, "be wise concerning that which is good, but be ignorant concerning evil." Again you say, "I would be more useful." Perhaps I would have more influence with the members of these societies. But, if I must join these societies in order to gain influence, and thereby become more useful, why not join the Catholics, the Mahometans, and the Mormons, in order to have influence with them, and thereby become more useful?

Brother THOMAS remarks further, "if I wished to be critical, I might ask brother MILLER how he would prove from Samuel," &c.? I would say, (as I do not wish to have more than one subject on hand at a time,) I will attend to that in a proper place and at a proper time. I would just say, I suppose brother T. knows the government under which the Jews lived, before Samuel, was not human, it was a *theocracy*—that is, a government where God himself is king. Now, the government that Paul says was ordained of God, was not a *theocracy*, it was a *monarchy*—the very kind of government that God ordained in the days of Samuel, but not approvingly, for he remonstrated against it at first; then, no doubt, for the hardness of their hearts, he gave them that government. I suppose sinners hearts are hard and wicked enough to need such a government yet.

These societies are a reflection on the wisdom and benevolence of God. We must get you to try this argument again. You say here I am fighting with a ghost of my own fancy. I say, thou art the man! and I think I can convince you, whether you will confess it or not.

First, you have made a false issue again. Did I charge you with a desire to supplant or destroy the church? What would you say to an advocate for human creeds, if he were to charge you with saying he wished to destroy the Bible because he advocates human creeds? Would you not feel yourself misrepresented? And do you not think I feel the same, when you place me in the same predicament that he would place you in such a case? You would say to him no doubt, sir, I do not wish to say that you intend to destroy the Bible, I only say, if the Bible is a perfect creed we do not need an imperfect one. So I say to brother THOMAS, if the church of Jesus Christ is a perfect moral reform society, what do we want with a half-way one? If we need half-way moral reform societies, we certainly need half-way creeds. I think we shall be able to drive you to the necessity of advocating human creeds before we are done.

But, once more: are not these societies a reflection on the wisdom and goodness of God? Certainly they are. Is it not virtually saying, Lord thou didst not see that we would need these societies to reform the world; and if thou didst see it, thou wast so unkind as not to put thyself to the trouble of organizing them. It is true, thou hast given us a Saviour and a church, apostles, prophets, evangelists, pastors, &c., but thou hast entirely forgotten

these useful means. Thou hast challenged the whole world to show thee wherein thou couldest have done more for thy vineyard, but we can show thee thou canst never get drunkenness, &c., out of the world with thy moral reform society, unless we help thee with ours. We have done more with ours in twenty years than thou hast done with thine in two thousand; and if thou dost not believe it, look what we have been doing all the world over.

Now, I would ask, do you not think the credit has been given to the wrong cause? this is often done. Columbus lost the credit he was entitled too, and do you not think God gets cheated out of his just dues some times, and it is given to man?

As brother THOMAS wishes me to make a plain and open demonstration against the Sons, he might think I was a coward if I were to say nothing about them. I know here he has the advantage of me. He lies in ambush, whilst I lie in the open field—he stands in the dark, whilst I stand in the light—he can see the position I occupy, whilst I cannot see his: for he has a concealed way up in those secret chambers, with two or three doors fast barred or locked with two or three sentinels standing guard to keep me from seeing brother T. Now, whether it is that brother T. "loves darkness rather than light, because his deeds are evil," I shall not say; but I will say, he must either have good things up there, or bad things. If he has bad things, it does not become brother T. to be there—if they have good things, they must be very selfish not even to let us have a sight of them. Perhaps they are of that nature that common decency forbids them being seen. There are some secrets of that nature. Brother THOMAS can inform us whether these are the kind he claims or not. But, perhaps, they wish to keep their good deeds in secret, so that they may be rewarded openly; then it must be a Christian society, and even ahead of the church of Jesus Christ, for in that we commend them that do well before all, and to censure them that do ill. Are you afraid you will be robbed if we get hold of your key, we mean your pass-word? Is this all the secret you have? I think you will not say so. Mr. DEWITT and Mr. EASTEN's debate set this subject better before the public than you and I are able to do it.

I ask brother WINEBRENNER to give both sides to his readers at his leisure, and when it will be convenient. If I were to give half a dozen witnesses on the immoral tendency of this institution, it would share the same fate of Maria Monk's book.

Brother THOMAS may, perhaps, object, and say that I associate with the wicked. I must needs go out of the world if I would not. But if I associate with them it is as a citizen, not as a companion in the work of reforming the world, as you do. I do it from necessity, you do it from choice. Just to think of a Christian joining hand in hand, in reforming the world, with a brother Turk, Jew, or infidel, or apostate Christian, wearing the same uniform. Now please to hear Elder A. CAMPBELL: "Girded, and mantled, and decorated with the trappings of such chubs, and the ribbon livery of a milliner shop, carrying a pole and a Bible before him, is one of the most superb displays of gullibility of poor human nature, and the most irresistible demonstration of the power of combination to overcome derision and scornful laugh, that the annals of Christendom afford."

But these are the Samaritans that took the

poor man up, and poured oil and wine, and bound up his sores, whilst the church of Jesus Christ was like the hard-hearted priest and Levite, and passed by on the other side. The Sons act very much like the good Samaritan, if they find a poor fellow in the gutter, holding out his hand and imploring aid, they ask him, have you got three dollars left yet, sir? If he answers no, then see them acting the part of the good Samaritan, and hear them say to him: we cannot help any, sir, that cannot raise three dollars and his weekly payments. Brother T. will, no doubt, object, and say this is not correct, that they have paid for such poor fellows out of their own pockets. That is one of those secrets you are pleased to reveal to us when ever it suits your purpose; for, I think, your constitution says nothing about it. But suppose they meet with a poor fellow that has three dollars, but should be guilty of the wonderful crime of having a black skin, do you think they would help him out of the gutter? or do you think they would tell him, sir, we can do nothing for you? You must go to the old temperance society, or to the "Church of God," perhaps they may do something for you, but we cannot. This was your own illustration at the Eldership, brother T., as many will, no doubt, recollect. Do you not think it was a slander on Christianity?

Hear Elder C. again: "Christianity fills the eye, the heart, the soul, the time, the purse of the Christian, and demands of him allegiance to one Lord and fidelity, to one community under the sovereign hope of immortal honor, glory and blessedness in the kingdom of God. A Christian, a true Christian is more than all these combined, though they met in their fullest development in one man. His face is against all falsehood, iniquity, injustice and oppression. As a citizen of Christ's kingdom, he will do all he can in the cause of human redemption, and leave nothing to be done under any other name, not even that of Abolitionist, or Free and Accepted Mason, or Odd Fellow, a Patriot, or a Philanthropist."

Yours, &c., W. MILLER.

Letter from Brother Isaac Miller.

CHERRY GROVE, CARROLL COUNTY, ILL.,
March 16, 1847.

DEAR BROTHER WINEBRENNER:—

I am happy to take my pen in hand to communicate a few lines to you to inform you that we are all well,—for which I am thankful to God,—and that we are well pleased with the country; hoping, also, that these lines may find you all well.

I am happy to see that you have started another paper called the "Church Advocate." I do say it is a welcome messenger to me in this distant land, where I am no more privileged to sit under the droppings of God's sanctuary, to hear His preached word in its primitive purity.

I would inform you that on our way coming out to this country, we went into a store in a town called Dublin, in the State of Indiana, and a conversation took place between the keeper of the store and myself. During our intercourse he told me that you baptized him and married him. I asked him if he was still a member of the "Church of God?" he paused a little, and said he had united himself to the Disciples. I said it was a pity. He replied, that his reason was that there were no other brethren in the country, that came as near to the word of God as they do. I told

him that I would sooner stand alone and try to show the people the right way of the Lord, for I would have to die among them. He said I did not know what I would do in a strange land. I thank God that I retain my integrity to this time, and I still pray that I may prove faithful to the end. His name is JONAS LEBRICK and his companions name is MATILDA. They are both very loving, and ask an interest in all our prayers, stating that they would like to see you.

I would also inform you of a distressing accident that happened within four or five hundred yards of brother JACOB MILLER'S, while we were coming together to hold a prayer meeting. A rider's horse took fright and ran over a man. It was heart-rending to hear his wife and children lamenting and weeping, and I believe all wept that were present. The first word he said was, "I must die, but I am unprepared." His companion embraced him in her arms, weeping bitterly, saying, "my dear husband, you must not die." He was then taken home. This happened on Sunday, some time since, and on Monday night following, I was sent for to pray for him. I read and sung the Hymn on page 143. After singing and prayer, I talked with him, and he told me he had found peace, and that his evidence was bright for Heaven. In about an hour after he died. He left a wife and eight children to mourn his loss.

Dear brother WINEBRENNER, I suppose you wish to know how we are all getting along in the cause of religion. One thing is certain, we are much at a loss for the want of preaching. Again, we have not the opportunity of attending to the ordinances of God's house, that is, the Lord's supper and feet-washing. We hold prayer meeting at my house every Lord's-day. Some times we receive powerful blessings, which give renewed strength to our march in the way of life and salvation. We held an experience meeting a few weeks ago, and there were six brethren and three sisters in attendance. Among them was brother JAMES MILLER, from Williamsport. I can say that God was in our midst. It was a solemn and soul-refreshing time. Our meetings are principally led by a good brother, who is a member of the Methodist Episcopal Church, whom I have taken from Matthew to Revelation. I believe him to be an honest, upright man, and one that is seeking after truth, and endeavoring to make his way to Heaven. He says that he would wish to be baptized, and attend to the ordinances of God's house, if there were a regular minister to attend to it. He says the Disciples cannot do it, because they baptize in order to receive the remission of their sins; but he says his sins are remitted. And, hence, he wants to be baptized, because of remission and because God commanded it. Sometimes it falls to my lot to lead in meeting. I am always willing to do what I can when there is none to do it.

I would say to those that labor in word and doctrine, to hear the commission given by God himself, "Go ye into all the world," (not a part only.) I would not understand it to be a few counties in Pennsylvania, or Ohio, or Maryland. I do say, that this command is too much laid aside.

Brother WINEBRENNER, I was informed that you and brother BOWMAN was going to take a trip through this country next summer; let us know, through the *Advocate*, if it is so. I would further say, that I believe their would be ready sale for books; such as Hymn books, Testaments, Harn on Feet-Washing, and your

work on Regeneration, &c., if sent on here. The Hymn books particularly. There is inquiry made for your Sermons on Regeneration. This book takes well.

I would say to those again who labor in the ministry, and that have little money, that they can do much better here than in the East. This is manifest for several reasons: one is, that timber can be had from five to twenty dollars per acre, and as much prairie land as they chose to enter, at one dollar and twenty-five cents per acre—watered with the best of water—no better nor no handsomer soil in the world. A second is, that they can raise as much stock as they please, with very little expense. Hay will not cost anything, save the cutting and making; and the land yields much better with half the labor.

I must close for the present, hoping and praying that some of the ministering brethren will come to this country, where they are so much needed. Pray for us, that we may prove faithful till death.

Truly, yours, ISAAC MILLER.

Letter from Brother John F. Fox.

VAN BUREN, OHIO, April 29, 1847.

DEAR BROTHER WINEBRENNER:—

I take upon myself the responsibility to write a few lines to you, to inform you that I wish to take the next volume of your worthy paper, which has been my only preacher during this winter; and I am happy to say, that sometimes I and my companion felt to rejoice when reading its contents. I think such a paper to be very useful to brethren who live in the woods, as I do.

Brother ADAMS paid us several visits last summer, and preached for us the plain and simple truths of the Bible, and because of its plainness and simplicity, it did not go down very well with them who are building up sectarian walls. Sectarrians are numerous in this country, and they stick and hang to their creeds like a drowning man would hang to a straw. I have asked some about feet washing, &c., and it seemed to sound strange in their ears, and not knowing how to get rid of it, some of them seem to plead ignorance. Strange, indeed, for professors of religion to plead ignorance, who have the Bible in their houses, and, as they say, the spirit of truth in their hearts.

Now, in my opinion, there is a great harvest ripe in Western Ohio, but true laborers are almost out of the question; we therefore, entreat the Eastern reapers to send us some assistance, and you shall be rewarded amply for your labor of love. We pray for that day when we shall all be enabled to meet with the people of God and engage in His service. Amen.

I have got the *Advocate* near six months, but it has come somewhat irregular, and one number, namely, the twenty-second, I have not received at all. I have been waiting for an opportunity to send you a few lines from my own hand; you will please excuse me for not sending you more subscribers. The people of Hancock seem to be more eager to join in the political field, as well as other objects, such as riches, honors and warfare.

Permit me to say, that the war with Mexico is a curse to our nation, and I fear the judgments of Heaven are hanging over our land and nation; and unless we retract we may expect the scourge to be laid upon us. It is, therefore, the duty of Christians to hold up our nation at a Throne of Grace.

I have herein enclosed one dollar and twenty-five cents for the purpose of paying my paper, not knowing for certain the terms for the coming volume. Should it come at one dollar, please apply the twenty-five cents for the Relief system. The subject of relief has perplexed my mind considerably, but as I am poor, and have a year ago commenced in the woods, I cannot do much at present.

In the bonds of Christian love,

JOHN F. FOX.

Letter from Elder George U. Harn.

PITTSBURG, May 10, 1847.

BROTHER WINEBRENNER:—

Your letter by brother HAWK is received with the prospectuses. In reply I will say I shall leave here on next Monday, should not a work start justifying my remaining a few days longer. I had intended leaving to-morrow, but our meeting is so well attended, and we have got such fine prospects and so convenient a room now that I feel disposed to keep up meeting this week at least.

I have resigned my charge here, and the Standing Committee have appointed brother DONSON, who has promised to preach every other Lord's-day. This arrangement is good, I think, and all are well satisfied. I would, however, have preferred brother HURLEY, and yet think if you had any right to remove me from Broad Top circuit, you could also do it in his case, especially as this was never transferred to the West Pa. Eldership. You all profess to be lovers of order, and I think there has been a want of it in this appointment.

Brothers DONSON, GLENN, KLEIN and HICKERNELL are here, and we have had good preaching and good meetings thus far, and hope for the better.

You mention about books in your letter and also in the last paper. I have inquired for them, but not knowing where or what line you sent them by, I have not obtained them.

I would like to know of you what course shall be taken about your books at Maysville? I expect to stop at Maysville on my way down.

I cannot consent to any appointment East at this time, nor do I know that I shall for some time to come. Indeed, I felt when I was East that I had better be West.

Yours, &c.,

G. U. HARN.

Letter from Elder John Stamm.

HINKLETOWN, LANCASTER COUNTY, PA.,
May 12, 1847.

BROTHER WINEBRENNER:—

This is to inform you and the readers of the *Advocate*, that the little church at this place is in good spirits. We had a meeting last Sunday—the brethren present were brother ALBRIGHT, from below Lancaster, brother MARTIN and brother GAMBER, from Lancaster city. These brethren and a few sisters attended our meeting, and the Lord was in our midst; this was the best of all.

After the forenoon services in the school-house, we repaired to the water to baptize, where two happy believers were baptized in the Conestoga creek, and a solemn and feeling time we had. Many tears were shed by old and young at the water side. It was, indeed, a day of joy to me, and a day that I shall not forget soon. May the Lord bless the dear people of Hinkletown.

In the evening we attended to the ordinances of feet-washing and the Lord's supper, and the Lord was with us. In short, I can assure you

my brother, such a meeting we have never had in Hinkletown before.

I preached on Saturday evening, and brother ROGERS on Sunday morning. I again spoke at the water side on the subject of baptism, to a large congregation, who were very attentive to the hearing of the word. I hope it had a good effect. In the afternoon brother MARTIN and brother TRESSIL, a United Brother, spoke. I spoke again in the evening on the ordinances. The Lord be praised, the people of this place deserve credit and praise for their good behaviour and good attention. May the Lord revive his work in this place more and more! May He build up His church and kingdom, that many of the dear people of this place may be saved, which is my prayer; amen and amen.

I remain your brother,

J. STAMM.

Letter from Elder Abraham Holms.

SUGARCREEK, OHIO, May 11, 1847.

BROTHER WINEBRENNER:—

I take up my pen for the purpose of sending you the names of a few subscribers for the *Advocate*.

I would also drop a few lines for the readers of the *Advocate*, which you may publish if you see proper. Although I have nothing very interesting, yet past observation leads me to make a few remarks upon the following text: Titus 3: 2, "Speak evil of no man."

This precept is most strikingly violated by many in the following manner:

1st. By using language either reproachful or untrue respecting their brethren, and thereby injuring them by charging them with what they are not guilty of.

2d. By affixing scandalous names to their acts or person that they deserve not.

3d. By perverting a man's words or acts to his disadvantage, by affecting misconstruction.

4th. By partial representation of one's acts or discourse, by keeping back some truth or concealing some circumstance, so as to give it a different shape or color.

5th. By talking of the misconduct of their brethren behind their backs, and not to their face. Such are transgressors. See Jas. 4: 11. I ask, do such love their brethren? See 1 John 3: 15, also 4: 20.

But let us also look at the motive. By following up the stream we can see the fountain, for "out of the abundance of the heart the mouth speaketh;" and when we get to this fountain, from which proceeds evil thoughts, what do we see? Why we see the cause of this evil speaking.

1st. Self-interest. Hence we see them sometimes digging pits for their neighbor to fall into in order to accomplish their selfish ends. And,

2d. Another cause may be prejudice and envy; which last, is one of the blackest passions of the human soul.

If they can accomplish their selfish ends at the expense of another's character and reputation, they can glory and secretly rejoice. This is wicked in the extreme. In all the above they suppose they manifest a great deal of wisdom, but let me say that it is of the world, earthly, sensual and devilish. May the good Lord deliver us from such wisdom, and give us that "wisdom which is from above; that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without

hypocrisy." O! may the good Lord help his people to love one another is my prayer. Amen.

I remain your fellow-servant in Christ,

ABRAHAM HOLMS.

Letter from Elder Seth S. Richmond.

ATHENS, OHIO, April 22, 1847.

BROTHER WINEBRENNER:—

I take my pen in hand in order to write a few lines to you, which you may insert in the *Advocate*, if you think proper.

Enclosed you will find the names of four new subscribers for the *Advocate*, to commence with the next volume. I hold myself responsible for their payment, as well as the other five I sent before.

I have also been soliciting subscribers for the books you purpose publishing; but I thought best not to send any names at this time.

The people here like the *Advocate* very well, and I think more subscribers can be had soon. As soon as possible I will try and have those delinquents to pay up in this neighborhood.

The cause of God is, I think, still on the advance here. We have had some hopeful additions to the church, and the brethren and sisters are much encouraged. I firmly believe that the time is not far distant, "when this wilderness will bud and blossom as the rose." The church must and will stand—and although we meet with considerable opposition from hypocrites, sectarians and backsliders, yet let us keep our "eye single, that our whole body may be full of light."

The brethren desire to hold a camp-meeting here this summer, and we expect to hold one. I give this timely notice, hoping that the brethren East and West, will try and meet with us at the time the camp-meeting will be appointed by the Standing Committee of the West Pa. Eldership. We hope also some of the Ohio brethren will come and help us. If any of our Ohio brethren should come over to help us, when they reach Athens let them enquire for Elder PERKINS, and he will give them all necessary information.

I pause to think on what is past, and what is to come. My first year in Athens has expired, and the next is commenced. For what is past, I thank God; but what is to come, God only knoweth. When I came here the "Church of God" was scarcely heard of, and now there are about fifty living members in Athens county. But will fifty more be added this year? I feel encouraged to think that we will have a harvest time before long. May the Lord help us all to become "followers of the churches of God, which, in Judea, were in Christ Jesus." No more at present,

But remain your brother in the Gospel,

SETH S. RICHMOND.

Letter from Elder J. Gillespie.

PERRYOPOLIS, May 12, 1847.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand once more to drop a few lines for the *Advocate*, which will inform you and the readers of the same, that I am still trying to maintain the good cause we have espoused, and am trying to proclaim the Gospel to sinners so far as my circumscribed bounds will admit. I have taken up my residence within the bounds of this church, (Perryopolis,) and am laboring with them as their humble servant, for the present year. My missionary field is not very extensive at present. I have but two appointments which

employ the Sabbath—the one at home, and the other on the opposite side of the Yougha-gheeny river from where I at present reside. Truly, it is a place that needs preaching.—There is no "Church of God" there. Brother ROSENBERGER lives there, and I preach at his house. There are some excellent Free-Will Baptist brethren and sisters in that neighborhood. Take these and a few Methodists aside, and then we can truly say Calvinism has done its work to perfection there. Of all the professors of religion that ever I attempted to address on the soul quickening, heart melting and spirit rejoicing love of Jesus, these iron-sided, steel-hearted, humanity wanting Calvinists, exceed in point of impenetrableness. As well almost might you try to preach to the adamant, with the melting strains of Calvary, as elicit a tear from one of them. They have no tears to drop for Him who groaned beneath their load of sin. Yes, who wept himself when He beheld the great indifference of the Jerusalem-ites who refused His offers of mercy. May God have mercy on them, is all I can say for them.

Brother J. HICKERNELL assisted me in holding a meeting there some time ago, and truly God was with us, so that his children could rejoice, for they were happy—sinners wept, but Calvinistic professors mocked. This is why I thus express myself about them. If I have gone too far, may the Lord pardon me, for I do not wish them any harm.

The church here is doing well. There have been some additions since I moved here, and one has followed his Lord in the ordinance of Christian baptism. On the whole, we are getting along pretty fair. I cannot labor as much in the missionary cause as I could wish, owing to the fact that I have to work at my trade for a part of my support. To make chairs all week, and then travel five or six miles to preach on Sabbath, makes one feel like sitting down to rest at the end of his journey. Howbeit, when Jesus is with me, all is well.

Yours, as ever, in love,

J. GILLESPIE.

Acts and Doings

OF THE

Standing Committee of the West Pa. Eldership.

PITTSBURG, May 12, 1847.

Dear Sir:—Per request of Standing Committee of the West Pa. Eldership, I forward you the following proceedings for publication.

Meeting of the Standing Committee of the West Pa. Eldership for A. D. 1847, in the city of Pittsburg, on the 10th of May, 1847.

Members present—JOHN HICKERNELL and JACOB M. KLEIN.

1. Resolved, That Elder JOHN GILLESPIE take in charge the church at Perryopolis, Fayette county, and the adjacent mission, for the present year.

2. Resolved, That Elder HENRY BARKEY be exonerated from the duty of traveling on the Westmoreland circuit, because he considers himself not useful in the English language.

3. Resolved, That Elder JOSEPH A. DONSON be appointed to take charge of the churches at Robbstown and McKeesport, and to succeed Elder HARN in Pittsburg for the present year.

4. Resolved, That the Camp-Meetings be held at the following times:

1. One in Irvin township, Venango county, on the 24th of June.

2. One at Slippery Rock, Beaver county, on the 12th of August.

3. One at Rockland, Venango county, on the 19th of August.

4. One in Cambria county, on the 27th of August.

If others want camps, they must be in September.

Yours in love,

G. U. HARN.

NEWS DEPARTMENT.

GOOD NEWS FROM MADAGASCAR.

THE ONLY SON OF THE QUEEN CONVERTED.—The London Miss. Chronicle, publishes the following letter from E. Baker to the Rev. J. J. Freeman, dated at Port Louis, Mauritius, Oct. 26, 1846:

My dear friend:—Joyous news from Madagascar! Madagascar is not lost.—The Prince Rakotondrama converted, and one hundred new converts added almost at once to the church, show a vitality that leaves no room for unbelieving fears as to the ultimate result of the struggle between light and darkness.

I have just received from Madagascar seven letters of the deepest interest from the native Christians. Their chief topic is the conversion to the Christian faith of Rakotondrama, the Queen's only son, and heir-apparent to the throne. This great event appears to have occurred towards the middle of last year. Abandoned to the power of their persecutors, and all human help apparently afar off, the young Prince stepped forward to defend them; he succeeded so far, that only nine of the twenty-one were obliged to take the *tangena*, and one of them, I regret to say, died in consequence.—*Macedonia*.

Parkhurst's Steam Propeller.—The Liverpool papers state that Mr. Parkhurst's plan of propelling vessels, by means of vertical propellers, instead of by paddles, or the screw, has every appearance of being a most valuable discovery in practical mechanics. The rapidity of the revolutions is perfectly astonishing, causing the water to foam, and almost boil; and, from the construction of the propellers, it seems to be impossible that they can break with any amount of speed. Mr. Parkhurst calculates on being able to cross the Atlantic in six days.

Edinburgh Evangelical Alliance.—The Edinburgh Division of the Alliance has commenced a series of monthly breakfasts, the special design of which is the promotion of brotherly love among its members.—The large apartment is well filled with clergymen and others of the different evangelical denominations, and their time, occupied with devotional addresses and conversation.

Temperance Triumphs.—The Louisville Courier says that the anti-license majority in that city, at the recent election, was very large—much larger, indeed, than its most sanguine friends anticipated. The vote for license was 678, for anti-license 1,085, being an anti-license majority of 407 votes; and a majority of 166 votes over the whole number cast at this election.

Very fond of the Ladies.—The King of Ashantee is allowed, by law, 1,333 wives—a privilege which every sable monarch of that kingdom is said to avail himself of.

National Medical Convention.—The National Medical Convention commenced its sessions on Wednesday morning, May 5, at 10 o'clock, in the Hall of the Academy of National Sciences, at the northwest corner of Broad and George sts., N. Y.

The committee on officers of the Convention reported, and was organized as follows:

President—Dr. J. KNIGHT, Conn.

Vice Presidents—Dr. A. H. Stevens, N. Y.; Dr. G. B. Wood, Pa.; Dr. A. H. Buchanan, Tenn.; Dr. J. Harrison, Ia.

Secretaries—Dr. R. D. Arnold, Geo.; Dr. A. Stille, Penn.; Dr. F. C. Stewart, New York.

The Convention being organized and ready for business, the committee appointed at the last Convention to report a plan of organization for a National Medical Association was called up. The report set forth that it is expedient to institute a National Medical Convention, and embrace a number of rules, laws, &c. necessary for its government, so constructed as to make it incumbent upon such committees as shall be appointed on the various departments in the medical science, to submit annual statements showing the state and progress of the same.

License Question.—FAYETTE COUNTY, PA. On Friday, the 26th of March, fourteen townships decided against the license system, and nine in favor of its continuance. The whole vote was, against license 2,181—in favor 2,038—majority 143.

WASHINGTON COUNTY.—The vote upon the license question, at the election on the 19th of March, resulted favorably to the new law party in all the boroughs, and in all the townships except the eight following, viz: Amwell, West Bethlehem, West Pikerm, Nottingham, Carroll, Somerset, Fallowfield and Union. In some of them the vote was close. The vote in the borough of Washington, was more than three to one against the sale of liquors—in some townships it was more than ten to one!

Iowa ahead of New York.—On Monday, the 1st of April, the question of licensing the sale of intoxicating drinks, was submitted to the decision of the several counties of Iowa, at the ballot-box; and every county, except a small one on the "New Purchase," gave a majority for *No License*. In one county the No License majority was between 400 and 500, and in another between 300 and 400, and in several others it was more than 200.—This speaks well for the new state.

In New York almost every town heard from has voted in favor of licenses, and generally by as large majorities as a year ago they gave against them.

The Virginia Legislature.—The Richmond Whig says that the net whig gain in the legislature, so far as heard from, is 11. The whig majority in the next House of Delegates, should there be no farther changes in the few counties that remain to be heard from, will be 12—the democratic majority in the Senate the same.

Wheat Crop in Virginia.—In the James River Valley, the Richmond Whig says, the growing wheat crop, especially on the highlands, presents a very unpromising appearance. Many fields, it is believed, will scarcely yield as much as was seeded, while on many others the product must be very small.

From Europe.—The steamer Britannia arrived at Boston, on the 16th ultimo, with news 14 days later from Europe. She had a very short passage of 12½ days from dock to dock. In consequence the news brought by her, flour has advanced. The impression is that all bread stuffs will go up.

The potatoe blight has reappeared in the neighborhood of Belfast.

From Hamburg 2000 emigrants sailed in one day for New York. In some places the people are emigrating *en masse* and leaving whole sections desolate.

In France there is great distress, and vegetation is very backward.

Famine in Switzerland.—A letter from Basle, dated April 13, in the New York Schnellpost, says:

The famine in Switzerland, and especially in the mountain Cantons, where no grain and only potatoes were raised, is terrible. As the potatoe crop last year was a complete failure, and expectations from adjacent regions is wholly forbidden, you can understand the present condition of the people. It is not much better than in Ireland. Would that the Americans who have hastened so zealously to the help of the Irish, might now think of this poor sister republic, oppressed in every possible way by all the despots of Europe.

China.—It is stated there are already thirty native Chinese employed in preaching the Gospel to their countrymen:

"They have already penetrated deep into the heart of China, with the Gospel in their hands; and in some localities established little flocks of believers, from one of which was lately brought a handsome subscription to Hongkong, in aid of the missionary work. This is a fact unprecedented in that empire, and shows that not merely the poor, but that affluent and intelligent individuals among the Chinese are embracing Christianity."

Exports from the United States.—It is ascertained by positive returns from our Custom houses, that there have been exported from the United States from the 1st of September last to the 10th ultimo: 1,421,000 barrels of flour; 314,000 barrels of Indian corn meal; 1,401,000 bushels of wheat; and 8,500,000 bushels of Maize or Indian corn. These few articles alone would amount, at their shipping prices, to nearly twenty millions of dollars.

Friends.—The United States Gazette says: "We learn that the members of the Society of Friends belonging to the Yearly Meeting held last week in the Cherry and Green street houses, have contributed in money and provisions, nearly *ten thousand dollars* for the relief of the sufferers in Ireland."

Peaches.—We learn, says the Cincinnati Chronicle, that the peach blossoms in the vicinity of this city are all killed, and consequently we will have no peaches this year. Sorry to hear it—nothing better than a fine peach.

It is supposed that at least 120,000 Germans will emigrate to America during the present season.

Mexican loss at Buena Vista is officially reported 1138 killed, 1500 wounded.

MISCELLANEOUS.

Immigrant Law.

A law concerning immigrant passengers has been passed by the Legislature of New York, the provisions of which are: that within twenty-four hours after the arrival of any vessel at New York, the names, place of birth, age, &c., of every passenger shall be reported to the Mayor, on oath; and that it shall be specified whether any are idiots, lunatics, deaf and dumb, blind or infirm, and if so, whether they are accompanied by relatives who can support them. The penalty for omission to report any passenger, or for a false statement, to be seventy-five dollars for each case, for which the master and owners are to be held jointly and severally liable.—The ship to pay a dollar a head, commutation money, for all passengers. Commissioners of Immigration are to visit every ship, arriving with emigrants, and examine into their condition; and if any are found who, from disease or infirmity or any other cause, are likely to become a public charge, the master is to be required to give bonds, in a penalty of three hundred dollars, to save harmless any city or town in the State, from any cost or charge for the support of such person for five years. The Commissioners are to provide for the support of those immigrants for whom commutation money shall have been paid, or bonds given, as would otherwise become a public charge—indemnifying, as far as may be, from the moneys aforesaid, the several cities and towns from any expense on account of such persons. The Commissioners are also to aid in removing immigrants any where within or without the State, in order to prevent their becoming a public charge—indemnifying, as far as may be, from the moneys aforesaid, the several cities and towns from any expense on account of such persons. The Commissioners are also to aid in removing immigrants any where within or without the State, in order to prevent their becoming a public charge. The bill has passed the Senate. The provisions are humane as regards the immigrants, and just in all respects; but whether they will be effectual in removing the evil which attend the constant influx of foreign pauperism, is a question.

The number of immigrant passengers which arrived at New York, during the last month, was 21,882—of whom 18,000 were Irish, 1,700 French, 1,000 Dutch, and 500 Germans.

Good Advice.

What if people do speak against you? Let them feel you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die, if let alone; but if you repeat them to this one and another, because your enemies had the impudence to make them, you keep the fire burning, and open the way for a dozen slanderers. Keep on your course, go straight forward, and trouble not your head about what is repeated, but feel all the better, and wear a less frightful face. Slander never killed a sterling character, and it never will. Her coat will not sit upon him, without a pull here, a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude.

Dr. Nott on Teetotalism.

I am aware that teetotalism, as it is called, is smiled at by some, as a weakness, ridiculed by others as a folly, and by others censured as a crime; and I am also aware that there is nothing imposing or exclusive in the use of water, that common beverage furnished by God himself in such abundance for the convenience and comfort of man.

Still, in the view of that withered intellect, those blighted hopes, those unnatural crimes, and that undying misery, that the use of those liquors every where occasions, I put it to the candor of every ingenious man who hears me, even among those who still indulge in that use, whether we who have adjured it, have not, under the existing state of things, a very intelligent and weighty reason for our conduct?

But why should we relinquish comforts because others abuse them? Why? Because it is great, and good, and Godlike to do so. Needs it to be told in this assembly who it was that being rich, became poor for the sake of others, even for our sakes? Since the Son of God hath visited the earth on an errand of mercy, reason, conscience, religion, sanction, self-denials, especially among that race he came to save, and on that planet where he submitted to his privations, endured his sufferings and planted his cross.

True, there are limits to this law of love. But the sacrifice in question comes within those limits. So Paul thought. Though an inhabitant of Palestine, the land of vines and vineyards, he deemed it not only admissible, but also "good neither to drink wine nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

Pride! Pride!

After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man; behold him, creature of a span high, stalking through infinite space, in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string—day and night, as the dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make himself a crown of glory; to deny his own flesh, to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humanity should dwell with frailty, and atone for ignorance, error, and imperfection.—*Sydney Smith.*

WASH YOUR HANDS.—Yes, wash them, and your heart too. What! rent your store to a rum-seller! Dare you? God will not hold you guiltless. Why not sell the poison yourself? just as soon. Friend repent of this thy wickedness, *repent*;—rout the monster, *rout* him, turn him out, whiskey, barrels and all. *Out with him, quick*; turn him out. Wash yourself, make yourself clean; "touch not the unclean thing." "Abstain," as God commands, "from all appearance of evil."

How to Sermonize.

1. Go to the bottom of your subject: And think of every thing that ought to be said upon it: And consider what points, or parts of it your hearers would be glad to have cleared up, or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at bottom; be at the pains then of diving deep to bring them up from thence. On the other hand,

2. Take care you do not torture your subject, by aiming to exhaust it. Don't endeavor to say every thing that can be said, but every thing that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text, as saying the best things in the best manner.

3. Do not crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel it will run over.

4. Protract not your discourse to an undue length. The best sentiments will not be attended to, whilst your hearers are impatiently waiting and wishing for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested. Better leave your audience longing than loathing. Abstinence is less hurtful than repletion. I think Luther says in his table-talk, that one necessary qualification of a preacher, is to *know when to leave off.*—*John Mason.*

Chinese Proverbs.

Never climb a tree to catch a fish.

Win a cat and lose a cow, (ridiculing the folly of going to law for trifles.)

Good iron is not used for nails, nor are soldiers made of good men.

Ivory does not come from a rat's mouth. An avaricious man is like a serpent wishing to swallow an elephant.

Two skins cannot be stripped from one cow, (meaning that there is a limit to extortion.)

To instigate a villain to do wrong, is like teaching a monkey to climb a tree.

The chick will come out of the egg, (equivalent to our "murder will out.")

Exaggeration paints a serpent and adds legs.

All that a fish drinks goes out at its gills, (applied to a spendthrift.)

A blustering fellow is like a paper tiger. Dig a well before you are thirsty.

Let every man sweep the snow from his own door, and not busy himself about his frost on his neighbor's tiles.

Jefferson's Opinion of War.

"Never was so much false arithmetic employed on any subject, as that which has been employed to persuade nations that it is their interest to go to war.—Were the money which it has cost to join, at the close of a long war, a little town, or a little territory, the right to cut wood here, or to catch fish there, expended in improving what they already possess, in making roads, opening rivers, building ports, improving the arts, and finding employment for their idle poor, it would render them much stronger, much wealthier and happier. This I hope will be our wisdom."—*Jefferson's Virginia, page 290.*

POETRY.

Selected for the Church Advocate.

ON THE DEATH OF MY MOTHER.

She is gone—she is gone to the land of the bless'd:

She is gone to the realms where the weary find rest:

Kind angels stood near when she drew her last breath,

And guided, and guarded her spirit through death.

As the flower that bows its meek head to the blast,

And tremblingly waits till its fury is past;—

So she bowed her soul to the will of her God, And kissed, in submission, his chastening rod.

She is gone—but her image, impress'd on my mind,

Will remain while I live what is good and kind;

Though years have rolled onward, affection still weeps

Bitter tears o'er the grave where my dear mother sleeps.

But, alas! when I ponder on things that are past,

My mind becomes clouded, my soul is o'er-cast;

My pen moves unwilling, thought refuses to flow,

And the mind that remembers her ceases to glow.

Farewell, dearest mother! thy soul was too chaste

To linger for time on this earth's cheerless waste;

Thou art gone—thou art gone to thy long last rest,

And taken thy crown with the saints that are blest.

A. H. K.

A PENNY.

"A PENNY I have,

It's all I own,"

Little Charlotte exclaim'd,

In lively tone.

"I cannot do much

With a penny, I fear;

But I'll buy myself something,

To eat or to wear."

"A penny I have,"

Little Mary said;

And she thoughtfully raised

Her hand to her head.

"Both mission and schools

Want money, I know,

But I fear 'tis little

A penny can do."

So Charlotte ran off,

And some apples she bought;

While Mary her mite

To the mission box brought.

And which of them, think you,

More cheerfully smiled?

And which of the two

Was the happier child?

SPIRITUAL SONG.

When shall we all meet again!

When shall we all meet again!

Oft shall glowing hope expire;

Oft shall weary love retire,

Oft shall death and sorrow reign,

Ere we all shall meet again.

Though in distant lands we sigh,

March'd beneath the hostile sky;

Though the deep between us rolls,

Friendship shall unite our souls;

And in fancy's wide domain,

There shall we all meet again.

When the dreams of life are fled;

When its wasted lamps are dead;

When in cold oblivion's shade,

Beauty, wealth and fame are fled;

Where immortal spirits reign,

There may we all meet again.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$8 25	a 8 50
Do. RYE, do. - -	5 37½	a 5 50
Do. CORN, do. - -	4 50	a 4 75
GRAIN—WHEAT, per bushel,	1 80	a 1 85
Do. RYE, do. - -	1 15	a 1 20
Do. CORN, do. - -	95	a 1 00
Do. OATS, do. - -	53	a 55
Do. BARLEY, do. - -		a 75
SEEDS—CLOVER, do. - -	4 00	a 4 25
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - -	10	a 12½
BUTTER, do. - - -	15	a 20
LARD, do. - - -	9	a 10
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - -	9	a 10
POTATOES, per bushel, -	75	a 87½
ONIONS, do. - - -	37½	a 50
APPLES, do. - - -	1 00	a 1 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -		a 1 37½
HAY, per ton, - - -	9 00	a 10 00
PLASTER, per ton, - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$8 75	a 9 00
Do. RYE, do. - -	6 00	a 6 25
Do. CORN, do. - -	5 12½	a 5 25
GRAIN—WHEAT, per bushel,	2 00	a 2 10
Do. RYE, do. - -	1 25	a 1 37½
Do. CORN, do. - -	1 12½	a 1 16
Do. OATS, do. - -	55	a 60
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	4 25	a 4 50
Do. TIMOTHY, do. - -	3 00	a 3 25
Do. FLAX, do. - -	1 50	a 1 65
BEEF, per cwt. - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25
PLASTER, per ton, cargo, -	2 37½	a 2 50

LITERARY NOTICES.

THE EXPLANATORY BIBLE ATLAS AND SCRIPTURE GATETEEH. By the Rev. WILLIAM JENKS, D. D. Boston: Published by Chas. Hickling, 1847. 4mo. pp. 167.

A GRAMMAR OF THE ENGLISH LANGUAGE, Adapted to the Schools of America. By JOSEPH R. CHANDLER, Editor of the United States Gazette, Philadelphia. Thomas, Cowperthwait & Co. 12mo. pp. 208.

AN EXPOSURE OF THE ARTS AND MISERIES OF GAMBLING, BY J. H. GREEN. Fourth Edition Improved. Philadelphia: Published by G. B. Zeiber & Co., 1847. 12mo. pp. 336.

RELIGIOUS NOTICES.

The following protracted meetings will be held on the York circuit:
One at the river School-house, on the 5th of June.

One at Siddenstown, on the 12th of June.
SAMUEL CRAWFORD.

Another will be held at Highspire, commencing on the 5th of June.

CAMP-MEETINGS IN OHIO.

1. One in Wayne county, to commence on the 19th of August.
2. One in Stark county, to commence on the 26th of August.
3. One in Summit county, to commence on the 2d of September.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

ISAAC WHISLER,
A. MEGREW,
A. HOLMES,
D. BAKER,
J. BEIDLER. } Committee.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 13th ult., by the Rev. W. R. DeWitt, D. D., Hon. CHARLES BROWN, M. C. from the fourth Congressional district, to Miss ELIZABETH R. SHUNK, daughter of His Excellency, Francis R. Shunk, Governor of Pennsylvania.

On the same day, by Rev. C. W. Schaeffer, Mr. GEORGE KIPPLE to Miss SARAH ELLEN BROOKS, both of Dauphin county.

On the same day, by the same, Mr. JOHN M. CLECKNER to Miss JANE M. HARRIS, both of Harrisburg.

On the 15th of April, by Elder Sam'l Sherich, Mr. WILLIAM BRANTAN to Miss ELIZABETH JOHN, both of Richland county, Ohio.

In this place, on the 25th ult., by Elder T. Stroh, Mr. HENRY HILSCHER to Miss BARBARA LONGENECKER, both of Lancaster county, Pa.

On the 22d of April, by Elder Thomas H. Deshieri, Mr. JACOB SOULE to Miss MARY JANE STAMBAUGH, both of Perry county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

In Harrisburg, on the 19th ult., Mr. WILLIAM BELL, a respectable and worthy citizen, and extensively known as a grocer and storekeeper, aged 56 years.

At Manada Furnace, Dauphin county, on the 15th ult., Moses ROBISON, Esq., of the late firm of M. & H. R. Robison.

On the 21st of April, in Plymouth, Richland

county, Ohio, sister MARTHA ADAMS, daughter of Elder William and Elizabeth Adams, aged 19 years, 7 months and 1 day.

Sister A. embraced the Lord in the early part of her life, but by mismanagement and difficulty, she got on back ground, but was reclaimed in her sickness, and left the world in the triumphs of faith. She was afflicted seven months; five months she was confined to the house and her bed. Her funeral service was attended by Elder SAMUEL SHERICH, and a sermon was preached from Rev. 14: 13.

On the 10th of October, at Cherry Grove, Illinois, MARY ANN, infant daughter of brother Isaac Miller, aged 1 year and 10 days.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cents per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of 10th and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all descriptions made to order.

[Feb. 15—tf.]

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents*.

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial

BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven hundred to one thousand pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above works.

Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder GEORGE U. HARN, of Pittsburg, Pa., is our general Agent for the West Penn. Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother JOHN MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

Dr. ANDREW MILLER, Jr.,

A GRADUATE OF THE JEFFERSON MEDICAL COLLEGE, Philadelphia, tenders his professional services to the public. OFFICE in Third street, opposite Herr's Hotel. [Jy. 15.—tf.]

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate. [May 1.]

WANTED.

A LOAN of \$600. Good security will be given. Enquire at this office. April—1 tf

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THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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VOLUME XII.

HARRISBURG, Pa., JUNE 15, 1847.

NUMBER 4.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid.	Names.	Am't. paid.
Bener, John	\$1 25	Kerr, Elder J. S.	\$1 50
Bowman, Samuel	1 25	Kann, Daniel	1 00
Bolmer, John	1 25	Kinch, John	1 25
Braucht, John	1 25	Livergood, George W.	1 25
Bowman, John	1 25	Long, Abraham	1 25
Booth, Elder John C.	1 00	May, Daniel	1 25
Brooks, John	62	McCreary, Joseph B.	1 25
Buser, John K.	1 25	Mahany, William J.	1 25
Barkstre-ser, George	1 00	Miller, Samuel	1 25
Bond, William	1 25	Metzler, Samuel	1 50
Baker, David	1 25	Miller, John	1 25
Boyer, Samuel	1 25	Overholser, Daniel	1 00
Crewnshield, Christian	1 00	Overholser, Christian	1 00
Chrisswell, George	1 25	Pebbles, William	62
Coover, Samuel	31	Rife, Jacob	1 25
Cable, Abraham	1 25	Rockafellow, David	1 25
Clauser, David	1 25	Rohrer, David	1 25
Dentler, Jacob	1 25	Rupp, Sr., George	1 25
Eshelman, Michael	1 25	Rumple, George	1 25
Fratz, John	1 25	Sholl, Henry	1 25
Freed, Mary M.	1 00	Steigerwalt, Andrew	1 56
Fogel, Henry	1 25	Sowers, John	1 25
Funk, John	1 25	Shelly, Michael	1 25
Grove, Sarah	1 25	Tough, Albert L.	1 00
Hawk, Henry	1 25	Snively, Henry E.	31
Hartman, Elder Felix	44	Struck, Frederick	1 25
Herr, Benjamin	2 00	Scherich, Ann	1 25
Hoover, Michael	1 25	Shuler, John	1 25
Hoover, Christian	1 25	Souder, Jacob	1 00
Hines, H. ary	1 25	Trever, Jacob	1 00
Idle, Jacob	1 25	Trever, David	1 00
Irvin, Philip	1 25	White, Robert	1 25
Kapp, Martha	1 25	Wright, Elizabeth	62

History of the Church in Baltimore.

ELDER C. PRICE has furnished a short history of the "Church of God" in Baltimore, which will be found in this paper. This is quite a good idea. We hope it will be followed up by similar accounts of other local and individual churches, so that we may have an authentic and early history of the rise and progress of all the churches. These records may become highly interesting and satisfactory to succeeding generations. How many will imitate Elder PRICE, and write out, for publication, brief accounts of other churches!

History of the Free-Will Baptists.

ELDER HIRAM WHITCHER has sent us a brief, but highly gratifying history of the Free-Will Baptist denomination. It will also be

found in this number of our paper, and no doubt be read with interest. We feel very much obliged to our esteemed brother WHITCHER for this excellent and gratifying contribution to our columns. We cordially invite him to continue his contributions.

Notice.

INASMUCH as brother D. A. L. LAVERTY'S school has closed, and will have a vacation for some time, he is desirous of taking a missionary tour among the churches.

Providence permitting, he will preach at the following places, viz:

Mechanicsburg, June 20, morning, at 10 A. M.
Shiremanstown, " 21, evening,
Harrisburg, " 22, "
Middletown, " 23, "
Elizabethtown, " 24, "
Mount Joy, " 25, "
Lancaster city, " 27, morning and evening.
River School-house, York county, July 4, morning and evening.
Cross-Roads School-house, York county, July 6, evening.

As brother LAVERTY will be, to a certain degree, dependent on the liberality of the people for his expenses, it is expected that a collection will be taken up at each of those places, in order to defray the same.

Smithsonian Institute.

The contractors of the edifice intended for this Institute, are now actively engaged in the erection of this splendid building.

Some of our presses complain very much of the Masonic monopoly of the ceremonies at the laying of the corner-stone of this institution. Although a literary institute, yet not a scientific or literary man, as such, took part in the ceremonies of the occasion. Not because they were not willing to do so, but simply because they were not invited.

The procession, it is said, was entirely composed of Masonic and Odd Fellows' lodges, and the military. The stone was laid by the Grand Master Mason, and all the exercises conducted by the order.

If these things be true, there seems to be some just grounds for complaint. Such officiousness, and such high-handed monopoly in high places, deserves an open, universal and public rebuke.

Teacher's and Pupil's Advocate.

This is a small sheet, published at Philadelphia, in newspaper form, twice a month, at the low price of fifty cents a year:—Miss E. REA is the proprietor, and we believe the editor. It is devoted to the important cause of education, contains many interesting articles, and deserves a large circulation. We wish it abundant success.

An Act for punishing Disturbers of Religious Meetings.

We publish below an act for punishing disturbers of religious meetings. This act is a fragment of the bill which has been pending before the Legislature of Pennsylvania for upwards of five years, and which was intended as a substitute for the old law of 1822. But, like many other neglected and hasty acts of legislation, it has been hurried and omnibused in its final passage, so that it has come out at last a mere pigwidgeon. Nevertheless, it is a good law as far as it goes, and we are glad for it. A little is better than nothing. We hope, however, that in addition to this finger, we shall soon get the whole hand of the law in favor of the cause of religion.

AN ACT

Relating to penalties for disturbing religious meetings.

Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That from and after the passage of this act, if any person or persons shall be guilty of disturbing any congregation, society or meeting, assembled for the purpose of religious worship, or assembled for the purpose of transacting any business pertaining to religious worship; or if any person or persons shall be guilty of encouraging, aiding, or in any way countenancing any such disturbance, on conviction thereof before any judge, justice of the peace or alderman of the proper city or county wherein the offence shall be committed, shall pay a fine of not less than five dollars, nor more than fifty dollars, and costs, at the discretion of the judge, justice or alderman trying the same, for the use of the city, township or borough wherein the offence shall be committed. If any person or persons convicted and fined for disturbing any meeting, as aforesaid, shall neglect or refuse to pay the fine and costs imposed upon him, her or them, it shall be the duty of the judge, justice or alderman trying the same, to make out a mittimus, directed to any constable in the county wherein such offence shall be committed, committing the person or persons so offending to the jail of the proper county; and it is hereby made the duty of the person having the charge of such jail, to receive and keep such person or persons in close confinement till the amount of the fine and costs are fully paid and discharged.

Approved—March 16, 1847.

Rum and Pauperism.

A LARGE meeting was lately held in Manchester, England, to enquire into the evils attending the use of strong drink, in view of the present destitution among the poor classes. The meeting was convened by a placard, of which the following is a portion:

"The present crisis! Pauperism is on the increase. Hunger is consuming the people! yet £50,000,000 are annually expended on strong drink, £30,000,000 of which are directly taken from the earnings of the industrious poor, who thus impose a voluntary tax, and deprive themselves and families of health, the comforts of home, and the enjoyments of true

happiness. The above amount, if rightly applied, would provide with education, food, and clothing, the great bulk of society, and give a proper impulse to our own national industry and prosperity.

At the meeting itself the chairman stated, that the grain that was manufactured into intoxicating liquors, in England, in the year 1846, and that which might have been produced on the land devoted to the cultivation of hops, would have been sufficient to provide six millions of people with food during the whole of 1847, allowing to each individual two pounds and four ounces of bread per day. It is to be hoped that the dreadful lesson of the famine will not be lost.

A New Denomination.

ON Thursday, May 27, a Convention met in the Congregational Church, Cincinnati, to form an Anti-Slavery Presbyterian Church, i. e. to form a church on the principles of modern abolitionists. Elder JOHN RANKIN was called to the chair, who opened the meeting with prayer. After singing and prayer, the Moderator preached a sermon on Revelation 18: 4, 5.

"And I heard another voice from Heaven, saying—Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached to heaven, and God hath remembered her iniquities."

After the sermon Elder JOHN RANKIN was chosen Moderator of the Convention, and Elder HILLS, Secretary. "The Presbyterian Church of America," is the name agreed upon by the new organization. The meeting adopted and approved the Presbyterian standards as a bond of union, with a declaration, excluding all from membership who tolerate slave-holding, or apologise for it! They also provide for the reception of any Synod, Presbytery, or Church, that shall adopt their tests. Any three ministers are authorized to form a Presbytery; and any three Presbyteries, a Synod, to be received into their communion. They also provide for a General Assembly, when their Presbyteries shall have increased to fourteen.

Duty of Post Masters.

If papers are not taken from the Post Office it is made, by law, the duty of the Post Master to notify the publisher that the papers remain in the office, and to assign the reason why; and, also, to frank the letter; all this the law requires him to do, instead of sending back the paper to the publisher. But not more than one Post Master in ten has done what the law points out in this respect. They frequently return the papers rendered useless by writing on them what they ought to write on paper in the shape of a letter. We should have no objection to have the papers returned to us, provided they would return them unmutated.

Review of Elder E. West's Theory OF LICENSING AND ORDAINING MINISTERS.

ELDER WEST'S theory is, that local or individual churches possess the only scriptural right of granting licenses to Christian ministers, and that the elders or ministers of neighboring churches, or if not of neighboring churches, a certain number of ordained ministers must ordain them by prayer and imposition of hands. This is, in a few words, the sum and substance of his theory. Let us examine it.

I. LOCAL AND INDIVIDUAL CHURCHES MUST LICENSE.

These, in his opinion, possess the only legal right to do so. But the *modus operandi* he has not told us. We presume, however, his meaning is, that it is with and by the consent of a majority of the male members.

Formerly, he tells us, he received a license from the Eldership of a local church, and subsequently from several annual Elderships, but now, having more light, as he thinks, he repudiates the right of Elderships to grant ministerial licenses.

The church then, according to his theory, has the only right to grant licenses. Now, if this be true, there ought to be some good and substantial proof for it. But what proof has he, and does he allege in support of this theory? Why just none at all. Although he has been frequently asked to produce his proofs—to give his chapters and verses, for either precept or example in evidence of his theory, yet he has never done so. Not a single text has he ever brought forward to establish his favorite theory. And why has he not? If he has more light than formerly, and more than his brethren whom he holds to be in error on this subject, why does he not enlighten them by bringing forward his stronger and better proofs? Perhaps he thinks the world will take his *ipsi dixit, per se*. We opine not.

However much pleased brother WEST and his associates may feel themselves with their new and improved views on the subject of licensing, I hesitate not to say, with the light I now have on the subject, that his theory is *unreasonable and unscriptural*.

1. *It is unreasonable*.—It is so because some local and individual churches have but few members, and those few have little or no qualifications to judge of a man's fitness for the ministry. If Elderships and other ecclesiastical bodies in our land are often too hasty in granting licenses, what could we and must we expect if every individual church in Christendom were allowed to exercise the right of issuing them, *ad libitum*. Surely bro. WEST'S theory is highly inexpedient and unphilosophical.—But this is not all.

2. *It is unscriptural*.—It is so because there is no scripture authority for it. If there were, brother WEST would long since have produced it. But, the simple fact of his not having done it, although often challenged to produce only one text, clearly proves, to my mind, that he has none.

Again: his theory is unscriptural, because the scriptures teach another and a better way. This plan will be found clearly and fully established in my letter to Elder SAM'L SHERMAN, and to which I refer the reader. See No. 2, page 10.

If, then, brother WEST has no scriptural warrant for his theory—if he has neither precept nor example to sustain it, why is he so

zealous in vindicating it? Why so conscientious about taking license from the Ohio Eldership? If an Eldership has no right to give license, because, as he says, there is no proof for it in the scriptures, then, we say, for the same reason he ought not to take license from a local or individual church. Yet this is his favorite theory, and perhaps also his practice. At least it was his *hobby* a few years ago, for in a letter received from him in the fall of 1845, he says, "There is at this time a good deal of division existing among the churches in Ohio, about the resolution passed when you were here, on the licensing of preachers.—There are several churches unwilling to stand in connexion with the Eldership unless that resolution be rescinded, and the preachers licensed by the churches be received as accredited ministers."

"We contemplate holding a meeting in January next, for the purpose of making peace, and you can do a great deal towards this object, if you still hold that the church has a right to license, and will allow that a preacher licensed by an individual church is an accredited minister of the Church of God. If you will write to me to that effect, it will do a great deal towards making peace. Or, if you have changed your opinion on the subject, please let us know that fact, and the reasons of it," &c.

This letter I did not answer, and for the simple reason that I had, the year before, discussed the subject with brother WEST on the Eldership floor; and at that time, as I thought, given my *better and maturer views* of the subject to the general satisfaction of the whole Eldership, so that I did not deem it necessary to repeat them again to the same brethren. Besides, I had reason to believe there was not quite as much excitement in the churches of Ohio, on this subject, as he imagined. The greatest excitement was in his own mind, and what did exist among the churches, he was the prime, if not the sole cause of.

In my younger days I took some things for granted, and, like brother WEST, thought them right, because others more experienced and advanced in life said so, and not because it was revealed from heaven, or founded on the oracles of God. Infant sprinkling, sectarian names, creeds, divisions of the church and the licensing of ministers by individual churches, the system to which Elder WEST is now so partial, and perhaps a few other things, were my principal theological errors, according to my present views. All these errors I have long since renounced for want of Bible proof. But it to err is human, to "grow in grace and knowledge" is of Divine mercy. By the grace of God, I trust, with the flow of years, I have made some little progress, (would to God I had made more!) and wherein I have, at any time, learnt to see my errors, and come to a better understanding of the "right ways of the Lord," I have never been ashamed or afraid to confess it, nor yet to follow truth wherever it leads.

If from principle, and not from prejudice or interest, brother WEST has withdrawn from the "Church of God," and formed a connexion with the Baptists, I judge him not. I wish him well. I wish every body well. God forbid that I should despise or persecute a living soul, whether Jew or Gentile, bond or free, friend or foe.

Yet, I have my partialities, my preferences and my predilections in common with other men and Christians. I am especially partial to Christian firmness and consistency. In this

respect, I would that brother WEST were altogether as I am. Then we would have no difficulty in harmonizing. But here, if I mistake not, he is deficient; and out of this defection, more than any thing else, his falling away from us is attributable. Yet, notwithstanding, I can hardly persuade myself to believe, that either him, or his amenable companion, will die out of the "Church of God."

In my next I shall review his theory of ordination.

American Moral Reform Society.

THIS Society has been in existence thirteen years, has several hundred auxiliaries; publishes a periodical, averaging an issue of 11 or 12,000 semi-monthly—has published 10,000 volumes of the "Walks of Usefulness," and more than a million pages of Tracts.

The Society have now in contemplation the erection of a "House of Industry and Home for the Friendless," whose design shall be to furnish a temporary home and employment for destitute and deserving women, till they can be provided for respectably and safely; also for friendless and homeless children, till places can be procured for them by adoption or otherwise. Sixty-three such children have been committed to the care of the Society the last year, and for fifty-four of them good homes have been provided, chiefly by adoption—\$2,474 have been contributed for the erection of this Institution, and an equal amount is subscribed and pledged, payable when the whole sum required shall have been raised. The project elicits the universal approval of the good, and all admit that in a city containing a population of 400,000, there is a crying demand for some better place of refuge for the unemployed, respectable, but defenceless women, and the friendless, homeless child, than the Watch-house or Tombs.

The names of 1,450 young women have been entered upon the Society's Register the past year, as applicants for employment—541 families have applied for their services, and several hundreds have been thus aided.

The number of life members received the last year, by the payment of \$10 each, has been 108, making in all 806.

Interesting and appropriate addresses were made by W. W. EVERTS, pastor of the Lighthouse Baptist church, and by Bishop JAMES, of the Methodist church, the latter of whom strongly advocated the establishment of the Home.

American and Foreign Anti-Slavery Society.

THE anniversary of this Society was celebrated on Tuesday afternoon, May 11, at the Tabernacle. There was a tolerably full attendance, and we think the greater proportion of the auditory was made up of the fairer portion of creation. In the gallery, and behind the desk, we observed a liberal representation of that sable race in whose behalf the Society professes to make so many philanthropic exertions.

The exercises were commenced by reading from the scriptures the 3d chapter of the book of Zephaniah, beginning—"Wo to her that is filthy and polluted, to the oppressing city. She obeyed not the voice, she received not correction; she trusted not in the Son; she drew not near to her God."

Prayer was then offered by Mr. CHANEY, of the Free-Will Baptist persuasion.

The annual report was read by Mr. LEWIS TAPPAN.

Due regard was paid to the "Wilmot Proviso." Particular notice was taken of the Evangelical Alliance.

It was shown by Southern testimony that the slave's moral condition had improved since the abolition excitement. Also, that the people of color were improving and paying more attention to the education of their children.

The recent law of Pennsylvania, protecting colored people, was mentioned with approbation.

The establishment of the "National Era" newspaper at Washington, was spoken of as a subject of congratulation, and a hope expressed that it would ere long be a daily paper.

The movements in England, France, Denmark, &c., with reference to the slave trade, and its ally, slavery, were detailed. It was stated that while the President had promptly pardoned several persons, engaged in the slave trade, the lamented TONNER had been suffered to die in prison for helping a few slaves to acquire their liberty.

The Treasurer's report was next read. It appears that the total amount of monies received by the Society during the past year, amounts to - - - - - \$12,635
Of which was paid - - - - - 7,327

Obligations outstanding, - - - - - \$5,308
800

Funds on hand - - - - - \$4,508

S. P. ANDREWS, of Boston, Mr. GARNET, of Troy, and Mr. LEAVITT, then addressed the meeting.

American Education Society.

THE operations of the Society during the year now brought to a close, have been regularly and successfully conducted, in accordance with the System of Rules by which the Board are governed; and the Directors desire renewedly to record their grateful sense of the favor of the great Head of the Church, by which their labors have been rendered in such a degree serviceable for the advancement of His cause.

Number Assisted.—The number of young men assisted by the Society during the year, is 389. This is a greater number by 14, than was assisted last year.

Of those assisted during the year, 209 have been Theological students, and 180 in their College course.

Number at Institutions in New England, 208
" " Middle States, 99
" " Western States, 82
389

Receipts and Disbursements.—The aggregate of receipts and disbursements, made up from the accounts of the Treasurers of the Parent Society and its branches, stands as follows:

Receipts from donations, legacies, &c., - - - - - \$38,299 96
Balance on hand at the beginning of the year, - - - - - 8,668 87

Total available funds, - - - - - \$36,968 83
Disbursements during the year, - 31,212 21

Balance in the Treasury, April 30, 1847, - - - - - \$5,756 62

Colored Orphan Asylum.

THE anniversary of this benevolent institution was held in the afternoon, May 10, at the Broadway Tabernacle.

From the tenth annual report it appears that 310 have been admitted since the opening

of the Asylum. Admitted during the present year, 47. Present number, 145. Few of the orphans are permitted to remain till they are twelve years old, in consequence of the want of means for their support.

About 140 children were present at the Tabernacle, occupying elevated seats in the rear of the desk. They were uniformly and neatly dressed, and they presented an interesting spectacle. A large audience was assembled to see their performances, which were of a character creditable to the institution.

News from Mexico.

REPORTS from the city of Mexico to the 8th of May, represent the war spirit to be on the increase; members of Congress were dispersing; the Supreme Government was raising money for the war by subscriptions from 12½ cents to \$1,000! Report says that Guerrillas were forming rapidly; that two wagons and goods had been taken from the Americans; that another massacre of Americans had taken place in New Mexico; and that Santa Anna's forces were increasing.

CONTRIBUTORS' DEPART'T.

Free-Will Baptists.

BY HIRAM WHITCHER, MINISTER OF THE ORDER.

I. RISE.

THE first Free-Will Baptist church in America was formed at New Durham, N. H., June 30, 1780, by Elder BENJAMIN RANDALL.

Mr. RANDALL was formerly a member of the Calvinistic Baptist church, but differing with them on the doctrine of Calvinism and close communion, he left that church and formed the one mentioned above, on a plan agreeing with his own views.

Soon after this other churches were formed on the same plan, and these churches united together and formed the New Durham Quarterly Meeting. Soon after this separation and organization, they were called, by way of reproach, "*Free-Willers*," because they preached the doctrine of the freedom of man's will.—Subsequently, the name "*Free-Will Baptist*," was assumed as a name by which to be known as a denomination.

II. EXTENT.

Our churches are now scattered all over the Eastern, Middle and Western States, and Territories, and in the Canadas; but are most numerous in the Eastern States. We now number 26 yearly meetings, 114 quarterly meetings, 1,197 churches, 1,015 ministers and 55,232 communicants.

There are also several thousands that call themselves Free-Will Baptists in the Southern States, with whom we hold no connexion, because they stand connected with the system of slavery.

The *Free-Will* and *Free-Communion* Baptists are one and the same people.

III. DISTINCTIVE SENTIMENTS.

We agree with evangelical denominations in general, on the being and perfections of God; creation of the world; fall of man; human depravity; the trinity; the Sabbath; the new birth; the resurrection; and future rewards and punishments. Our principle differences are on the following points:

1st. *We are Baptists*.—We baptize none but believers, and we *always* practice immersion for baptism.

2d. *We are Arminians*.—We hold that man is a moral agent; that Christ died for every man; that salvation is fully provided for and freely offered to *all men every where*; and that every son and daughter of Adam *might* be saved. And the only reason why all are not saved is because they *will* not come to Christ. We hold that man acts voluntarily in becoming a Christian, and in *remaining* one. He becomes a child of God by repentance and faith, and he *remains* a son of God by obeying the Gospel. Yet, but for the influences of the spirit and the grace of God, none would ever become or remain a Christian.

3d. *We are Free-Communionists*.—We do not make baptism a prerequisite to the Lord's supper. We invite members in good standing in the various evangelical denominations to unite with us in the celebration of the Lord's supper. Christian character and fellowship is our only condition. We do not invite the impenitent, nor heterodox professors, but *true* Christians, and *them only*; as we believe *all such* compose the kingdom of Christ on earth.

4th. *We are Anti-Slavery*.—We hold no fellowship or communion with slaveholders, or those who justify the system of slavery.

5th. *We are Teetotalers*.—We refuse to admit into our churches any man who either makes, sells, or uses intoxicating drinks as a beverage.

IV. CHURCH POLICY.

We are congregational in our church government. We take the New Testament for a discipline of the church.

Each church is an independent body so far as receiving, trying and expelling its own members, and in electing its own pastor.—Yet, with us, churches form quarterly meetings by delegates, and quarterly meetings form yearly meeting, and yearly meetings compose the general conference, which meets once in three years. These bodies are not authoritative, but advisory. Our ministers all hold a private membership in the church to which they are amenable.

Every ordained minister, settled as a pastor, is the *Bishop* of the church by which he is employed. We have no *grades* in the ministry. Ministers are supported by the churches and congregation to which they preach, by a voluntary subscription or by taxation.

V. ENTERPRISES AND INSTITUTIONS.

1st. We have a Foreign Missionary society, under whose patronage are three men and their wives, and one young lady, with several native preachers in Orissa India, among the Hindues.

2d. We have a Home Missionary society, which is now sustaining ministers, in part, in several cities and in the "Far West."

3d. We have six institutions of learning under our control; one in Rhode Island, one in Maine, one in New Hampshire, one in New York, one in Ohio, and one in Michigan. And connected with our institution in New York, located at Whitesboro', Oneida county, we have a Theological school for the education of our ministers.

4th. We have a Book Establishment, located at Dover, N. H. This establishment issues our standard works and other publications. "*The Morning Star*," a weekly paper, the organ of the denomination, is sent forth from this establishment to about ten thousand subscribers.

5th. We have a Sabbath School Union, Temperance and Anti-Slavery societies, for

the furtherance of these causes and the cause of religion generally.

GENERAL REMARKS.

In years past two very great errors, in practice, have prevailed among us,—

1st. An uneducated ministry. Until within a few years but little attention has been paid to the education of our ministers, in consequence of which, very many of them have been very deficient in scientific attainments. This lack has greatly crippled our efforts, and kept us on the back ground. But, from this we are rapidly recovering. Our young men now, that feel that God is calling them to the work of the ministry, are urged to go to school and prepare for this great work. We have, at this time, a goodly number of ministers who have received a liberal education, both literary and theological; and very many of our young men, who are looking forward to the work of the ministry, are now members of the various seminaries, colleges and theological schools in different States.

2d. Another evil among us formerly, has been a lack in supporting the Gospel. In very many instances, in past years, our ministers have preached on the Sabbath and worked during the week for a living. But at this time the most of our ministers that take charge of churches, as pastors, receive a salary, (tho' rather small,) which is generally raised in the society, by a voluntary subscription.

ROCHESTER, N. Y., 1847.

HISTORY

OF THE

"Church of God" at Baltimore.

This church was organized in the spring of 1842, by Elders JOHN WINEBRENNER and J. B. BAMBERGER. Brother McFADDEN was the chief instrument in the hands of God, of raising up this little flock of believers. Sister FAITHFUL having seen him at Uniontown, (at a camp-meeting,) invited him to come to Baltimore. He complied with her request; and having arrived at Baltimore, in company with brother BAMBERGER, they commenced teaching the people more fully the ways of the Lord. However, in fulfilling the great commission which God, through His infinite wisdom, had made obligatory upon them, and in urging upon the people the great necessity of entire obedience to God's word, they were not blessed with the privilege of occupying the sacred desks of this city. No, no! The synagogues of Baltimore were all shut, their doors were all closed, and they were not allowed to be thrown open for the admittance of any strangers, unless they brought with them the badge of sectarianism. Therefore, being destitute of a house of worship, they were under the necessity of preaching in the open air, in market-houses, and other places.

It being late in the fall they were under the necessity of renting a small hall, where they could be sheltered from the inclemency of the weather, and more conveniently hold forth the oracles of God. They rented, therefore, the Paca Street Institute, where they met for a short time. That being too small to contain the increasing congregation, they rented a larger hall at the corner of Lexington and Eutaw streets, where they met for several months, and at which place the church was first organized.

The labors of brothers McFADDEN and BAMBERGER were truly blessed. Although they were not favored with a college education,

yet nature and grace supplied the defect, and they were enabled to hold forth the pure testimony of the Lord: being aided and assisted by Him who said to his ministers, "Lo, I am with you always, even until the end of the world." As they thus preached the word of the Lord, the spirit of its author attended it to the hearts of many who believed and submitted to all the requirements of God. Those who believed and gave evidence of their acceptance with God, were baptized (or immersed) and organized into a church capacity.

As a discipline to guide them in doctrine and practice, they unanimously agreed to take the New Testament of our Lord and Saviour Jesus Christ; and as a name to distinguish them from the world, they unanimously agreed to adopt that which God in his infinite wisdom had made obligatory upon them. Although, by so doing, they incurred the displeasure of the surrounding sects, who had made void the law of God by their own traditions.

Brothers McFADDEN and BAMBERGER being under the necessity of supplying the Uniontown appointment, were not able to attend this; and the consequence was the infantile church was destitute of regular preaching until April, 1843, which greatly militated against her prosperity. The members of the church were under the necessity of leaving their place of worship and meeting in their dwelling houses, and such other places as they could obtain until this period, when they rented the Cove street meeting house for \$12 a month, and were supplied with preaching by the Standing Committee (of the East Pa. Eldership) until April, 1844, at which time brother BAMBERGER (according to appointment) came and took charge of the church. But owing to ill health he was under the necessity of returning home, and brother DESHNER (being appointed by the Standing Committee) came and took his place, and remained until April, 1845, when brother MCLLINTY came and took charge of the church until April, 1846.

Up to this period it cost the church three hundred and some odd dollars for house rent, besides other necessary expenses. As we are to render honor to whom honor is due, I consider it right to observe, in this letter, that from the commencement of the church in this city, sister MARGARET FAITHFUL's house has been a welcome home for all the preachers who have been sent here from time to time by the Eldership. Besides each member of the church has contributed largely (considering their circumstances) towards defraying the expenses and rewarding those brethren who have preached here at different periods.

Among the many difficulties through which the church has been brought, none has had such a tendency to militate against her interest as that occasioned by the expulsion of several disorderly walkers, who, after their expulsion, endeavored to do all they could to bring reproach upon us. But these are trials that every church must have, especially those who wish to keep themselves pure. But I trust that all things shall work together for good "to those who walk not after the flesh, but after the spirit." God grant that it may be even so.

In my next letter I will endeavor to give a short history of the church from the time I came here to the present period.

Yours in Christian fellowship.

CALTON PRICE.

Exegetical Essay.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3: 8.

MAN under the original law of his nature had a thirst for honor, but this principle would never have led him to acts of wickedness had he continued to possess it in its purity. Had this principle continued in the inhabitants of Eden, it would have been to an unapostate man what the noblest benevolence is to fallen creatures. But it becomes our duty to contemplate man as depraved and sold to a merciless, blind and selfish dominion. But fallen as he is, he is not totally blind, for he may be made to see what he is and where his true interest lies. He can be made to realize the great importance of a change of inclinations by the assistance of a new principle that visits his soul and animates all his powers; this principle is faith. It is the eyes, ears and heart of the new man.

That we may contemplate, as far as human power can reach, the unsearchable riches of Christ, we will enter into a familiar explication of the glorious subject with our eyes and heart fixed on the HOLY LAW. We notice,

1st. The unaffected simplicity and humility of the Apostle. He appears to labor for words to express his feelings of utter unworthiness, and adopts a solecism in language to portray his feelings. He calls himself *less than the least of all saints*. To be the least would be to fill the most humble station; but we cannot conceive how any could be less than the least in any sense. The literal meaning of the Apostle, therefore, must be, "to me, the servant of the saints, is this grace given." In this character and position he stands at Jerusalem. Gal. 1 and 2. For he will not allow that he received instruction of any man. When the Corinthians had questioned his apostleship, he says, "I suppose I was not a whit behind the very chiefest apostle." 2 Cor. 12: 11. At the end of this quotation we come to the meaning of Paul in the passage. His being less than the least, or the servant of all the saints, is equal to "the care of all the churches among the Gentiles coming upon him." Our attention is next called to what is here called "*this grace*." He well understood his duty, and though it drew upon him the odium of the world and the most severe sufferings, he still regarded it a grace or favor thus to labor, and thus to suffer for the truth of the Gospel of Christ.

He did not act upon the principle of many modern divines, who, if they cannot have what they think their sermons are worth in dollars and cents, refuse to proclaim it at all. Such feel not like the Apostle, when he said, "Wo be to me if I preach not the Gospel;" neither do they feel that it is a special grace to administer the word to mankind. Those who feel thus will preach, money or no money, and will thank God, like Paul, for the grace given.

We now pass to what the Apostle preached to the Gentiles. This he calls the unsearchable riches of Christ. This is only another name for the Gospel, and all the joys and emoluments promised in it. Our king, our honored monarch, is incomparably rich. If we deem honor riches, who so honorable as God's Messiah? If power, wisdom and empire be riches, who so rich as the King of Kings? He holds in his hands the destinies of a whole universe. He is the proprietor of

the planetary and sidereal systems, and of all they contain, whether mineral, vegetable, intellectual or moral. God has honored him with all that the profuse hand of his bounty could bestow. "Ask of me," said he to the newly risen Prince—while all the holy in heaven shouted acclamation at the magnificence of the gift—"Ask of me, and I shall give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 8. Such is the gift as far as man is concerned; but God having at the first created all things by and for him—by him, as the unincarnate word, and for him, as the same word made flesh—so now has he put under him all worlds and dynasties. Thus making him ruler over heaven and earth, over hades and hell.

We call those honorable who sit on thrones, and those who are sent as ministers to foreign countries; but mortal man may arrive at the zenith of all earthly honor and yet be poor in the sight of God. Our Messiah is honorable as the Son of God and heir of all things.—"Let this mind be in you which was also in Christ Jesus, who being in the form of God," &c. Phil. 2: 5-11. He is rich in dominion—to Him belong all things; however, we may class them: whether minerals, vegetables, or animal, physical, moral or intellectual. He is Lord also of the Angelic hosts. For the Father once said, and "let all the angels of God worship him." Some of the heavenly hosts fell from their proper habitation before the scene of His meditation went into effect, but since that date none have fallen. May we not infer without a hazard then, that out of His mediation in reference to man, the elect angels have derived their steadfastness in holiness. They have seen "the manifest wisdom of God." To Him pertains the right of the first-born, therefore, they ought to worship Him, for it has pleased the Father that in Him should all fulness dwell, and that in all things He might have the pre-eminence. He is as rich as a prince, as an officer, as an heir, as a Lord, as a governor—He is Lord of Lords, and King of Kings.

But our Messiah owns not only the silver and gold of the whole earth, but all the "cattle upon a thousand hills are His," and a great part of His unsearchable treasures lie in the unseen world. Let us contemplate, for a moment, the tombs. Here lie precious treasures. Here lies the babe, once so lovely, once so fondly clasped to our bosom. We have seen the innocent smile play along its lips, and were glad at the brightening prospect. Now it sleeps among the mighty dead. Our friends lie here, as it were in ruins, but Oh! delightful anticipation! All graves are His, and many gems will come from those dark revolting pits, when He shall have said, "Come forth, and sing Hosannah;" "blessed is he that cometh in the name of the Lord." We cannot reach the height and boundless extent by the most daring computation of the unsearchable riches of Christ. It is shrouded in glory and power beyond our comprehension. But God has promised that we shall be rich in him. It is enough; here we may triumph. Our ignorance shall end in knowledge; our weakness in power; our sickness in health; our death in life; our poverty in unutterable riches. "For all things are ours, whether Paul, Apollas, Cephas, the world, life, death, things present, or things to come, all are ours, we are Christ's, and Christ is God's." More anon. J. C. B.

NEWBURG, April 1, 1847.

Necessity of Regeneration.

"Except a man be born again he cannot see the kingdom of God." John 3: 3.

THAT the Bible teaches the absolute necessity of regeneration, or of being born again, cannot rationally be a subject of doubt. Every page is glowing with this high behest of Heaven, and every reader is compelled to assent, or take a position of caval which is situated just upon the verge of cold, hopeless and despairing infidelity.

But there is another view of this subject not so often insisted upon, which is nevertheless forcible and convincing. It is the sinner's unfitness for Heaven. If he were placed in the very midst of its ineffable delights, and were to stand just by the Eternal Throne, where God and the Lamb are the light and glory of that celestial habitation, he would cry in the words of the wretched dying Altamont, "Heaven to me would be the severest part of Hell!" Hell itself would be a refuge could it but hide me from thy frown!"

That this is true, the sinner himself will be convinced. The spirit of the true Christian is the spirit of Christ; and he who has most of this spirit is best prepared for Heaven. Moreover, this spirit is the spirit of Heaven itself. The sinner has—his consciousness every day asserts it—an aversion to the Christian spirit; and what is more, his aversion is strengthened exactly in the same ratio that this spirit may be increased. The company of the Christian who has most of this spirit of Heaven, is most irksome to him, and *vice versa*. The presence of the Godly Christian is shunned when the topic of conversation is religion, and the contemplation of Heaven. In short, whatever delights the man of God, is quite the reverse to him.

This the sinner cannot lay his hand upon his heart and deny. If, then, he can take no delight in the spirit of Heaven here, where its manifestations are necessarily imperfect and limited, how can he hope to enjoy the full manifestation of the same spirit in Heaven, with all its unbounded fullness? A little of Heaven, so to speak, has been a source of annoyance. Its increase has been a source of greater aversion; and it conclusively follows, that the fullness of Heaven would be Hell itself to such a soul. Where then is the sinner's hope of happiness without a change of heart? Echo answers—where?

But this is not all. If the sinner could go to Heaven with his sins, that very thing would make it Hell. What constitutes the joy and blessedness of Heaven? Is it not the absence of all sin? Most assuredly. There can be no Heaven without holiness—there can be no holiness without the entire absence of sin. This is so manifest from the very terms themselves, that it amounts to a moral axiom, which, if it were susceptible of demonstration, needs none. Every man's consciousness asserts it, and all experience corroborates its convictions.

The unsanctified heart has the elements of its own final despair within itself, and these, unless eradicated by the transforming influence of Christianity, will assuredly work its ruin. And yet men are dreaming upon the very stream of life, where, if their sensibilities were awakened, the reverberations of the fatal chasm just before them, would break upon their astonished convictions with untold power.

A. D. WILLIAMS.

Our Humble Sphere.

BROTHER WINEBRENNER:—

For the sake of euphony allow me to make use of the plural number, and we will say, through the *Advocate*, for the satisfaction of our friends, who so frequently have asked the question, "Why do you not enter the ministerial field?" that we think we could assign some very good reasons for not entering the field, if it were necessary. But, as we deem it inexpedient to do so publicly, suffice it to say that although we are not engaged exclusively in the work of the ministry, we are not altogether idle. But the query may be—what are you doing? Well friends, here we are within sight of Shippensburg, not in a palace, but in a school-house, which, at this season of the year, has a beautiful prospect around it.

In this school-house we have daily a goodly number of nice boys and girls, and those boys and girls are the children of a kind and Christian-like people, who have placed them under care, in order to be prepared for further usefulness in life, so that when they grow up they may not become the occupants of our State prisons and county alms-houses, but a blessing to future generations. And I trust, at least, they may become useful citizens, and, for aught I know, some of them may become statesmen or, if the Lord will, useful church members, and ministers of the Gospel.

With a view to effect this we strive, along with the instruction which we give them in rudiments of a good business education, to teach them morality and religious principles. And in order that we may be successful in accomplishing this object, we invoke the blessing of God upon them and our labors at the commencement of each day's session.

When we are absent from school we apply our mind as much as possible to study, besides attending to all the means of grace connected with the church here. But in this we are not alone—there is a company of kind, affectionate, hospitable and zealous brethren and sisters here, with whom we unite in the worship of God. During the Sabbath, as often as practicable, we endeavor, in our weak manner, to declare publicly the counsels of God.

We have also visited our brethren at neighboring places, viz: Orrstown, Newburg, near Fayetteville, &c., and last, but not least of all, old Uniontown, Md., from which place brothers OWENS, MILLER, FICKAS and myself, have just returned. And be it said to credit the of the brethren of that place, although they live in a slave-holding State, and the most of whom were entire strangers to us, yet we may rest assured that they are not strangers to God and the covenant of grace, for they appear to be as united in Christian doctrine and practice, as were the hearts of David and Jonathan of old.

The Lord was feelingly near at their late protracted meeting, and also at our appointment near Fayetteville, while on our way home.

It just recurs to my mind that this is the anniversary of my birth day, although I am not celebrating it with fife and drum, I am retrospecting my life; and I trust that in the future of my life, I may be more useful than in the past. I shall now have to quit writing for want of day light.

Yours in love,

D. A. L. LAVERTY.

SHIPPENSBURG, May 20, 1847.

Peter and his two Friends.

PETER was a young nobleman, who had two friends, W. and J. W. was a family favorite, and was recommended to Peter, by his parents, in arduous terms and with confidential warmth. He had been their companion from the years of childhood to the couch of death. They felt a deep interest in the welfare of their only son; and when they were about leaving him an orphan, what more could they do then teach him how to court the favors of friend W.? They had led a long and happy life; kings and noblemen constantly surrounded them; their parks were literally alive with game of all description; their sheds contained the most valuable horses, panting for the chase; their cellars were filled with the costliest wines; and their tables were loaded with the luxuries of all climes—all this was attributable to their friendship with W.

There was another personage who frequently offered his services to Peter, as he had done to his parents, but was never accepted. It was friend J. Although he was always held in contempt by Peter, his affection diminished not; he went after him day and night, and frequently rescued him from the most threatening danger, but never received as much as this young man's thanks! Yet, friend J. was not discouraged, he continued to follow his erring friend, and always greeted him with the sweetest smiles.

When Peter arrived at the years of discretion he started on a long journey, accompanied by his friend W. The journey was to last many years, and he thereby exposed himself, as all travellers do, to a variety of dangers. Friend J. proposed to accompany him; he promised to stand by him in all his trials and perils, yet he received not even a hearing from our young adventurer. Peter knew that friend W. had never forsaken his parents—had cheered their lives even to their death-bed, and why should he now disavow him? or be bothered with another companion? If he does as his parents, he thinks he is right! What a pity that such is not always the case. Friend J., however, did go with Peter; he followed him at a little distance that he might not be observed.

We shall not pursue Peter through all the turns and windings of his difficult journey; suffice to say, that friend W. was faithful as long as he could be so. When Peter was weary and tired he procured him refreshments and comfort; wherever he bent his course his friendship was sufficient to introduce him into the most fashionable society.

By and by Peter got to be old, and the journey proved to be more difficult as its end approached. Ahead of him he could perceive a large wilderness, which lay in his rout, and which he must needs traverse. It was inhabited by bands of thieves and robbers. He drew nearer and nearer, and at length he set his foot upon it, and timidly entered its territory. He had been there but a short time when he was attacked by the outlaws. All, including his friend W., was taken from him and carried away, and he was so much wounded and bruised that he was left on the ground insensible. His old friend J., who had followed him all along, dressed his wounds and gave him a cordial, but again retreated out of his sight before he had time to awake.

My little friends can well imagine how Peter felt when, on coming to himself again, he found he was alone and every thing taken from him. He mustered himself up as well

as he could, and staggered on till the approach of night, when he arrived, weary and discouraged, on the banks of a broad, deep and gloomy river. On looking into the skies he saw dark clouds gathering all around; soon the lightnings began to flash, the thunders roll and the tempest blow. The river rose, and its torrents dashed and foamed against the rocks as to make them tremble. Terror and distraction fell upon Peter. Amidst the noise and confusion he heard a voice, as it were from the clouds, saying, "Fool, to-night thou must encounter these floods, and woe to thee if thou canst not reach the opposite shore!"—Merciful heaven! how was he to cross the river! the night of pitchy darkness! the water waving and lashing terribly! No bridge, no boat! Nothing to guide his course! Ah! that he had a trusty friend to stand by him. He looked around, but looked in vain! Certain destruction every where awaited him! Now he recollected his friend J., whom he so often despised. Ah! how he thought of his childhood, when comfort surrounded him, and happiness seemed to be his fate. The history and transactions of his whole life flitted thro' his mind. The affection of his friend J. Ah! here was hope! his mind brightened; he may be near now! Mercy! mercy! He opened his eyes in submission and faith, and behold, J. stood before him! What a happy meeting! what a sweet embrace! But a moment before all was dark and dreary, now all is calm and light! The thundering and lightnings have ceased, and the tempest is stilled. The river rolls along smoothly, and Peter longs to cross it! He cast a wishful eye to the other side, where all seems happiness. He enters the water and finds it but very shallow, and guided by J., he arrives on the other shore in safety. Here he beholds a large city surrounded by a high wall, with only one entrance, and this barred against every thing but what is of the utmost purity. Well was it for Peter that his garments had been washed in the blood of his friend J. As he approached the gate, there seemed to be a great jubilee on his account, and One who had eyes like to flames of fire, bid him "enter into everlasting joy." * * * * *

Would my little readers know who were these two friends? One was Wealth and the other Jesus. As I have already brought this letter to some length, I will leave it to your papas' to explain to you this narrative, and tell you how vain it is to trust in wealth, and how glad we should be that we have a Jesus to love. I will only remark yet, that you should not put it off for a moment to accept of the friendship of Jesus, for if Peter had been swept away by the floods before he found his friend J., he would have been forever lost. Many people, old and young, die very suddenly, and some without having made peace with Jesus. H. J. B.

Letter on Temperance from a Sister.

NEWBERRY, May 21, 1847.

BROTHER WINEBRENNER:—

Permit a sister, through the medium of your valuable paper, to express her sentiments on the subject of Temperance. I am highly gratified to inform you that some of our young men of this vicinity, formed themselves into a Temperance society last March; and since that time the cause of Temperance has been rapidly progressing, to the satisfaction of the neighborhood. Temperance lectures are something that are very new with us; and, I presume, the first lecture of the

kind ever delivered in our school-house, was this spring. Then, of course, you may imagine, there were a diversity of opinions with our brethren, as respects it being a proper method to reform inebriates. I affixed my name to the pledge, not because I feared I would ever become a drunkard, or even a drinker, but because I believed it to be my Christian duty to lend my feeble influence to exterminate that worst of all vices—*alcohol*.

There are but few of my brethren or sisters willing to follow my example. There are some, I am sorry to say, whose influence goes against Temperance, by contending that it is wrong to sign a pledge. I conceive it to be the duty of all Christians not merely to abstain from alcoholic drinks, but to assist in ridding the country of that awful monster—*liquor*.

A Christian should not drink intoxicating drinks as a beverage, because he is helping to increase intemperance by his example. St. Paul tells us we are to abstain from the very appearance of evil. Then the Christian who drinks liquor, is not abstaining even from evil, neither is he assisting to demolish intemperance. He should be the first to unveil the sin of drunkenness, and the longest to resist it. I am of the opinion that the followers of Christ should not merely defend the Gospel, but they should assist in removing all impediments that hinder its success. Surely liquor is one of the greatest obstacle to the spread of the Gospel. It deprives thousands of souls of ever hearing the word of God preached. The victim of intemperance, perhaps, is the most abandoned to the power of sin. If so, then, when we see a number of our fellow-citizens engaged in such a noble enterprise as the cause of temperance, why not, I ask! will we, as Christians, not assist and encourage them to annihilate dissipation? I would be pleased to read a communication from you, in your paper, giving your opinion as regards the most advisable course for a Christian to pursue as respects Temperance societies.

Your affectionate Christian sister,
E. M.

A Father in Israel Fallen.

FREASES' STORE, OHIO, May 18, 1847.

DEAR BROTHER WINEBRENNER:—

This is to inform the readers of the *Advocate*, that father OVERHULSER, who lived at Crooked Run, Tuscarawas county, Ohio, has gone to his long home.

Father OVERHULSER died on the 15th day of May, 1847, and on the 16th, at 3 o'clock P. M., he was conveyed to the silent tomb, followed by a large circle of weeping friends and relatives. It was a solemn time, and I think a time that will not soon be forgotten. A funeral sermon was preached to a large concourse of people, from 2 Cor. 5: 10, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Brother O. was much beloved and esteemed as a neighbor and citizen, but much more as a brother in Christ and a father in Israel. He had found Jesus, many years ago, precious to his soul, and in Jesus he lived and walked until his last. His house was the preachers home. He was truly a pattern of benevolence and piety. He "earnestly contended for the faith delivered to the saints." He was a strong prop in God's little church at Crooked Run. In short, his departure is

truly a loss to the mourning relatives and friends, and also to the church. May God bless the weeping friends and the church with grace to follow father OVERHULSER's pious example, so that they all may meet in Heaven at last.

ABRAHAM HOLMS

Letter from Brother A. Long.

MATTOWN, May 29, 1847.

BROTHER WINEBRENNER:—

I send these few lines to inform you that I have received all the numbers of the eleventh volume of the organ of the "Church of God," now styled the "*Church Advocate*."

All I have to say in approbation of the paper is, that it is what it professes to be—"Devoted to the Diffusion of Bible Truths, Religious News and General Intelligence;" and that for this reason it is worthy of the highest commendation and the most liberal patronage. I have no hesitation in saying that the *Church Advocate* is the best family paper now published at the same price. I have, therefore, enclosed the sum of one dollar and twenty-five cents for the present year, commencing on the 1st instant. Please to insert it in your list of acknowledgments.

Yours, most truly,
ABRAHAM LONG.

Letter from Elder A. Megrew

JEROMEVILLE, ASHLAND COUNTY, O.,
May 27, 1847.

BROTHER WINEBRENNER:—

I herein send you the names of two more new subscribers for the *Church Advocate*, and expect, by and by, to send you more. We are expecting to get it down to one dollar this year, by coming up to your proposition, viz: to add five hundred new subscribers. This can be done if all will exert themselves. Let none stop their papers, but exert themselves in getting more to take it. The paper is good and ought to be in every family, especially those that are members of the church.

Yours, &c.,
A. MEGREW.

A Call on the Board of Missions.

DEAR BROTHER IN THE MINISTRY:—

We have a few brethren out as missionaries, and to them the Eldership made promises if they would go and labor in certain places, that they should have a small amount of money to aid them in their support. Some have not been paid off for last year's service for the want of funds, and we are now called on to perform what you all have promised to do, (either directly or indirectly;) and as yet we have no means to send them their just dues. What can we, or what shall we do?—This we will do: We will again appeal to your own generosity and consciences, is it right to keep the laborer out of his hire! or is it just to starve the ox that treadeth out the corn! Think of it. If your barn floor was full of corn, and after the ox had tramped it out for you, you would take him out and tie his head to a post, and thus prevent him from eating even what was necessary to keep him alive. Would this be right! By no means. So neither is it to neglect to support ministers of the Gospel, according to this comparison that is made in the word of God. It is also asked, "Does God take care of oxen?" Showing us that we should take care of his servants our brethren, and give them what they really need, whether we have promised or not. I am glad to hear that some of the churches

have begun to start missionary societies, and I hope that others will follow their example.

I hope, moreover, that God, the Lord, will bless the brethren at Elizabethtown and other places, where they have started these societies. I hope another thing, and that is, that our ministerial brethren will not come to the next Eldership and say, I have forgotten this resolution. I wonder whether they forget to pray for the spread of the Gospel? I trow not. But how is the Gospel to spread? Is the wind to drive it, and whisper the truth in the peoples ears? I trow not. God has given us means to do those things, and I think it is a part of a ministers duty to do these things, as well as preach the word to the world and the church.

No wonder that Jacob is small. Their is a want of effort all around. Let us wake up and work while it is day, for the night cometh when no man can work. Amen.

O! Lord, bless thy cause and people all over the world, is the prayer of your unworthy brother and friend.

ONE OF THE BOARD.

JUNE 4, 1847.

NEWS DEPARTMENT.

ROUTE TO THE CAPITAL OF MEXICO.

Mr. Greenhow publishes in the Washington Union of the 2d instant, a very interesting description of the road from Vera Cruz to Mexico. We extract from it the following:

Table of the distances, in miles, between the principal places on the road from Vera Cruz to Mexico, with the height, in feet, of the most remarkable points above the ocean level.

	Distance in miles.	Height in feet.
VERA CRUZ,		
Santa Fe, - - - - -	8	
El Manantial, - - - - -	5	
Bocaron, - - - - -	1	
Tolome, - - - - -	3	
Paso de Ovejas, - - - - -	5	
PUNTE NACIONAL, - - - - -	8	224
La Rinconado, - - - - -	6	
Palo Gacho, - - - - -	6	
Plan del Rio, - - - - -	4	
Cerro Gordo, - - - - -	6	
Corral Falso, - - - - -	4	
Encerro, - - - - -	4	
JALAPA, - - - - -	8	4335
Cedeno, - - - - -	2	
Banderilla, - - - - -	3	
San Miguel, - - - - -	5	
La Hopa, - - - - -	5	
Las Vigas, - - - - -	4	7850
Cruz Blanca, - - - - -	5	
PEROTE, - - - - -	6	7734
Santa Getrudis, - - - - -	9	
Tepeyagualco, - - - - -	8	
Virreyes, - - - - -	9	
Ojo de Agua, - - - - -	9	
Napoluca, - - - - -	6	
Venta del Pinal, - - - - -	5	
Acajete, - - - - -	5	
Amosoque, - - - - -	7	
PERLA DE LOS ANGELES, - - - - -	12	7200
Rio Prieto, - - - - -	8	
San Martin, - - - - -	9	
Vanta de Tasmelucos, - - - - -	8	
Rio Frio, - - - - -	8	10,122
Venta de Cordova, - - - - -	12	
Ayolla, - - - - -	10	
Los Reyes, - - - - -	9	
MEXICO, - - - - -	9	

Recapitulation of the principal distance, with the time employed by the stage coach on the way.

	Distance.	Hours.
Vera Cruz,		
Jalapa, - - - - -	68	15
Perote, - - - - -	30	7
Puebla, - - - - -	69	12
Mexico, - - - - -	73	14
From Vera Cruz to Mexico, 240		46

The Susquehanna river is in good rafting order, and the lumber trade brisk.

Foreign News.—By the arrival of the ship *Rainbow*, at New York, we have advices from Liverpool to the 8th of May.

Money was very scarce: and the Cotton market felt the pressure. Wheat had advanced 4. per bushel. Western flour was quoted at 44s.—Philadelphia and Baltimore, 42s. 6d. to 43.

The Famine Fever was on the increase in Ireland: There was 256 funerals in Father Matthew's Cemetery in one week.

An American firm in Manchester, had failed for \$100,000.

The House of Lords was debating the Irish Poor Laws.

American Papers in Mexico.—There are now eight American papers published regularly in Mexico. *The Flag*, a Matamoros; *Sentinel*, at Tampico; *Pioneer*, at Monterey; *Eagle*, (Eng.) and *Chronicle*, (Span.) at Vera Cruz; *American Star*, at Jalapa; *Californian*, at Monterey, California, and a Mormon paper at Yerba Buena. Two are in the department of Tamaulipas, one in New Leon, three in Vera Cruz, and two in California.

Harvest Prospects in Ireland.—From all parts of the country, we have received the most favorable accounts as to the appearance of the grain crops, which are in an advanced and promising condition.—All the reports state, that the breadth of potatoes already planted is much larger than could possibly have been expected under the circumstances, and that, so far, promise well. The accounts as to the progress of tillage too, are much more satisfactory. Altogether, our prospects as regards the next harvest, are most encouraging.—*Dublin Evening Post*.

Crops in Ohio.—The Columbus State Journal learns from a gentleman who has recently traveled over much of the State, and particularly among the counties between the Scioto and the Miami, that the wheat crop looks fine, and promises a full average yield, with an ordinary season from now until harvest. There can be no cause to apprehend that Ohio will not have abundant for her own use, and something to spare "for the relief of Ireland" next year—should her necessities again require.

Sickness on the Rio Grande.—Letters from the North Carolina regiment give a most deplorable account of the sufferings of the volunteers from sickness, though later accounts state that the men were recovering. One letter, dated at Camargo, says—

If we are left at this place for the summer, one-half of the regiment will die. The heat even now is almost intolerable, the weather being more sultry than it is with us in August. A large majority of the men have been sick with dysentery, the most fatal disease of this country.

Malignant Disease.—Great mortality prevails in the township of East Pike Run, Washington county, Pa. The disease is styled the malignant fever, and its ravages are perhaps more fatal than was the cholera in the same neighborhood.

Massachusetts has 646 miles of railway, New York upwards of 300, Pennsylvania 745, Maryland 332, Virginia 353, South Carolina 202, North Carolina 247, Georgia 552, Alabama 296, Ohio 199, Michigan 326, Florida 104.

Volunteers from Switzerland.—The German Schnellpost's correspondent in Basle, Switzerland, says, eight hundred young and hardy men, among whom are some of the most distinguished officers in the Swiss service, have offered their services to the United States Government through the American Consul at Basle. They will engage to serve during the war, or for five or ten years, and afterward form themselves in a military colony in California, upon the plan of colonies which England and Russia have in several of their dominions.

Temperance Statistics.—It appears from statistics presented to the late anniversary of the American Temperance Union, that 70,000 American seamen had signed the pledge—that 500 distilleries had been closed in Sweden—that there were 1,200,000 members of Temperance Societies in Germany, and 2,000,000 in England, Scotland and Wales.

A New Era in Navigation.—The Buffalo Commercial says, that a few days ago the three-masted schr. N. Brunswick, loaded with 18,000 bushels of wheat at Chicago, and cleared for Liverpool. She goes by the way of the Welland Canal and the St. Lawrence. This is the first clearance of this kind ever made from the inland waters of the great lakes for a European port, and constitutes a new era in the history of navigation.

Statistics.—We gather the following from the Journal of Commerce:—In manufactures, Massachusetts, Pennsylvania, and New York lead. The profits of commerce are greatest in New York, Pennsylvania, Ohio, and Louisiana. In mining, Pennsylvania equals all the other States together, excepting New York, which is not the half of Pennsylvania. The mining interests of Virginia is about one-third that of New York.

Fearful Epidemic.—An extraordinary and fearful mortality is prevailing in Moorehouse Parish, La., occasioned by the malignant scarlet fever, bronchitis, and nemonta. Without distinction of color the inhabitants are dropping off rapidly, more or less being sick in almost every house in the parish, and few of the attacked surviving 24 hours.

A New Fuel.—The English Builder states that the practical utility of chalk, as an article of fuel, has been tested, and with the most satisfactory results. Surrounded with coal, it gives a strong heat and a clear fire, at half the usual expense; so that to the poor in the chalk districts it must be an invaluable boon.

A Growing City.—St. Louis, the papers tell us, is rising in numbers and influence. Last year 932 buildings were erected, most of them of brick, and many have already been commenced the present year.

Strawberries in Cincinnati.—There were four thousand bushels of strawberries sold in the public markets of Cincinnati, in twenty-two days of the strawberry season of last year.

British Newspapers.—There are at present 500 newspapers published in Great Britain and Ireland, of which 230 are Liberal, 187 Tory, and 183 neutral.

Oregon Railroad.—The Connecticut Legislature passed a series of resolutions approving of the general features of Mr. Whitney's plan for a railroad to the Pacific, and request their Representatives and their Senators in Congress to give the plan their prompt attention and support.

General Worth, Governor of Vera Cruz, has issued in his general orders a tariff of prices for marketing, attaching a penalty of ten dollars for exacting beyond these rates. They are as follows:—1. Bread, loaf of 12 oz., 12½ cents; 2. Beef 12½ cents per lb.; 3. Mutton 18½ cents do.; 4. Venison 12½ cents do.; 5. Pork 12½ cents do.; 6. Milk 6½ cts. per quart.

Produce at Buffalo.—It is estimated that the quantity of grain, afloat and in store at Buffalo, is between 700,000 and 800,000 bushels, and that the stock is daily increasing.

The Philadelphia, Reading and Pottsville Telegraph Line has been completed with a single wire, and was put in operation on Tuesday, the 25th ult., since which time it has worked well.

MISCELLANEOUS.

Varied Contents of the Bible.

The Bible is a Divine encyclopædia in itself. It contains history the most authentic and ancient, running back to the first creation of our world; and prophecy the most important and interesting, running forward to its final consummation; journeys surpassing all others in the marvellousness of their adventures, and the dignity of their Guide, for they were marked by miracles at every step, and in every movement directed by God; the travels of the most distinguished missionaries—the first preachers of the Gospel; and the lives of the most illustrious personages, including the biography of the Son of God; events more wonderful than romance ever imagined; and stories more fascinating than fancy ever sketched; the finest specimens of poetry and eloquence, of sound philosophy and solid arguments; models of virtue the most attractive, and maxims of wisdom the most profound; forms of prayer the most appropriate in every variety of spiritual experience; and songs of praise that would not be unworthy of an angel's tongue; precepts of unparalleled importance, and parables of unrivaled beauty; examples of consistent piety, suited to every situation; and lessons of Divine instruction, adapted to every age.

Kind Words.

Kind words do not cost much. They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

A Faithful Ministry.

1. *Ministers have to do with the grounds of the hope which men cherish*; nor are they safe in counting all who profess piety as true believers, and not needing their admonitions. They should thrust the sword of the spirit between the joints of the harness, and make it a discernor of the thoughts and intents of the heart.

2. *Ministers should be afraid of no one.* They are ambassadors of God, and should stand up boldly before the proudest, the richest, and the most influential. The bolder they are, the more honor will God confer upon their labors.

3. *We never know when the honest utterance of truth will take hold.* We shrink through timidity a hundred times, where the heart is prepared for us, to one case in which we fail to do good, when we speak out boldly for God. Generally the worst of men and those who are regarded as most firmly fortified against religion, will be found *vulnerable* if we go forward when conscience bids us.

4. *Finally, how awful the responsibility of holding back the truth for fear it will give offence, or do no good!* The eye of sense would never discern a single opportunity. The eye of faith sees occasions everywhere. How many can we find who will say that they never withheld the truth through fear without subsequent regret, and that never yet when they had spoken boldly in honor of God, did they review that act but with pleasure.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."—*New York Observer.*

Rules for Governing Children.

1. Exercise your authority as seldom as possible; and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it half a dozen times, with a voice of increasing violence, and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters, indicative of no depravity, and exhibiting only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases, the tones should be kind and persuasive, rather than authoritative: and even the gravity of authority should be reserved exclusively for cases

of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened, that had a particle of efficient government.—*E. D. Griffin.*

A Chapter on Mistakes.

1. Persons who write LONG articles for family newspapers, make a great mistake when they expect them to be generally read.

2. Writers who select subjects of controversy, are greatly mistaken if they suppose that a protracted discussion will interest a majority of readers.

3. Writers who extend OBITUARY notices much over half a column, are greatly mistaken if they imagine that they secure the attention of one-half the general readers.

4. Those who write only a few lines to indicate respect for the deceased, are greatly mistaken if they suppose their BRIEF notices will be overlooked.

5. Writers of careless habits, are greatly mistaken if they suppose an editor has nothing to do but to correct their miserable punctuation and orthography, and remodel one-half their clumsy sentences.

6. Writers of indolent habits, are greatly mistaken if they think that printers can decipher scratches or crow-tracks as readily as they can well-formed letters.

7. Writers of verses, are greatly mistaken when they suppose that an editor will always think as highly of their productions as they do themselves. His taste may be at fault.

8. A writer whose article may be declined, is greatly mistaken when he charges the editor with prejudice and partiality.

9. Any reader who may suppose we mean him, in any one of the above paragraphs, will be greatly mistaken, as we write not with individual reference.

10. Unless we are greatly mistaken, it will be well to stop at this point.—*Metho-dist Protestant.*

Apoplexy.

APOPLEXY CURED WITHOUT A LANCET OR A DOCTOR.—A few days ago a man was taken suddenly with apoplexy at the Police office at Jefferson market—his face being as blue as indigo from the swelling of the blood vessels. One of the officers who had read in Dr. Turner's "Triumphs of Young Physic" the new and scientific treatment of that disease, got some cold water and poured cupfull by cupfull on the patient's head. In a few minutes the senseless man came to, and in a quarter of an hour he walked off home, well.—*N. Y. True Sun.*

Asthma.

There is no complaint more harrassing than Asthma. The Newark Daily Advertiser, a reliable paper, pledges himself to cure this distressing disease with the following simple remedy: "Take 1½ oz. sulphur, 1 oz. cream tartar, 1 oz. senna, ½ oz. anniseed, pulverize and thoroughly mix the same, and take one teaspoonful in about two table spoonfuls of molasses on going to bed, or at such time through the day as may best suit the patient; the dose once a day may be increased or diminished a little, as may best suit the state of the bowels of the individual."

Screw Cutting.

P. W. Gates, Esq. of Chicago, has invented a plan of cutting iron screws, by which the power of one man will cut as follows:

700 ½ inch bolts per day,
500 ¾ " " "
400 1 " " "
300 1½ " " "

Besides the despatch in doing work, the following are a few other of its advantages over the common die:

1st. Its durability, he having cut over 4000 bolts with one die, without any repairs, and it is yet as good as new.

2d. Instead of jamming or driving the thread into shape, it cuts it out, the same as in a lathe, leaving the thread of solid iron, which cannot be stripped off as is usual with those cut by the common die.

3d. It will do the work by once passing along the bolt, making the thread perfect.

4th. The die can be made by ordinary workmen, with far less expense than the common die; and when made, it is not at all liable to get out of repair.

Greasing Carriage Wheels.

The best composition that can be prepared, to relieve carriage wheels and machinery from friction, is composed of hog's lard, wheat flour and black lead, (plumbago.) The lard is to be melted over a gentle fire, and the other ingredients—equal weight—may be added, till the composition is brought to a consistency of common paste, without raising the heat near the boiling point. One trial of this paste will satisfy any one of its superior utility.

POETRY.

From the Pittsburg Christian Advocate.

"Be ye doers of the word, and not hearers only, deceiving your own selves."

FROM THE GERMAN OF HASSLOCHER.

"I am a Christian," dost thou say?

He is who knows the Lord:
Who thus professes should obey
In deed as well as word;
Whatever is the Lord's command,
This must thou gladly do,
Or in his sight convicted stand,
A boaster, vain, untrue.

"I am a Christian," dost thou say?

If this thy name may be,
Then shouldst thou practice day by day,
The works of piety:
Who loves his sins can never claim
With truth the Lord to love;
For though he bears the Christian name,
His works his faith disprove.

"I am a Christian," dost thou say?

"Redeemed with Jesus' blood;
Baptized and taught the better way,
Within the Church of God:"
'Tis well; yet prove thyself and see,
If thou with free good will,
And hating base hypocrisy,
Dost all thy vows fulfil.

"I am a Christian," dost thou say?

"The means of grace I use;
I hear the Gospel publicly,
And privately peruse:"
'Tis right; but ever keep in mind,
What God's own words declare,
That only those a blessing find
Who do as well as hear.

"I am a Christian," dost thou say?

"All grievous sins I hate,
And greatly love to sing and pray—
Marks of my gracious state:"
Praise-worthy all, and meet and right,
But see that thou within,

As well as outwardly to sight,
Art freed from every sin.

Wouldst thou be truly Christ's below?
Then must thy sense and soul,
The Saviour's heavenly impress show,
And love thy heart control;
When this pure love thy bosom fires,
Yet makes thee meek and mild,
And turneth Godward thy desires,
Then say, "I am his child."

But if to worldly lusts thus long
Thy soul has been a prey,
And thy proud heart and slandering tongue
Tempt thee full oft astray,—
In thee no Christian gentleness,
But envy, hate, and war,—
Alas! most certainly, from grace
Thou art as yet afar.

Then say not thou in joyous mood,
"I am the Lord's, the Lord's!"
Until thy life and works make good
These comprehensive words:
The name alone will not suffice;
The Christian must appear
Before the world and God's own eyes,
Worthy that name to bear.

The Lord bestow the strength I need,
That I may truly claim
To be an Israelite indeed,
Nor merely bear the name;
For they who have the name alone,
Nor deeds therewith combine,
Shall never sing before His throne,
Nor in His Kingdom shine.

SINNER, SPARE HIS NAME.

Sinner! spare that name;
The sweetest name I've heard;
Against my Saviour's fame
Breathe not a single word.
'Twas Jesus died to save
Our fallen, guilty race;
Wilt thou his anger brave,
And slight his proffered grace?

Sinner! spare that name,
Thou canst not hurl it down,
Ever it stands the same,
Secure in its renown.
Forbear thy guilty strife
Against thy only friend;
For thee he gave his life,
That thine might never end.

Sinner! spare that name,
The name we should adore;
Admit thy Saviour's claim,
Nor dare oppose it more.
That name has sheltered me
Amid the storms of life—
That name shall succor thee—
Oh! cease thy foolish strife.

Sinner! spare His name;
Before Him bow the knee,
To all the truth proclaim,
'Twas Jesus died for me!
He pleads for me before
The throne of God above—
No more—I'll sin no more,
By slighting Jesus' love.

LITERARY NOTICES.

THE STEP-MOTHER; by the Author of *Scenes in India*. 18mo., pp. 90.—An original work, written for the Massachusetts Sabbath School Society.

Messrs. Zieher & Co. have also published a handsome edition of two other volumes, from the pen of Mr. GREEN, entitled

"GAMBLING UNMASKED"—and the "SECRET BAND OF BROTHERS."—In the former of these works, Mr. GREEN relates the remarkable history of his experience, and the incidents of his life, as a gambler; and in the latter, he reveals an extraordinary conspiracy of villains, solemnly pledged as one united confederacy in the acts of fraud and plunder. In both, he exhibits the mysterious power of gambling, in working out the utter depravation and ruin of its victims.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$7 50	a 7 87½
Do. RYE, do. - -	5 25	a 5 37½
Do. CORN, do. - -	4 50	a 4 62½
GRAIN—WHEAT, per bushel,	1 70	a 1 75
Do. RYE, do. - -	1 00	a 1 05
Do. CORN, do. - -	90	a 95
Do. OATS, do. - -	48	a 50
Do. BARLEY, do. - -		a 75
SEEDS—CLOVER, do. - -	4 00	a 4 25
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - -	10	a 12½
BUTTER, do. - - -	10	a 12½
LARD, do. - - -	9	a 10
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	9	a 10
POTATOES, per bushel, -	75	a 87½
ONIONS, do. - - -	37½	a 50
APPLES, do. - - -	1 00	a 1 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -		a 1 30
HAY, per ton, - - -	9 00	a 10 00
PLASTER, per ton, - - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$8 00	a 8 25
Do. RYE, do. - -	6 25	a 6 50
Do. CORN, do. - -	5 12½	a 5 25
GRAIN—WHEAT, per bushel,	1 90	a 2 00
Do. RYE, do. - -	1 20	a 1 25
Do. CORN, do. - -	1 10	a 1 15
Do. OATS, do. - -	55	a 60
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	4 25	a 4 50
Do. TIMOTHY, do. - -	3 00	a 3 25
Do. FLAX, do. - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25
PLASTER, per ton, cargo, -	2 37½	a 2 50

RELIGIOUS NOTICES.

A PROTRACTED MEETING will be held at Elizabethtown, Lancaster county, commencing on the 18th of June.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother *Jno. Stambaugh*, a few miles north of Landisburg, Perry county, to commence on the 19th of August.

A boarding tent will be permitted on the ground, within the circle of the tents, but all trafficking will be positively prohibited within the limits of the law.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and to be present at the commencement of the meeting.

By order of the Elders and Deacons of the circuit.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 27th of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. Another will be held at brother *Martin Markley's*, in Fishing Creek Valley, York county, commencing on the 13th of August.

4. Another will be held at or near Shippensburg, Cumberland county, commencing on the 19th of August.

5. Another will be held at Uniontown, Carroll county, Md., commencing on the 20th of August.

NOTICE.—The Elders of the several churches on the Cumberland circuit, are requested to meet at old brother *GEORGE RUFF'S*, Sen., on Saturday, the 19th instant, at 2 o'clock P. M., to determine the time and place of holding the Cumberland county camp.

WEST PA. CAMP-MEETINGS.

1. One in Irvin township, Venango county, on the 24th of June.

2. One at Slippery Rock, Beaver county, on the 12th of August.

3. One at Rockland, Venango county, on the 19th of August.

4. One in Cambria county, on the 27th of August.

If others want camps, they must be in September.

JOHN HICKERNELL, } Committee.
JACOB M. KLEIN, }

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother *Jacob Bricker*, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother *Stump*, 2 miles east of Bethlehem, Stark co.

3. One to commence on the 3d of September, on the farm of *Mr. Smith*, near Greensburg, Summit county.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. MEGREW.

Dr. ANDREW MILLER, JR.,
A GRADUATE OF THE JEFFERSON
MEDICAL COLLEGE, Philadelphia,
tenders his professional services to the public. OFFICE in Third street, opposite Herr's Hotel. [Jy. 15.—tf.]

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tingled with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 23d of May, by Rev. L. Gerhart, Mr. ROBERT S. ROSS to Miss ELIZABETH KAYLOR, both of Elizabethtown, Lancaster county.

At Union Bridge, on the 15th of April, by Elder J. Keller, Mr. REUBEN STAN to Miss MARY STOLTZ, both of Carroll county, Md.

On the 11th of May, by the same, Dr. JESSE B. GARNER, of Taneytown district, to Miss MARY ANN ANDES, of Uniontown, Carroll county, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Cincinnati, Ohio, on the 10th of May, Mrs. WHITEMAN, daughter-in-law of the late Gen. W. H. Harrison, who presided at the White House during the brief period of his Presidency, in the 43d year of her age.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

PROSPECTUS
OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the work. Common edition, without the portraits, at One Dollar and seventy-five cents.

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial
BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven hundred to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above works.

Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

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In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate. [May 1.]

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THE CHURCH



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TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

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LIST OF ACKNOWLEDGEMENTS.

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NOTICE TO ALL DENOMINATIONS IN THE U. S.

THE proprietors of the work entitled, "The History of all the Religious Denominations in the United States," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work

as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscor, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell and William Miller.

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address J. Winebrenner & Co., Harrisburg, Pa., or Flake & Carrigan, No. 31, north Third street, Philadelphia.

A Request.

We beg leave to request our patrons who can spare us their 3d number of the present volume, to send it to us by the first opportunity. This number has run out, and we want some to supply new subscribers. Who will comply with this request?

Newspaper Postage Change.

THE Postmaster General has instructed his deputies throughout the Union, to forward in the mail, without prepaying, all newspapers coming from the office of publication.

The Season and the Crops.

THE season for some time past has been remarkably favorable, and the summer crops look very fine and promise an extra yield. The oats crop and the early potatoes are pretty well made; the corn and late potatoes will turn out according to the season during this and next month.

Notice to Our Subscribers.

SUBSCRIBERS to the Advocate are hereby reminded that the pay-day period for the 12th volume, according to our terms, has already more than half expired. Yet thirty days and the time will be up. All, therefore, who fail to pay their subscriptions between this and the 1st of August next, will have their papers discontinued, and be charged sixty-two and a half cents. Now please pay up friends, one and all of you, and preserve your covenant engagements inviolate.

Payments can be made direct to us, through the Post Office, or to our agents, the preachers, and others named in our list of agents. See last page.

SAMUEL WEIR, Esq., editor of the Southern Chronicle, died at his residence in Columbia, S. C., on the 9th inst. Mr. W. was born in this borough, and leaves many relatives and friends here to mourn his loss.

Advice to Bros. Miller and Thomas.

We beg leave respectfully to suggest to our brethren to study brevity and to avoid personalities in their discussions. Free discussion may elicit light and prove highly profitable, when properly conducted, if not, it seldom fails to prove corrupting and hurtful in its results. Let our brethren keep cool and stick to the points at issue.

Temperance Jubilee.

THE National jubilee of the order of the Sons of Temperance, which came off on the 15th ult., in Philadelphia, was truly a brilliant and imposing affair. The procession was about two miles in length, and every street it passed through seemed to be thronged with people from one end to the other. Some 20,000, it was estimated, were in attendance; though not the one-half turned out in procession. The closing exercises in the Washington Square, it is said, were thrillingly interesting, and the tendency of the celebration decidedly favorable to the cause of Temperance.

REVIEW OF

Eld. E. West's Theory of Ordination.

THIS theory, if we understand it right, and according to Elder West's own statements, consists in two separate acts.

1. In the suffrage of the church; and,
2. In the imposition of hands and prayer,

by two, three, or more ministers.

1st. By the suffrage of the church a person receives license; i. e. permission or liberty to preach; and, 2dly. By prayer and imposition of hands, he is set in office.

With regard to the first constituting act here plead for, in the ordination of ministers, I think I have shown before, the theory is wholly devoid of proof. See review, &c., in last paper.

But, let us review his arguments in favor of ordination, by imposition of hands. These he has given us in the following words:

"In looking over the Bible, and some other books that have been furnished me, I have found much testimony in favor of this position, i. e. that ordination is performed by prayer and the laying on of hands. And in proof of this position, I offer the following authority.

1. That it appears to have been used in all ages of the church, where persons were set apart to a sacred work:—Num. 27: 18-23.

"And the Lord said to Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight.

"And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

"And he shall stand before Eleazar the

priest, who shall ask counsel for him after the judgment of Urim before the Lord; at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

"And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

2. That though the laying on of hands is often connected with the communication of extraordinary gifts, yet it is not always so. It is not certain that it was for this purpose that hands were laid upon the seven deacons of the church at Jerusalem, (Acts 6: 6,) and it is certain that when hands were laid on Paul and Barnabas, at Antioch, it was not for this purpose, seeing they were possessed of extraordinary gifts already. In this case they were ordinary persons who laid hands on the extraordinary. Acts 13: 3.

Also in the case of Timothy. 1 Tim. 4: 14, and 2 Tim. 1: 6, it is certain it was not exclusively for the purpose of communicating extraordinary gifts, that the hands of the Presbytery were laid on him, for Paul informs us that the gift was given by the laying on of his hands.

3. That ordination is expressed by the laying on of hands: Lay hands suddenly on no man, &c. But that which is used to express or describe a practice, would seem to be an important, if not an essential part of it.

I agree, therefore, that the ordaining power is lodged in the hands of the ministry of the church; but when an individual is ordained among the Baptists, he is ordained as a member of the church, and not as a member of an Eldership, Association, or Convention."

1. Observe the extent of brother WEST's studies and reading on this subject: "He has looked over the Bible and other books furnished him." What "other books" these were, and by whom they were furnished, he does not tell us. But no matter about that; enough to know, for us, is that "he found much testimony in favor of his theory, ordination by prayer and the laying on of hands."

The first proof drawn from this much testimony is, Num. 27: 18-23, "And the Lord said to Moses, take Joshua and lay thy hands upon him," &c.

This text reminds me of some pedo-baptist arguments. They can see proof for infant sprinkling in the covenant of circumeision, in the commission given by Christ to his ministers, and in many other texts where no body can see any but themselves.

Brother WEST may see proof for ministerial ordination, by imposition of hands, in Joshua's appointment to the presidency of Israel, as the successor of Moses, but really I can see no proof at all. If that text is to be admitted as proof of his position, I apprehend it would even prove too much for brother WEST himself, as well as others. If, as brother WEST now admits, (and I am glad we have got him at last to our side on one important point,) "the ordaining power is lodged in the

hands of the ministry of the church," then what right had Moses to exercise this power? He was no minister of the church, of course, according to brother WEST's admission, he could not, and did not ordain Joshua to the ministry. Besides, if this is good proof for ordination by imposition of hands, it is equally so in favor of individual ordination, and that the *ordained* must be the successor of the *ordainer*: for Moses not only put his hand, but "his honor" upon Joshua; "and Eleazar the priest, asked counsel for him after the judgment of Urim before the Lord." If this part of the text in hand does not prove too much for brother WEST, it doubtless does for his ordainers. Howbeit, it is very evident, the text is altogether irrelevant.

2d. The second argument brought forward from his large fund of much testimony is, "that imposition of hands was not always practiced to communicate extraordinary gifts." This negative argument he tries to support by two scripture proofs; the case of Paul and Barnabas, Acts 13: 3, and the case of Timothy, 1 Tim. 4: 14, and 2 Tim. 1: 6.

The former case, he says, "was certainly not for the purpose of conferring extraordinary gifts, because they had these already." We wonder whether brother WEST can prove what he affirms. But suppose he can prove that they possessed already extraordinary gifts, can he prove also that this "laying on of hands" was for the purpose of ordaining them to the ministry? In our opinion, it is more easy to show that they were already ordained, or set apart to the ministry, than that they had extraordinary gifts prior to that time.

In the case of Timothy, he says, "It is certain that it was not *exclusively* for the purpose of communicating extraordinary gifts. He seems to admit it was *partly*, but not *entirely*, for that purpose. And why not? "Because," says he, "Paul informs us that the gift was given by the laying on of his hands." But mark, Paul says the same of the Presbytery: "Neglect not the gift that is given thee . . . with the laying on of the hands of the Presbytery."—1 Tim. 4: 14. On the supposition that Paul was one of the Presbytery that laid hands on Timothy, both texts are alike true—on any other, there is a contradiction. Consequently these texts prove nothing in favor of brother WEST's cause.

3d. His last and main argument seems to be, "that ordination is expressed by the laying on of hands." This argument would, we admit, be a very good one were it not like all the rest, devoid of proof. The only passage by which he attempts to prove what he asserts, is Paul's advice to Timothy, "Lay hands suddenly on no man." Now this, he *supposes*, refers to ordination. But is he certain? Not at all. We may *suppose* he refers to the granting of special gifts; and our supposition is just as good as his. At any rate, it is plain to our mind, that he has not advanced one sound, clear and conclusive argument in support of his favorite theory.

After saying thus much in revision of his arguments in favor of ordination by imposition of hands, we beg leave to notice a few things more, asserted in connection with this subject.

Among other things, he asserts, "That when an individual is ordained among the Baptists, he is ordained as a member of the church, and not as a member of an Eldership." If this be true, we can see as little propriety in it as in the practice of those churches that initiate their members by bap-

tism, and afterward re-initiate them by confirmation. According to Baptist usages, persons are received to membership among them by baptism; and according to brother WEST's views, a candidate for the ministry must first be licensed by a church suffrage. Now, if these things are so, the candidate is a member of the church already, and therefore does not need to be ordained a member.

Again: he asserts, "That there is a difference between licensing and ordaining." This he attempts to prove,

1. By lexicographical authority. His words are, "License, according to Sheridan, Walker, Webster, &c., means, A grant of permission; liberty; permission. Ordain, according to the same authors, To set in an office; to invest with ministerial functions, or sacerdotal power.

Will brother WEST take these lexicographers as sound and good authority for settling the scriptural meaning of other theological terms? Let us try him.

WEBSTER defines *baptism* to mean, "The application of water to a person as a sacrament, by which he is initiated into the visible church of Christ—it is usually performed by sprinkling or immersion."

WORCESTER defines it, "A christian rite or sacrament performed by ablution or sprinkling.

Again: take the word *church*. This WEBSTER defines—"1. A house consecrated to the worship of God. 2. The collective body of Christians. 3. A particular number of Christians united under one form of ecclesiastical government, in one creed, and using the same ceremonies; as, The English Church, the Presbyterian Church," &c.

WALKER defines it, "the body of Christians adhering to one particular form of worship; the place which Christians consecrate to the worship of God."

WORCESTER defines it, "a particular denomination of Christians; the body of clergy in distinction from the laity; ecclesiastical authority; a building consecrated to the worship of God."

Will bro. WEST pretend to say that these definitions are scriptural? We presume not. So neither are those given of the terms *license* and *ordain*. But then he tries to prove it,

2. By scriptural authority. "The word *license*," he says, "is found but twice in the Bible;" (in English, of course, he means,) "but the word *ordain* is to be found in many places, and is frequently used to signify the setting of men in office." See Titus 1: 5, 1 Chron. 9: 22, Mark 3: 14, Acts 14: 23, 1 Tim. 2: 7, and Heb. 5: 1.

Now, if brother WEST is scholar enough to examine these texts in the original, he will find different words used, importing to *constitute*, as in Titus; to *install*, as in 1 Chronicles; to *appoint*, as in Mark, &c.; so that his array of proof texts amount to nothing in reality.

We have not said that the words *license* and *ordain* are always used interchangeably and as synonymous terms; but we have said, and we strenuously affirm that the word *ordain* is often used to signify the same thing for which we use the word *appoint*, or *license*, *i. e.* invest with authority.

It may not be amiss here to show the various uses of this term. It is used to denote,

1. To appoint or set apart. 1 Chron. 17: 9, Jer. 1: 5, Mark 3: 14, Acts 1: 22, ch. 14: 23, Rom. 7: 10, 1 Tim. 2: 7, Titus 1: 5, Heb. 5: 1, ch. 8: 3.

2. To install. 1 Chron. 9: 22.

3. To order or allot. John 15: 16, Rom. 13: 1.

4. To command. 1 Cor. 9: 14, Eph. 2: 10, Heb. 9: 6.

5. To give or grant. Ps. 8: 2, Ps. 132: 17, Rom. 7: 10, 1 Cor. 2: 7.

6. To fix or prepare. Isa. 30: 33, Acts 16: 4.

7. To license, or invest with authority. Acts 10: 42, ch. 17: 31.

8. To doom, decree, or design to a certain end. Dan. 2: 24, Jude 4.

Thus, then, we see that the terms translated *ordain* and *ordained*, are used with great latitude of meaning, and never once as necessarily implying installation, or "setting into office," by imposition of hands. CHRIST *ordained* the twelve, (Mark 3: 14,) but not by imposition of hands; TITUS *ordained* elders in every city of the Cretian Island, (Tit. 1: 5,) but not by imposition of hands; PAUL and BARNABAS *ordained* elders in every church, (Acts 14: 23,) but not by imposition of hands—at least it is not said so. The truth of the matter is, the thing itself is plainly taught—the manner of doing it is not.

There are several things more in brother WEST's decertations which we should like to scrutinize and straighten up; but as this article has already spun out beyond the ordinary limits of our editorial pieces, we shall conclude for the present by respectfully requesting Bishop WEST to re-study his Bible, (not merely "look it over,") and, perhaps, it will not be long before he shall discover the fallacy of his theory, and be led to recant.

CONTRIBUTORS' DEPART'T.

ELDER THOMAS' REPLY TO ELDER MILLER.

MARTINSBURG, June, 1847.

BROTHER WINEBRENNER:—

As brother MILLER, aided by A. CAMPBELL, is out in the 1st of June number of the *Advocate*, displaying his personal powers against my single self and moral reform, instead of the defence of his own awkward position; will you be so kind as to indulge me once more with space in the columns of your paper, while I arrest from his grasp that part of the spoils of his glorious victory he has taken contrary to the rules and laws of honorable combat? The rest I shall calmly resign to him, to be divided among his zealous coadjutors. This favor I do not think I should have asked, had

1st. Brother MILLER abided by his own first premises, and had not so unrighteously misrepresented my views and arguments.

2d. Were I certain that the readers of the *Advocate* would carefully read again all we have both written. And,

3d. Did I not think that such unfair dealing ought to be exposed, whether in saint or sinner, preacher or layman.

After noticing two things I shall try to discover his whereabouts, and bring him to the light of day; though, I acknowledge, it will be attended with some difficulty.

1st. He says my "animal passions were excited." If so, I was not conscious of it at the time. Yet, if animal magnetism be true, I suppose they were, for he has evidently received a shock that, if it has not darkened his intellect, has certainly blunted his moral sense.

2d. "Brother T. has impeached my motives. How did he know my main object," &c.? If I "impeached your motives," brother M., you have proven, in your second, that

the impeachment was correct, for you have perfectly understood me.

But, now, for brother MILLER's first fundamental position and arguments in contrast with his second:

I. "Some reasons why I cannot join any other organization but the Church of God."—See *Church Advocate*, Vol. 11, No. 20.

Here, then, is a fair statement of brother M.'s original position, in his own words. It does not alter the case in the least, that he gave a catalogue of the organizations—he could not join as long as the reasons he assigned, if true, bore with as much force against every social institution under the heaven's as any particular one. Besides, some of the organizations enumerated make no pretensions to moral reform, but profess to be merely benevolent societies. Look now at his first argument in proof of the above position: "God hath instituted but three institutions—the family, church, and state;" all others are "human in their origin." Is not the family, then, brother M.'s divinely appointed social institution? The church his benevolent and moral reform, and the state his civil and political institution? If brother M.'s words are to be relied on as representing his views, then the above is his true position—if not, he has no position; and believes and says one thing just as well as another. If his arguments prove any thing, they prove every thing I have assigned. If they are worth a straw in proof of his position, they prove he no more dare help his neighbors raise a barn, put out a fire, or kill wolves, (if you please,) than join the *Free-Masons*, provided his neighbors do not constitute the church. Here, then, I stand entrenched, and my arguments are immovable as the base of the Allegheny mountain, and all brother M.'s ingenious shuffling and hiding shall not drive me from my position, or screen him from the consequences of his own untenable hypothesis.

Starting from this, his position, I have proved that social institutions and benevolent societies grow of necessity out of man's social relations, and that reason, humanity and religion demand our hearty co-operation in those institutions. So forcibly has brother M. been struck with the array of proof and illustration I gave upon this point, that he has not attempted to meet it, except by a display of the most dishonorable, controversial juggling, I have ever met with. In proof of this let us look at his course:

1st. He starts out with a crusade against all human organizations—moral or immoral, benevolent or selfish. When he is driven from this by sound argument, that he dare not scrutinize, and discovering he must have human organizations or abandon society and seek a hermitage on some desolate island, then he counter marches, and

II. Ceases all demonstrations against human organizations except one particular form, *moral reform societies*.

If this is not playing the "scuttle fish," it is certainly imitating the Cameleon, who changes his color every time you look. But, even of this I would not complain, had not brother M. so unrighteously presented the arguments and illustrations I offered against his first reason, viz: "They are human in their origin"—in opposition to his second, which truly come under the head of moral reform societies, and keeping my arguments under this head entirely out of view.

In proof that this is true to the very letter, I only ask the readers of the *Advocate* to refer

to the 22d No. of 11th Vol., there it will be found that what he terms my social arguments were offered in opposition to his first, "they are human," &c., whilst he has applied them to that which I had fully answered under my second head. And those I offered under the second he has not so much as noticed except asking a question or two. Does brother M. expect to convince those whom he holds in error by such a course of argumentation as this? Does he expect to excite a grin at my expense by such chicanery? He is welcome, however, to all the glory of such achievements.

If brother M. intends to imitate the vulture in battling in the blood and stench of a rotten carcass, instead of rising and soaring in Heaven's pure clear sunlight, I shall abandon the contest and leave him in the undisputed possession of the carrion. If, on the other hand, (without a figure,) to shed light and produce conviction on those who differ from him be his object, instead of the mere vanquishing of an opponent for the sake of the little fame arising from such a victory, then I am perfectly willing to continue the discussion; but I request him to try, in future, to present a bold, open front. For, be assured brother M., whatever advantage you may appear to have gained by such dastardly cunning for the moment, and however much you may exult in that advantage for the present, it is certain to rebound upon you with double dishonor and mortification.

And now I ask you, if you write again, to answer the arguments I offered against your position, (they are human, &c.,) or give up your position as untenable. One or the other you must do, or its an acknowledgement on your part that benevolent societies are right and good, whether moral reform societies are or not.

I shall now attend to some things connected with your second position—*moral reform societies*.

1st. I have admitted the means and measures of these societies are human, &c. Ah! brother M. asks "are not the materials and organization?" Certainly, they are. And what then—are not camp-meeting committees, church building committees, &c., human organizations? Are these in no way connected with moral or religious reform?

2d. "Brother T. asks, are there no means or measures in the church for which we have no divine warrant?" "Suppose there are errors," &c. "Did brother T. say these were errors? *answer that.*" Again, he says, "point out some of these unscriptural means and measures among us." Point out, brother M., first where I said these were unscriptural.

3d. Family, church and state institutions, "will you call this in question?" not at present. I prefer you would hold on to it, and abide by it.

4th. Brother T. says, "the instrumentality and means necessary to carry on the family, church and state, is left to the dictates of reason and the nature of circumstances." This I pronounce a misrepresentation of my words and views; and all the questions and arguments that follow are founded upon that misrepresentation. Leaving out the adjective and retaining only the definite article, changes the whole sentence and makes me say what I never said. My words are "*some of the,*" &c. When brother M. denies it, I will prove it to his satisfaction, i. e. what I have said.

On the above misstatement, brother M. presumes my reputation for orthodoxy is in dan-

ger among all anti-creed folks. I suppose it would be so if they could not read; but, as it is, I fear brother M.'s reputation for correctness and fair dealing is quite as much in danger as my orthodoxy. Does brother M. think I am so blind as not to see this attempt to arouse particular prejudices? A man that changes his creed every thirteen moons, had better say but little about others orthodoxy.

5th. "He asks, with an air of triumph, how I would educate my children according to my principles," &c. I did, and I ask again, and shall ask until you answer it, or yield your first position, or overthrow my arguments.

6th. "Brother T. admits he cannot give chapter and verse for these *moral reform societies*. Thank you brother T.," &c. "This is a death blow to your cause." I thank brother M. for his thanks, but did not say so. Look again—*benevolent institutions*. This change of phraseology makes no difference to me, but merely to show how studiously brother M. evades every term but "moral reform." I suppose the famine in Ireland pinches him on the subject of benevolence. But I would ask brother M. how this admission kills my cause? My argument is, that the principles of benevolence and morality are not human, but eternal, in whatever garb they may be clothed, or whatever may be the means or instrumentality by which they are communicated. That the men are human, and the money and means are of human origin, it would be madness to deny. But because I have been honest in admitting every thing to be true that I believed to be true, brother M. thinks it must be death to my whole cause, because he is afraid to admit any thing, even what he says himself. I would ask brother M., before the funeral of my cause takes place, does riding in a railroad car to a distant appointment to preach the Gospel, alter the principle you teach? The Bible says nothing about railroads, and yet they become a part of the instrumentality and means of disseminating the great principles of holiness. You had better then dispense with the funeral obsequies until you cease using human instrumentalities in reforming the world.

7th. My great principles brother M. says are right. If so, they are right in temperance societies.

8. "Brother T. admits the outward garb will make a difference," &c. "In which, then, will these principles operate the best, in your human societies or in the church?" "I think you have got fast in your own trap." Brother M. you forgot to shut the door. I answer, these principles operate best in both, nay, in every benevolent institution, in every family in the state and in the church. You have not learned, I suppose, that these principles may pervade all beings within the reach of redemption.

"I think," says brother M., "you will admit Christianity demands all your time, talents, and purse." Yes, freely. "Where then do you get time to work in these societies?" I answer, all the time allotted me in God's providence to do good in this way. My Christianity teaches me to look upon the whole human family as one common brotherhood, and to do good to all as I have opportunity. The Lord has sent me into the field to work. I am trying to work where I think I can do the most good; neither do I, as you intimate, abandon sharp tools for dull ones. As the earth is made up of atoms, so the labor of life is made up of parts—and as I cannot do all at once, so I try to do a little at a time, and by this

means to make up the aggregate; and, like brother M., I do not expect to do more than my duty.

9th. "Brother T. says, where there is no direct revelation to the contrary, every one is left free to judge for himself." To judge, what did I say, brother M.? Here is another specimen of your unfair dealing. You have, its true, given some of my words, but the sentence you have torn in two, and that part which qualifies the whole, you have been very careful to conceal. A cause must be weak indeed that seeks such cob-web coverings to hide its debility from public gaze; and yet, I hesitate not to say, that three-fourths of your last letter is founded upon just such evasions and quibbles. My words are, (speaking of great principles,) "where there is no direct revelation to the contrary, every member of the human family is left free to judge how he may best promote them for the good of his fellow men and God's glory." Now, dare brother M. deny this? Is he prepared to sit in judgment upon the consciences of his brethren? True, this half-quoted sentence of brother M.'s, is somewhat enlarged and the phraseology a little changed, with his caricature of my social arguments, as he is pleased to call them, and the illustration I gave.—These are so jumbled together, without form or order, I shall not attempt to analyze them regularly, but select his strongest points and dispose of them as briefly as possible.

Three questions are here proposed, and on these only has brother M. come to any thing like close quarters.

1st. Is there no revelation on the subject of God's people joining hand in hand in reforming the world with the wicked?

2d. Has God made a difference between moral reform and Christianity, or have the advocates of these pretended moral reform societies?

3d. Is not the Bible the standard of moral reform?

Now, these, I admit are all fair questions, and should feel myself bound to answer them had brother M. made even an attempt to answer my arguments on this very point. On the decision of these questions, brother M. has intimated, if I have understood him, our relative sides stand or fall. Be it so with respect to *moral reform societies*—benevolent societies are still safe. When, therefore, brother M. answers the following, I shall feel bound, after reviewing his answers, to answer the above:

1st. Is the abstinence of all intoxicating drinks, in view of all the dreadful evils of intemperance, a right principle in a sinner?

2d. If so, is this same principle right in a Christian?

3d. If right in both in their separate capacities, does this principle become morally wrong when united to make the principle more operative?

4th. Is a total abstinence community from all intoxicating drinks, more moral than a drunken one?

5th. If temperance societies promote the first and destroy the latter, are they morally wrong?

These are questions proposed in my first letter, though not thrown in the present form. Why did brother M. pass them over in silence, and institute, in lieu of them, some thirty questions for me to answer? A disputant that will only ask questions, but answer none, may make a tolerable case out of a bad cause,

but to the discriminating his cause will be very suspicious.

I shall now proceed with brother M.'s catechism. First, however, he says I "have got away over into Babylon." Will he please to be so good as to canonize me, and give me a place in his "saints" calender? I shall then be as safe as his "hypocrites in Jerusalem."

10. My main argument, "man is a social being." "We admit it." "But angels, and beasts, and satan himself, are social beings." Yes, brother M., angels are social beings, and when angels act in accordance with their social nature, are they not acting in accordance with the divine order of things? That is my position. Answer it if you can. If this be true, then men who associate to do good to their fellow men are in the divine order. Deny it if you dare.

Again, says brother M., "would you not be horror-stricken to think of God and satan uniting together in reforming the world?" Not a bit, brother M., if satan had reformed. If he were to quit his lying and deception, and go to preaching truth and honesty, I should hail it as a glorious triumph of truth. Just so with his children.

Again, he says, "what would you think of seeing the Saviour and Satan, Philip and Simon Magus, preaching and working miracles," &c.? Look, brother M., at my former letter and you will find my answer to it. But I will answer it again. I should have thought a good deal as I think now, when I see brother M. in league with drunkards, and rum sellers, and distillers, in opposing temperance societies. I will guarantee that this class of the community will hail bro. M. as a charming fellow, worthy their patronage.

Again: "Satan is engineer," &c. That is a mistake. Satan is as much opposed to temperance societies as brother M. is, and runs the engine for all the opposers of the same.

Again: "He must be rich in comparisons," &c. Yes, brother M., as many as you wish on the subject illustrated; and when you have the courage to look your own position in the face, and answer mine, I will try to give you another; but as one is more than you have been able to manage, I shall reserve the rest.

Again: "Point out any thing unfair and I will retract. I am sorry that duty compels me to injure your feelings," &c. Do not let conscience, brother M., make you a coward, for if you do, your whole cause goes to the moles and bats.

11. "Make me more intelligent and useful to join these societies." You know, brother M., there are some good things that no one knoweth but he that receiveth them. Regarding the three reasons why Christ did not organize them, you might have added three times three as much to the purpose as the three you gave; and, indeed, between the first and last I see no difference. If I were to venture a reason, (and I suppose, in brother M.'s eyes, it will be death to my cause,) I would say it was not necessary. He has told us to do good, feed the hungry, cloth the naked, convert the sinner from the error of his ways, &c. This we must do the best possible way we can.

Regarding your remarks on Samuel, &c., look into Webster or Walker's dictionaries.

12. "These societies are a reflection on the benevolence and goodness of God." Here, brother M. says, I have raised a false issue. Not at all, brother M. I admit that one expression was stronger than necessary, but did I not qualify it by the words, "if not?" Why then did you not quote the whole sentence.

But my arguments were not based upon the above expression, but upon your hypothesis—"reflection," &c. This you very well knew. Why, then, not answer the arguments instead of raising this quibble, and repeating all that you said in your first? If my arguments were unsound you could surely have detected them. I asked, if to put out a fire in connexion with a fire company, or to reform a drunkard in connexion with a temperance society, or for Christians to join with the world in feeding the famishing Irish, were reflections on the benevolence and goodness of God? Please answer these interrogatories, and it will save you from your vain repetitions.

Lastly.—In his demonstration against the "Sons," two things only are worth noticing: 1st. The three dollars; and 2d. The color.

1st. As to the first I only ask, if the people of Perry county can get the Gospel preached by brother M. without their *three dollars*?

2d. As to the second—the Sons only leave prejudices against color where they find them. "All things are lawful, all things are not expedient." It might be lawful for brother M. or myself to give our daughters to colored men in marriage, but not expedient. It might be lawful for a colored minister to have charge of a church of white people, but not expedient. Brother M. will recollect the colored people have their divisions as well as their families, churches and ministers.

As to Mr. A. C.'s views, let those object who may, they do not reach to me. Yet a part of the last paragraph I agree with.

In conclusion, I remark, when I started in this controversy, I thought, verily, I was to encounter a full grown man, in argument, instead of a stripling. In this I have been mistaken. That he has cunning and craft, it would be folly to deny, but that manly courage and candor that should characterize a great religious reformer, who presents himself side by side with the greatest theologians and reformers of the age, are greatly lacking in him. Perhaps, however, the heavy front fire is reserved until fresh recruits, or a reserve guard shall have arrived. In the meantime I shall continue, without fear, to preach "temperance, righteousness and judgment to come."

E. H. THOMAS.

Letter from Elder Thos. Hickernell.

DECATL COUNTY, IA., June 2, 1847.

DEAR BROTHER WINEBRENNER:—

I will here take the liberty of dropping a few lines for the *Advocate*. I have not got a great deal of intelligence to communicate that might be considered interesting, but such as I have I give.

I am now passing round my circuit the second time, which is very large. On my last round I met with brethren that have moved from different parts in the East; some that I have formerly been acquainted with, and others not. I met a family by the name of WEILDERS, near Monmouth, Adams county, Indiana, who told me that they formerly belonged to the Church of God, in the neighborhood of brother SNATERS, Huntingdon co., Pa., and another brother by the name of ANDREW WINEBRENNER, from Martinsburg, Pa. I have left appointments for both of these places. I have received invitations to preach at five or six different places on my last round. I have now thirty odd appointments on hand, and in several places the prospects are tolerable favorable for doing good.

I am now at brother WALTERS', Decalb co.,

where I commenced a meeting last Saturday, assisted by brother SLATER. Yesterday there was a deep feeling in the meeting; there was a young female present who gave her heart to the Lord and found peace. The congregation was large and attentive, notwithstanding the inclemency of the weather.

The brethren are emigrating from different parts of the East to Indiana. The country out here is decidedly a better one than where I live in the State of Ohio. There is some very excellent land near Eel river, along by Springfield, Whitley county, and also in Wabash county, that can be had reasonable.—Land can be entered now for one dollar an acre in Fulton county, which is on my route. This land is called here the oak openings; the clearing is easy, and well adapted to the raising of wheat.

I expect to hold a protracted meeting at brother BUKERS, eight miles in a western direction from Manchester, Wabash county, commencing on the last Saturday in July, and another near brother JOHN MELOE'S, Whitley county, nine miles west from Columbia, commencing on the 7th of August next.

I should be glad if the brethren who travel to the West to see the country, would make their arrangements so as to attend these meetings. I shall now bring my letter to a close, with the names of at least three new subscribers for the *Advocate*, and three dollars in money enclosed, for which you will please give me credit.

Yours truly, THOS. HICKERNELL.

Letter from Elder John Gillespie.

PERRYPOLIS, June 7, 1847.

DEAR BROTHER WINEBRENNER:—

I send you once more a few lines, also one more subscriber for the *Advocate*, which is a good one, and whose pay you shall have in my next communication, likewise the money for my own, with the names of as many more subscribers as I can possibly get.

I feel very much interested for the *Advocate*. I should feel very much lost for the want of it. I consider brother MILLER'S reply to brother THOMAS worth at least 12½ cents. I wish success to the cause advocated by brother MILLER, for it is surely the right one. May God help us all to build upon no other foundation than the one that was laid in Zion—the Lord our righteousness.

Let brother MILLER know that he has converted one at least from the error of his way. I know for one, by experience, that it is dangerous for a Christian to league with an unconverted man in any way, let his moral pretensions be what they may. Morality is not vital godliness. True, morality belongs to the Christian, but wicked men wear the garb, and so do many of them the garb of religion, but the map to Heaven says, "Come ye out from among them, and be ye separate," &c. Then of course union with, is not separation from, the company of the unconverted. There is more or less levity manifested, and that has a tendency to kill vital piety. The depraved propensities of nature love to feast upon that which is sensual and evil. Let a few formal professors of religion be connected with the society of the pure in heart, and then observe the baneful influence they will exert upon that society. Their conversation is worldly; their whole lives tend to strengthen the hands of infidelity and scepticism; they likewise cast a snare in the way of Christians, who are unhappily caught betimes in it. Hence we see

the propriety of a disunion of the parties; as Gideon of old said, "let every man stand in his place," and then, and not till then, may we expect a successful victory over Satan's ingenious devices, and transformation into an angel of light. Satan's purpose in keeping hid behind these shows of moral reform is, that he may the more successfully use his implements of warfare against the army of the Lord. I contend that the Church of God has within her every necessary instrument of successful warfare, if properly used, to pull down the strong holds of sin and Satan any where and every where. O! may God help us my brethren and sisters to lay hold with both hands on the sword of the spirit, and wield it with mighty power against all that the Bible opposes.

I anticipate with joy the dawn of that day when the "Church of God" shall have scaled the heights of sectarian opposition, and buried beneath her victorious march the last fragment of party names and machinations; and as she goes reflect one universal light of truth and love. O! reign mighty Saviour, is my humble prayer.

If you see proper to give this a place in the columns of your excellent paper, you may do so.

Yours still in the bonds of love,

JOHN GILLESPIE.

Extract of a letter from El. Crawford.

MECHANICSBURG, June 9, 1847.

BROTHER WINEBRENNER:—

While I have sat down to write, and have room on this sheet, it may not be amiss to send a few lines for insertion in the *Church Advocate*, if thought worthy of a place therein.

And, first, I would say that I am exceedingly well pleased with my appointment for the present year. For this I might assign several reasons. The first and best reason perhaps is, that there are no schism or division in the churches on the York circuit; but as far as I am acquainted, they all walk by the same rule and mind the same thing. This is as it ought to be in all the churches of God, otherwise they are not worthy of the name.

But another reason why I am so well satisfied is, that I have been so kindly received, and hospitably entertained throughout the entire circuit, so that it is with great pleasure that I traverse the hills and vallies of York country, and try to preach the unsearchable riches of Christ. Since I have been on the circuit, we have held four special or protracted meetings, all of which have been attended with indications of good; and I may say with safety, that the circuit is in a prosperous state at present. Therefore, I feel much encouraged to persevere and endure hardship as a good soldier, believing that "he who goes forth weeping, bearing precious seed, shall doubtless come again rejoicing, bearing his sheaves with him." To this end I trust the dear friends in York will, with unabating zeal and diligence, put forth every effort in the compass of their power to push forward the victories of the cross. May the great Head of the Church give success to the united efforts of his ministers and people.

Before I close this letter, it is due to my friends in Cumberland to return them my hearty and sincere thanks for their great kindness to myself and family. I hope that the great Father of all mercies and God of all grace will abundantly reward them for their labors of love and hospitality. And lest the

few friends in Perry county should think I have forgotten them, I will also drop a line, through the *Advocate*, that they may see or hear that the old pilgrim, that used to trudge over the mountain once a month, in the course of the last Eldership year, has not forgotten their remarkable kind treatment towards him, and according to promise, will endeavor to keep them in grateful and prayerful remembrance.

And now, in conclusion, I would to God that all may unite in the spirit and language of the sacred poet, and pray to the Lord—

"Revive thy churches with thy grace,
Heal all our breaches, grant us peace,
Rouse us from sloth, our hearts inflame
With ardent zeal for Jesus' name."

SAMUEL CRAWFORD.

Letter from Elder Jacob M. Klein.

WESLEY P. O., VENANGO COUNTY, PA.
June 3, 1847. }

BROTHER WINEBRENNER:—

Enclosed you will find three dollars, which you will please credit to Elder G. U. HARN. I also send you the names of four new subscribers for the *Church Advocate*. This is all that I can do for it at present. Many, I think, would take it if it were not that it will meddle with their purse, and besides, men mostly like long trust for newspapers, and afterwards turn the agent off with a short answer: "once I get some money I will pay it." This is proven in collecting the dues of the *Gospel Publisher*.—Many, no doubt, would pay if they could find nothing else to spend their money for. Now this, in my opinion, is not a proper way to do business. The good news and wholesome lessons that we received from the *Gospel Publisher* and *Church Advocate*, are well worth its money. I suppose that I am as poor in this world's goods as any one that takes it, and yet I cannot see how to do without it, were it to cost three times as much as what it does. I should deny myself of some of the luxuries of life before I would miss its happy visits to my family. No money is better spent than that which is spent to obtain useful knowledge, and in particular religious knowledge. Yet some will say the *Advocate* is too high, and on that ground refuse taking it. Certainly every young man in the church could raise \$1 25 in three months to expend for the paper. It is worthy of notice, that a number of females are taking it, some of whom make their living by hard labor, and at low wages. This looks like having a desire to get knowledge. But I must close for the present, wishing that the *Advocate* was in the hands of every professor of religion, and especially among those whom the following questions may concern:

1st. Can a professor of religion use ardent spirits as a common beverage, and advocate the licensing of groggeries, and yet be a light to the world?

2d. Can a professor advocate the right of involuntary slavery and contend that a black man has no soul, and yet have the spirit of Christ, which is the spirit of liberty?

3d. Can a professor of religion bear arms, and, if possible, kill hundreds of his fellow beings, whereas if he kills one in another sense the civil law will hang him, and consistently say he loves his enemies?

4th. Can a professor advocate that the Lord's-day need not be kept more holy than another day, and yet rightfully keep the commandments of God?

5th. Can he neglect holding family worship and contend that there is proof for it in the

Bible, and yet be a consistent example of piety to his family and those around him?

Yours, &c., J. M. KLEIN.

"Church of God" in Ohio.

WAYNE COUNTY, OHIO, June 1, 1847.

DEAR BROTHER WINEBRENNER:—

Why is it that the Church of God does not have more success in Ohio?

1st. One reason is because of the disadvantages under which the preachers labor in consequence of their circuits being too large—so much so that they cannot confine their labors long enough to one place in order to get the cause to prosper. This being so, says one, why are not the circuits made less? I would answer, because of the scarcity of preachers. During the last year three preachers traveled over the ground that five used to travel. O! what a pity that things are so. And why are they so? First, I remark, that some of the preachers that used to labor in Ohio, are gone to different parts of the still more Western country; others have went out from among us; whilst others again, have broken down under bad health and discouragement. Some may wonder why there are not others entering into the field of Gospel labor. I would answer that there appears to be but small encouragements to do so. The preachers seem to be some what backward in consequence of the difficulty they themselves have to labor under, from the fact that some of them that are traveling have to labor under the pinching hand of poverty. One circumstance I would mention. One of the preachers that traveled last year became so pinched by the hand of poverty, whilst his brethren had plenty, he was obliged to take his family with him round the circuit, whilst there are men worth thousands of dollars, and who are our professed brethren. But so it is, some having much of this world's goods pay very little to the cause of God, while others who are poor, and having but little of this world's goods, pay from one to five and eight dollars. There are, however, some few who have much of this world's goods, that give according as the Lord has prospered them.

Again: I would mention that I heard a brother say that the Church of God was not like other churches so called, who compel their members to pay a certain amount, for, said he, we pay just what we please. Here we see that some rejoice that they are permitted to sin against Heaven and rob God of glory with impunity. Does the Church of God discharge her duty in indulging the members in this sin of living year after year in the neglect of their duty in supporting the Gospel? Why not reprove and discipline such members for this sin, as well as others, when looking at these things, with many other transgressors that might be mentioned?—Whilst these and other sins are tolerated in the church, we need not wonder that the Church of God does not prosper more in Ohio.

Yours, &c.,

X.

Relief Subscription.

I SHOULD be very glad if those persons who subscribed for the relief project, would try and send on their money to the Editor of the *Advocate*. At the same time I shall promise not to charge any thing for my trouble if they will do so. I have wasted a great deal of time in trying to collect this money already, and cannot possibly see after it any more. I

hope my brother JOHN will see after collecting the money subscribed in Western Pennsylvania, and the brethren in the ministry in Ohio will see after the money subscribed there; each one knows how much he has subscribed, and let them send on their subscriptions. By so doing I shall be saved of a great deal of trouble.

THOMAS HICKERNELL, Agent.

P. S.—I hope that brother G. U. HARN will please send me another letter, and let me know where he is. My farthest appointment West is about fifty odd miles west of Fort Wayne, pretty well on towards the line of Illinois. My post office address is Mendon, Mercer county, Ohio.

T. H.

The Brotherhood.

BY J. FLAKE.

It has so fallen to me that I am in connexion with a small body of people calling themselves the "Church of God." It is a high title, and wo to them who take it falsely.

In these last days the people of God gather around Christ Jesus, and we are one fold—one family—one body in Him.

Well, have I, and has this body of people the faith of Christ, and have we also the life of Christ? For myself I can say with Paul, "The life I live in the flesh, is by faith in the Son of God, who hath loved me, and given himself for me."

I suppose the brethren generally have the essentials—the first principles of the true religion. They have that which brings them to conviction of sin—to repentance—to trust in Christ for pardon—they find peace—are baptized in the water, and then they join the brotherhood, and think they have found a home.

Well, if it be the true brotherhood of Christ's people, it must be a great privilege to belong to such a society. After tossing about in the stormy scenes of an evil world, the weary soul says, I will find rest and a home in Christ and his followers now and in the everlasting days.

Christian fellowship must be very pleasant—not like the fellowship of worldly men, which is so selfish and unsatisfactory.

The brotherhood of Christ's people must be a happy people, for they are commanded to love one another dearly. I look round me to see what the chief brethren are doing. Are they making our Bethels a happy home for the poor wanderer, who says, "I will return to my Father's house." O! ye preachers, and ye chief men in Israel, what are ye doing? are ye contending for the faith once delivered to the saints? or are ye full of little things, and forgetting weightier matters of judgment, and mercy, and the love of God?

In primitive Christian days they said, "See how these Christians love one another."—Why in the church at Jerusalem the rich brethren freely helped the poor around them, and thus they laid up their treasure in Heaven—they loved one another. Suppose I wash a poor brother's feet, and yet let him want for bread at the same time—what does it avail? And if the poor man envies the rich man his prosperity, he makes himself unhappy.

I feel that I have advanced so far up the ladder that if a man holds the faith and lives the life of Christ, he is a brother. And what is the life of Christ? Why judgment, mercy and the love of God. I will bear with him, though he may not have as much light as I have. Christ Jesus bears with him and does not cast him off, and I will also bear with him and try to help him in his journey heavenward. And

so I think none the better or worse of a brother because, in *small matters*, he does not exactly see as I see—even as regards the Sons of Temperance.

PHILADELPHIA, June 6, 1847.

A Few Questions.

1st. Is the office of deacon a scriptural office or not?

2d. What is the duty of a deacon?

3d. Is supporting preachers, giving alms, or is it a debt?

4th. Do the churches become indebted to the preacher when they receive him?

5th. Are the churches justifiable in not paying their honest debts?

6th. What is to be done with such as will not pay their honest debts?

7th. Is the call to the ministry divine? If so, is it under any circumstances conditional?

8th. Does the Lord call ministers, and give them a permit to stay at home and fold up their hands and do nothing, while sinners are perishing around them?

Yours, &c.,

X.

OBITUARY OF JOHN BOLINGER.

DIED—At his residence, near Andersonstown, York county, Pa., on the 29th of April, A. D. 1847, brother JOHN BOLINGER, aged 27 years and 9 months, leaving an aged mother, one brother and several sisters, to mourn over his early departure and their painful bereavement.

Bro. BOLINGER espoused the sacred cause of our most blessed and adorable Redeemer on the 9th of March, 1842, since which time he endeavored to adorn the doctrine of God our Saviour with a holy walk and conversation, discharging his duty with firmness and constancy in every situation in life. He was true to the God whom he worshipped, and true to the faith of the Gospel in which he professed to believe; he gloried in marching under the blood-stained banner which was unfurled in the valley of Judea, and has waved in glorious triumph over kindreds, nations, tongues and people. He delighted in seeing the standard of the cross planted on the territories of the prince of darkness, and the subjects of his kingdom rallying round it to seek and find salvation; his soul would mount up in transports of joy at seeing exiles returning home from the still, burnt plains of *wo*, to feed their spirits in the green and pleasant pastures of the great Shepherd and Bishop of their souls. His charity, like the Gospel's, extended mercy to all; his professions of kindness were the effusions of his heart, and often did the bowels of his compassion yearn over the sad condition of his brethren of mankind, who lived without an interest in the atoning merits of a once crucified, but now risen and ascended Saviour. He, unlike many others, was not afraid of being too enthusiastic in his faith and practice in all that God commanded and forbade in "the lively oracles," but, as an humble law-abiding citizen of the Messiah's kingdom, he meekly bowed to the mandates of Heaven; and the result of his obedience to the divine government was, that amidst all the vicissitudes and calamities of the present life, he enjoyed an inexhaustible fund of consolation, "which the world could not give, nor take away." He, like all "the faithful," had his hour of sadness, arising from trials and temptations peculiar to all who serve God acceptably; but for those pensive periods he had a relief prepared, which again transported him into that

region where his dejection was changed into ecstasy, and the tumults of his heart calmed into profound serenity. His supreme love to God, and his resignation to the divine government accompanied him down to the shores of mortality, and the proud billows of the Jordan of death could not bear away (on their restless bosom,) that unshaken confidence by which his final triumph was graced.

The writer was informed that brother B. was quite rational until within an hour or so before his glorious departure, during which time his happy, undying spirit was so animated by the love of God, that his time was engrossed in talking about this holy religion to those who visited him, and after ending this pleasing story, he fell asleep in Jesus without a struggle. But his morning sun has set at noon. O! thanks be to our God, we believe that he has gone,

Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory Eternally reigns;
Where the anthems of rapture unceasingly roll,
[soul!]
And the smile of the Lord is the feast of the

In this dispensation of Divine Providence the church has lost one of its pillars, and the world has lost one of its lights; for truly, he was "a light of the world, and a salt of the earth." Sometime before his death he requested the writer to preach and brother D. MAXWELL to exhort on the day of his burial, from 2 Tim. 4: 7, which was so done, in the audience of a large concourse of respectable citizens of his neighborhood.

J. HINCKLE.

Letter from Brother Joseph Schoch.

MANOR, LANCASTER COUNTY, June, 1847.

BROTHER WINEBRENNER:—

Though I have not much to say or write respecting your valuable paper, which is a welcome visitor to my family, I still feel interested for its prosperity as much so as ever; but feeling for its welfare, and not doing, will be of no account. I am still trying to get subscribers, and have succeeded in getting three.

Enclosed I send you five dollars, which you will please credit as stated below.

Your old friend, JOS. SCHOCH.

Gen. Taylor on the Presidency.

In regard to the Presidency, I will not say that I would not serve, if the good people of the country were to require me to do so, however much it is opposed to my wishes, for I am free to say, that I have no aspirations for the situation. My greatest, perhaps only wish, has been to bring, or aid in bringing this war to a speedy and honorable close. It has ever been, and still is, my anxious wish, that some one of the most experienced, talented and vigorous statesmen of the country, should be chosen to that high place at the next election. I am satisfied that, if our friends will do their duty, such a citizen may be elected.

I must, however, be allowed to say, that I have not the vanity to consider myself qualified for so high and responsible a station, and whilst we have far more eminent and deserving names before the country, I should prefer to stand aside, if one of them could be raised to the first office in the gift of a free people.

I go for the country, the whole country—and it is my ardent and sincere wish to see the individual placed at the head of the nation, who, by a strict observance of the con-

situation, (be he whom he may,) can make it most prosperous at home, as well as most respected abroad.

NEWS DEPARTMENT.

THE PROSPECTS OF THE FARMER.

CROPS IN NEW JERSEY.—The Trenton News says, the crops have wonderfully improved in New Jersey, that the earth will be taxed to its utmost—that every inch of ground has been put under contribution—that the farmers are laboring day and night to get in as large crops as possible. One man, who usually plants five acres of potatoes, has put in sixteen; another has doubled his usual quantity of wheat, and a third has improved four or five times the usual quantity of corn ground. If the season should prove to be as favorable as it now promises, the crops of the present year will far exceed those of the last.

THE COMING HARVEST.—From every quarter, says the Boston Traveller, we hear of the promising condition of the growing wheat crop. Occasionally there is a note of complaint that the crop here or there has been winter killed; but the news of the death is never confirmed.—The truth is, that the crops, as a general thing, were never more promising. With even a tolerable crop, the unusual quantity of seed which has been put in, both of wheat and Indian corn, will produce a greater quantity of breadstuff than our country has ever seen before.

VIRGINIA CROPS.—The Richmond Enquirer of the 11th ultimo, says: "The wheat on lower James river, though for a time kept back by the drought, has greatly improved since the late rains, and the farmers are encouraged to hope for a crop. It is now nearly ripe, and has but one danger to encounter—the rust. Should the present highly propitious weather continue a few days, and the wheat escape the rust, there will be a fair average yield."

THE CROPS IN OHIO do not promise as well as last year. A friend traveling in the State, informs us that they will yield one-fourth less, he fears, than the crops of 1846. We are receiving very unfavorable accounts also from Michigan.—*N. Y. Sun.*

CROPS IN TENNESSEE.—We learn from the Nashville Courier, that since the recent rains, the crops of grain and cotton in that State look very promising.

Munificent Donation.—That princely merchant and manufacturer, Abbot Lawrence, has tendered, through a letter to Samuel A. Elliot, treasurer of Harvard College, the sum of \$50,000, to found a school for young men whose early education is completed, either in College or elsewhere, and who intend to enter upon active life as engineers or chemists, or in general as men of science, applying their attainments to practical purposes, where they may learn what has been done at other times and in other countries; and may acquire habits of investigation and reflection, with an aptitude for observing and describing.

The Anti-State Church.—The Anti-State Church Association is exhibiting great activity, and meeting with success. A great meeting is soon to be held in London, to which delegates have been already elected from all the principal cities and boroughs of England.

Mournful Facts.—We find the following statement in one of our exchanges, showing that many of the most important events of the campaign in Mexico have taken place on Sunday:

The battle of Palo Alto was fought on SUNDAY, the 8th day of May.

The American army arrived and took position in front of Monterey on SUNDAY, the 20th day of September—the battle commenced the next morning.

The battle of Del Norte, New Mexico, was fought on SUNDAY, the 24th day of January.

The battle of Buena Vista commenced on SUNDAY, the 21st day of February.

The surrender of the city and castle of Vera Cruz was made to Gen. Scott on SUNDAY, the 28th day of March.

The battle of Sacramento, Chihuahua, was fought on SUNDAY, the 28th day of March.

The battle of Cerro Gordo commenced on SUNDAY, the 17th day of April.

Singular Occurrence.—The Springfield Republic, in speaking of the work on the Mad River and Lake Erie Railroad, relates the following singular occurrence.—A car load of passengers would look well in such a scrape:—

"Between Bellefontaine and West Liberty, the road crosses a small prairie, which is evidently a lake, over the surface of which a heavy sod has grown.—The road was graded and contractors were about to deliver it as finished, when it suddenly disappeared, and twelve feet water was found in its place. Thirty years ago the grass was cut on this prairie, and hauled off on a heavy wagon. It is supposed that there is a subterranean communication between it and the neighboring lakes. The road will probably have to be carried around the prairie."

Nestorian Mission.—Recent letters from Rev. Mr. Slacking, of Oroomiah, Persia, give an account of the re-assembling of the scholars, in the Seminaries, who were dispersed by the ravages of the Cholera. He says, the converts of the revival during last year, about one hundred and fifty, continue to give pleasing evidence of sincere piety. He also states, that a revival has again commenced in the Female Seminary at Oroomiah, similar in its character to the one last year.

Judiciary under the New Constitution of New York for the Trial of Impeachments.—It is now to be composed of the President of the Senate, the Senators, or a major part of them, and the Judges of the Court of Appeals, or a major part of them. Under the late Constitution, the President of the Senate, Senators, Chancellor and Justices of the Supreme court, constituted the court for the trial of Impeachments.

Libels.—Rev. Mr. Maffit, it is said, has commenced libel suits against Rev. Messrs. Peck, Smith and Seudder, and also against the publishers of the Christian Advocate. A paper signed by the above gentlemen, with reference to Mr. Maffit's expulsion from the Methodist Church, was published in that journal.

Illinois Constitutional Convention.—The delegates recently chosen to the Convention to revise the Illinois Constitution, stand 74 Whigs to 86 Democrats, but several of the latter are irregular.

Gerrit Smith on the Presidency.—Gerrit Smith, the Abolitionist, declines being a candidate for President. He says, if he were President, he would adopt the following policy:

1st. He would stop the Mexican war, and ask pardon of God and Mexico for our wholesale murders of the Mexican people, returning the territory we have taken by force. 2d. Utterly abolish the Army and Navy. 3d. Abolish all customs or commercial restrictions whatever. 4th. Establish a system of direct taxation alone. 5th. Urge liberal expenditures for light houses, harbors, improving rivers, &c.; but none at all for fortifications, ships of war, &c. 7th. Interpret and apply the constitution as deadly at war with slavery. 8th. Stop selling the public lands, allow every man who needs to take a portion of them without pay, and render the homestead inalienable. 9th. Discourage distinction between native and adopted citizens. 10. Appoint no man to office, who bases the right of suffrage on property or color. 11th. Give no office to a slaveholder, any more than to any other pirate. 12th. Nor to any man in favor of intoxicating drinks. 13th. Nor to any adhering member of a secret society.

Chesapeake and Ohio Canal.—The Cumberland Civilian contains an official announcement of the completion of the negotiations, by which the sum of \$1,100,000 is raised to complete the canal to Cumberland. The Barings take \$300,000; Boston capitalists, \$200,000; the Contractors, \$200,000; Virginia, \$300,000, and Washington, Georgetown and Alexandria, \$100,000. The Civilian expresses the hope that in their next publication they will be enabled to announce the arrival of the Contractors to commence immediate operations on the line.

Receipts of Breadstuffs at New York.—The Tribune says the receipts of flour and grain in that city on Wednesday, June 2, from the North alone, was: Wheat flour, 33,343 bbls.; wheat, 18,661 bush.; rye, 2,150 do.; corn, 26,212 do.; oats, 13,261 do.; corn meal, 600 barrels; besides rye flour, feed, &c., with potatoes, apples, butter, cheese, &c. &c. The receipts of flour on Monday, were 37,640 bbls., on Tuesday, 18,828 bbls. Total in three days, 89,811 barrels. Was this ever before equalled?

Arrival of Immigrants.—The New York Herald publishes the following statistics relative to the arrival of immigrant passengers at that port:

Number arrived from January 1st to	
May 17th, inclusive, - - - - -	44,427
From May 17th to the 31st, - - - - -	16,041
Total, - - - - -	60,668

Newspapers in Wisconsin.—Wisconsin has already 28 newspapers; two daily and two semi-weekly, (one of each party) and twenty-four weekly, of which eleven are Whig, ten Democratic, two neutral, and one Abolition. One Whig and one Democratic paper are printed in German.

A Valuable Invention.—A new improvement has been made in the valve of the Steam Engine, by which from 20 to 30 per cent in fuel is saved. Messrs. Wood & Davis, 206 Myrtle Avenue, and corner of Navy and Lafayette streets, Brooklyn, are the inventors.

Foreign News.—Advices from England, by the Cambria, which arrived at Boston, are to the 4th of June.

The news is important.—Scotland has lost one of the greatest lights of the age. Dr. CHALMERS has finished his course, and entered into rest. He was found dead in his bed.

Daniel O'Connell and the Lord Lieutenant of Ireland, are both dead. By this singular coincidence, Ireland is deprived of her *real* and her *nominal* ruler at the same moment.

The weather has been fine in England, and the prices of grain and flour has fallen some 20 per cent. This great decline in bread stuffs, is regarded as most favorable to the working classes.

Telescope for the National Observatory.—The immense telescope ordered to be manufactured at Bremen, for the National Observatory, arrived at Baltimore a few days since, and was immediately conveyed to Washington. It was packed in eight large boxes, and is said to be the largest in this country. When erected, it will form another of the grand attractions which are rapidly accumulating at the capital.

Congress of Nations.—Dr. Bowring has proposed in the British House of Commons, that a Congress of Nations be assembled to agree on a uniform scale of coins, weights and measures for all countries. We can conceive nothing that would facilitate the intercourse of nations and assimilate them so much as the carrying out of such a proposition.

Schism.—We see it stated in our exchanges, that four of the churches in Brooklyn and New York, of the Methodist E. Church, have refused to receive the preachers appointed them by the late Annual Conference in that city, some of them choosing and employing other ministers.

☞ The money coined in the United States during the fifty-five years that the mint has been in operation, has been in gold fifty-two millions of dollars; in silver, sixty-nine millions; in copper, one million one hundred thousand; total, \$122,500,000. The average sum coined for the last three years has been about six millions and one-half dollars.

Hogs in the United States.—The Genesee Farmer says that "the hog crop in the United States this past year, is three times the worth of the cotton crop. The 'standing army' of swine consumes annually two hundred million of bushels of wheat."

☞ The Judicial election in New York has, throughout the State, resulted in a very small vote. In Albany, Kings, Richmond, Westchester and Rensselaer, the Whigs have elected their county tickets; and the Democrats in New York, Queens, Dutchess, Green and Schenectady.

☞ The Unitarian Association, in session at Boston a few weeks since, passed the following resolution:

Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with the Christian profession.

MISCELLANEOUS.

The Benevolence of the Primitive Christians.

Their care for the poor. One very remarkable way in which this love manifested itself, was in the care they took of their poorer brethren. Among them, as in every association of men, the needy and destitute were found. The duty of providing for these was not left to the gratuities of private individuals, whose situation gave them opportunities of ascertaining, and whose benevolence prompted them to relieve their necessities. It devolved on the whole community of believers, who regarded it not as a burden, but a privilege, to minister to the wants of those who bore the image of Christ; and by their unwearied attentions to the discharge of this labor of love, they made the light of their liberality and benevolence so shine as to command the admiration even of the cold and selfish heathens around them. As duly as the Sabbath returned, and as soon as they had brought their sacred duties to a close, the lists of the poor, the aged, the widow and the orphans, were produced for consideration; and, as if each had been hastening to bring forth the fruits of faith, and to prove the sincerity of that love they had just professed to their Saviour by the abundance of their liberality to his people, they set themselves to the grateful task with a zeal and enthusiasm, whose fresh and unabated vigor betrayed no symptoms of their having already been engaged in a lengthened service. The custom was, for every one in turn, to bring under public notice the cause of a brother or sister, of whose necessitous circumstances he knew any thing, and forthwith a donation was ordered out of the funds of the church, which the voluntary contributions of the faithful supplied. No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies; no cold calculations of prudence regulated the distribution of their public arms; no fears of doubtful propriety suggested delay for the consideration of the calm; no petty jealousies as to the preference of one recommendation to another were allowed to freeze the genial current of their charity. By whomsoever the case was recommended, or in whatever circumstances the claim was made, the hand of benevolence has answered the call almost before the heart found words to express its sympathy, and with a unanimity surpassed only by their supplies from the treasury of the church, whenever there was an object to receive, or known necessity to require it. Where the poor in one place were numerous and the brethren were unable, from their limited means, to afford them adequate support, they applied to some richer church in the neighborhood, and never was it known in those days of active benevolence, that the appeal was fruitlessly made or coldly received. Though they had poor of their own to maintain, neighboring and foreign churches were always ready to transmit contributions in aid of the Christians in distant parts, and many and splendid are the instances on record of ministers and people, on intelligence of any pressing emergency, hastening with their treasures for the relief of those with whom they had the same faith and hopes. Thus, when a multitude of Christian men and women in Numidia had been taken

captive by a horde of neighboring barbarians, and when the churches to which they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the church that was planted in the metropolis of North Africa, and no sooner had Cyprian, who then was at the head of it, heard a statement of the distressing case, then he commenced a subscription in behalf of the poor unfortunate slaves, and never relaxed his indefatigable efforts till he had collected a sum equal to nearly \$4,000, which he forwarded to the Numidian churches, together with a letter full of Christian sympathy and tenderness. —*Coleman's Christian Antiquities.*

The Heathen World.

According to the most accurate recent calculations, the entire population of the earth is about one thousand millions of inhabitants. The following is as accurate a distribution of their religious classes as can well be made, and answers every purpose in order to have a practical view of the condition of the world:

Protestants, - - - - -	70,000,000
Roman Catholics, - - - -	130,000,000
Greek Church, - - - - -	56,000,000
Armenians and others, - - -	8,000,000
Jews, - - - - -	6,000,000
Mahomedans, - - - - -	100,000,000
Pagans, - - - - -	630,000,000

Total, - - - - - 1,000,000,000

The Christian Journal remarks: "It is now about forty years since the commencement of the modern missionary effort. There are now among the heathen about 2000 missionaries; and these occupy nearly as many stations. In connection with these are 7000 or 8000 native and other salaried teachers, catechists, helpers, and assistants of various kinds, engaged in the offices of education and religious instruction. There are about 200,000 converts in Christian communion, and about 250,000 children and adults belonging to missionary schools. Some 300 or 400 churches, and 2000 or 3000 schools have been organized. The Bible is printed in most of the principal dialects of the children of men. These are the brief results of what has been done for the heathen in the period of 1840 years' effort."

Fruits of Religious Reading.

We lately met with a farmer reading the May number of the Missionary Herald; he remarked that he had taken the Herald for thirty-three years, and read every page of every number except the one he held in his hand. What has been the result? He himself is intimately acquainted with the moral condition of the world, and the operations of the great benevolent society of Christendom; he has raised up an intelligent family; he pays \$40 a year to support the Gospel in the town where he lives; and says he will pay \$100, if it should be necessary, without grudging; we counted six certificates of Life Membership in our great benevolent Societies. We have been told, not by himself, that he gives at least \$100 a year to various religious charities, and the most of his children are hopefully pious. Such are some of the fruits of religious reading. Yet this same farmer is one of the most laborious of men. His fields are so hard and stony as almost to bid defiance to the plough; and so broken and steep, as to claim relationship

to the Alps. Lately, his horse failing him on a hard days ride, he concluded to finish the journey by travelling twenty miles on foot, which was easily done, though he is between sixty and seventy years of age. Truly, for health, happiness and success, nothing is equal to a good conscience and participation in the great objects of Christian love.

Cong. Journal.

Family Religion.

Family religion is of unspeakable importance. Its effects will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with his religion; tediousness will weary them; fine language will shoot above them; gloominess or austerity will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for a most delightful service in which they can be engaged. Let them find it, in short, plain, tender and heavenly.

Worship thus conducted, may be used as an engine of vast power in families. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!—There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or mother with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

The Pious Physician.

A skilful, and judicious, pious physician is capable of exerting an extensive and most salutary influence in any community in which he is located. He can do more to stay the ravages of intemperance than almost any other man, because he can exhibit in a clearer light the deleterious influence of the inebriating cup upon the health, the happiness and the lives of those who partake of its poison. He can be an angel of mercy to families who are suffering the pain of sickness or of bereavement. He can, by timely warning, guard against the approach of disease, and preserve valuable lives. He can, by his example, show how much prudent living contributes to happiness and length of days. He has opportunities of commending the Gospel in its renovating, comforting and sustaining power, which few possess. He is admitted to the chamber of sickness when others are excluded; he stands by the bed side of the dying when the spirit is taking its everlasting flight. He sees men in circumstances when pride and passion lose their sway; when thoughts of God and eternity are pressed upon their minds; when their refuges of lies are torn away, and when they feel the need of the promises and the consolations of religion. At such seasons how much may a pious physician accomplish for the spiritual welfare of his fellow men! How appropriately can he direct the mind of his suffering patient to the great Physician of the soul!

But an irreligious, skeptical, ungodly physician is an awful curse upon any community.

Philosophical.

In reference to the almost universal custom among all classes, of showing respect to those who are genteelly dressed, a poor man once remarked, that "when a stranger treats me with want of respect, I comfort myself with the reflection that it is not myself that he slight, but my old and shabby coat, and shabby hat, which, to say the truth, have no particular claim to adoration. So if my hat and coat choose to fret about it, let them; but it's nothing to me."

SOMETHING NEW.—A ring of zinc and a ring of copper, placed in contact around either fruit or ornamental trees, will prevent all insects from ascending and injuring them. The moment the insect touches the battery, it receives a galvanic shock, and is killed or falls to the ground. The action of the battery is unceasing, being sufficiently powerful in either dry or wet weather.—*Exchange paper.*

PATIENCE.—Patience is a cardinal virtue, which, although sometimes found in the uncultivated fields of nature, yet flourishes best in the gardens of grace. A Christian should never be without a sufficient quantity of patience on hand for his own use; hence for a man to say, *I am out of patience*, or, *I am not a Christian*, is much the same thing. N. S.

POETRY.

THE HOLY WAR.

The wars through nations raging,
Are not the wars for me:
A nobler war I'm waging,
And hope for victory:—
'Tis not a war of flesh and blood—
I fight for heav'n, I fight for God,
By strength divine supported:
O! that's the war for me!

I hear my Captain saying,
"Go onward, soldier, go!"
And now his word obeying,
I smite th' encroaching foe;
And thus, all martial—weak but great—
I trample fortune, trample fate,
And Satan's dark dominions;
O! that's the war for me!

'Tis true, great pain and sorrow
Betide the way I go,
And e'en perchance to-morrow
In death I may lie low;
But God's own trump and Michael's word
Shall call the soldier to his Lord
And to the crown he fought for;
O! that's the victory!

A PRAYER.

BY W. S. FOWLER, JR.

Teach thou, O God! my heart to feel
With fervency,
A brother's love for all who kneel
And worship thee:
Whate'er their creed, whate'er their name,
The object sought is but the same:
"Distinct as billows," though they be,
"One as the sea," when joined with thee.

Teach then, O God! in mercy teach
My stubborn heart
To give its warmest love to each
Thy grace impart!
Teach me my faults likewise to ken,
As well as faults of other men;
But teach me love—that love to give;
For by thy love alone I live.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 12½
Do. RYE, do. - - -	4 50	a 4 62½
Do. CORN, do. - - -	3 75	a 4 00
GRAIN—WHEAT, per bushel,	1 30	a 1 35
Do. RYE, do. - - -	75	a 80
Do. CORN, do. - - -	70	a 75
Do. OATS, do. - - -	40	a 45
Do. BARLEY, do. - - -		a 75
SEEDS—CLOVER, do. - - -	4 00	a 4 25
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	10	a 12½
BUTTER, do. - - -	10	a 12½
LARD, do. - - -	9	a 10
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	75	a 87½
ONIONS, do. - - -	37½	a 50
APPLES, do. - - -	1 00	a 1 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -		a 1 30
HAY, per ton, - - -	9 00	a 10 00
PLASTER, per ton, - - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 75	a 7 00
Do. RYE, do. - - -	5 00	a 5 25
Do. CORN, do. - - -	4 25	a 4 50
GRAIN—WHEAT, per bushel,	1 40	a 1 50
Do. RYE, do. - - -	1 00	a 1 05
Do. CORN, do. - - -	90	a 94
Do. OATS, do. - - -	45	a 50
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 25	a 4 50
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25
PLASTER, per ton, cargo, -	2 37½	a 2 50

RELIGIOUS NOTICES.

A PROTRACTED MEETING will be held at Elizabethtown, Lancaster county, commencing on the 18th of June.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother Jno. Stambaugh, a few miles north of Landisburg, Perry county, to commence on the 19th of August.

A boarding tent will be permitted on the ground, within the circle of the tents, but all trafficking will be positively prohibited within the limits of the law.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and to be present at the commencement of the meeting.

By order of the Elders and Deacons of the circuit.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 23d of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. Another will be held at brother Martin Markley's, in Fishing Creek Valley, York county, commencing on the 13th of August.

4. Another will be held at or near Shippensburg, Cumberland county, commencing on the 27th of August.

5. Another will be held at Uniontown, Carroll county, Md., commencing on the 20th of August.

WEST PA. CAMP-MEETINGS.

1. One in Irvin township, Venango county, on the 24th of June.

2. One at Slippery Rock, Beaver county, on the 12th of August.

3. One at Rockland, Venango county, on the 19th of August.

4. One in Brush Valley, Indiana county,* on the 27th of August.

If others want camps, they must be in September.

JOHN HICKERNELL, } Committee.
JACOB M. KLEIN, }

* The place of holding this camp-meeting is changed from Cambria to Indiana county, by order of J. HICKERNELL, one of the Standing Committee.

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother Jacob Bricker, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother Stump, 2 miles east of Bethlehem, Stark co.

3. One to commence on the 3d of September, on the farm of Mr. Smith, near Greensburg, Summit county.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. MEGREW.

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of 10th and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all descriptions made to order.
[Feb. 15—tf.]

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 13th of June, by Elder J. J. Miller, Mr. OREN WOLF, of Harrisburg, to Miss CATHARINE REIVEN, of Neidigstown, Cumberland county.

On the 20th of May, by Elder John Gillespie, Mr. JOSHUA WHITECOTTON to Miss PENE RASEL, all of Fayette county, Pa.

On the 10th of June, by Elder J. C. Owens, Mr. ANDREW SINGISER to CAROLINE MOHRETT, both of Churehtown, Cumberland county.

On the 7th of June, by Elder Jacob Keller, Mr. SAM'L TUCKER to Miss CHARLOTTE PRICE, both of Harbauch's Valley, Frederick co., Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In New Market, York county, on the 9th of June, NATHANIEL FREEMAN, aged 56 year, 2 months and 17 days.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

PROSPECTUS
OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents*.

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial

BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven hundred to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above works.

Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate. [May 1.]

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

HARRISBURG, Pa., JULY 15, 1847.

NUMBER 6.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't paid	Names.	Am't paid
Areas, George	\$1 25	Koch, Jacob	1 25
Adams, Elder William	25	Kinsey & Shereman,	1 25
Boyle, George W.	1 25	Keely, Sebastian	1 25
Berry, Michael	1 25	Landes, Christian	1 25
Bollon, John	1 25	Lingle, David	1 25
Barlow, John	1 25	McCoy, Daniel	1 25
Booth, William	1 25	Miller, Michael	1 25
Bare, Isaac	1 25	Mapes, Isaac	1 25
Christ, J. H.	1 25	Mateer, John W.	1 25
Crawford, Henry	1 25	Moses, John	1 25
Crawford, David G.	1 25	Markley, Martin	62
Cramer, George	1 25	Moyer, Joseph K.	62
Crusey, William	1 25	Nevit, Sarah	25
Diehl, Simon	1 25	Ober, Margaret	1 25
Eisenhower, J. F.	1 25	Oveley, John	1 25
Elliott, Vincent	1 25	Rees, Samuel	1 25
Ensminger, David	1 25	Raysor, Jacob	1 25
Etter, George	1 25	Ringer, George	1 25
Forney, John	1 25	Sherich, Abraham	1 25
Fore, Matilda	1 25	Snyder, Samuel S.	1 25
Fore, Maria	1 25	Schoch, Joseph	1 25
Flegle, Benjamin	1 25	Smyers, William	25
Grose, Solomon	1 25	Slingshuff, Levi	1 25
Garverich, Joseph	1 25	Strock, Joseph	1 25
Harl, Jacob	1 25	Spenser, David	1 25
Hefl-bawer, Jacob	1 25	Snyder, David	1 25
Hand, Samuel	1 25	Snodgrass, John	1 25
Hazy, Jacob	1 25	Trease, William	25
Houston, Benjamin	1 25	Taney, Frederick	1 25
Harris, Thomas	1 25	Walters, George	1 25
Hostetter, John S.	1 25	Wagner, Samuel	75
Itansher, John	1 25	Walk, John	1 25
Hurley, John E.	1 00	Young, Jacob	25
Hazellon, Doyle P.	75	Young, Jonathan	1 25

Omission.

In our review of Elder West's theory of ordination the following paragraph was omitted. It ought to have been inserted in lieu of the last sentence in our reply to his first argument, taken from the case of Moses and Joshua. Number 27: 18-23. The paragraph ought to read as follows:

Howbeit, it is very evident that this text is not only altogether irrelevant in his case, but we can prove that Moses laid hands on Joshua for the express purpose of imparting to him the spirit of wisdom and to put his honor upon him, i. e. to appoint him his successor. Accordingly, we read, Deuteronomy 34: 9, "And Joshua was full of the spirit of wisdom, because Moses had laid his hands upon him." See also, Num. 27: 20, Deut. 3: 28.

Fourth of July.

This day happening to fall on the Sabbath this year, seemed to set aside the usual celebrations in this place. We had, it is true, a few private turn-outs on Saturday, and a few more on Monday. But there were no Political, Temperance, Sabbath-School, nor Religious celebrations of the day as in former years.

That which seemed to attract the most attention was a military parade of the Harrisburg Cadets, under Capt. PARTRIDGE.

These youthful soldiers were out with a six pounder, firing federal and honorary salutes, at stated hours, from morning till evening.

This may do well enough for the people of this world, but we are surprised at some of the good people of Harrisburg, who profess to be Christians, to send their sons to military schools, and have them trained for carnage and bloodshed. Between the spirit of war and the spirit of Christianity there is an utter incompatibility. That system of government which, for the same deed, will punish the citizen and reward the SOLDIER, is not congenial with the righteous government of the Prince of Peace.

Camp-Meetings.

THE season for holding camp-meetings is now near at hand. We suggest a few things for the consideration and observance of the campaigners:

1. Prepare for the encampments in good time—prepare also freely and liberally. It is a time for distributing abroad—for entertaining strangers—for using hospitality, and willingly to communicate. "Freely ye have received, freely give." "Give, and it shall be given to you again, good measure," &c.

2. Sanctify yourselves for the meetings. That is, set yourselves apart and suitably prepare for them. "Put on the whole armor of God," and go up fully harnessed and equipped for the work of the Lord. It is better to go up prepared, than to go up to get prepared, to work for the Lord. To this end,

First. Pray earnestly and pray much for yourselves and for the meetings.

Second. Fast devoutly, and humble yourselves before the Lord. "They shall fast," "He giveth grace to the humble."

Third. Take tribute with you—prepare for the collections. Camp-meetings cost money. And God has a right to our money as well as to our time, talents, prayers, and labors.—But,

3. Improve the time at these meetings by doing good, as you have opportunity. Remember, "he that watereth shall be watered also himself." The way to get good is to do good. Let there be no lounging and gadding about—no disputing and vain jesting—but let there be seriousness and ardent devotion—let all

hands be strong and work—and, in fine, "let every thing be done decently and in order."

Then the Lord will delight in his people, convert sinners and cause his saints to shout aloud for joy.

Another Notice to our Patrons.

WITH this number the first three months of the Advocate will expire. Our patrons are, therefore, once more requested to send on their pay between this and the first of August next, otherwise their papers will be stopped. We are bound, as well as our subscribers, to adhere to our terms, and we are fully determined to do so. If the paper cannot be sustained on the advance system, it must go down, so far, at least, as we are concerned; for we have learned, from past experience, that the credit system will not answer.

We hope, then, that the true friends of the Advocate will send on their subscriptions in due time. Let the agents also be up and doing.

The Relief Subscription.

BROTHER T. HICKERNELL has requested the preachers in Ohio to collect and remit to us the relief subscriptions, as he will not have time to attend to it this year. We hope the brethren will excuse brother HICKERNELL from this work, and comply with his request.

We request also the subscribers to this project in East and West Pennsylvania, who have not yet paid their subscriptions, to pay the same either to our agents for the Advocate, or to remit them to us by mail or otherwise, as soon as convenient. It is time this matter should be settled up.

Law to prevent Gambling.

THE law for the suppression of gambling in Pennsylvania, went into operation on the 1st of July, and its provisions are of the most rigorous and searching character—well calculated to put an end to all gambling in this State. By this law the keepers of gambling apartments are liable to a fine of from \$50 to \$500. Persons engaged in gambling as a means of living, or found with gambling implements, may be imprisoned in the penitentiary from one to five years, and required to pay a fine of \$500. Any one inviting or persuading another to visit a place used for gaming purposes, shall, upon conviction thereof, be held responsible for the money or property lost by such persuasion or invitation, and fined from \$50 to \$500.

It is made the duty of all sheriffs, constables, and prosecuting attorneys, to inform upon and prosecute offenders against the act, under a penalty of \$50 to \$500. All suspected places may be broken open with impunity.

Camp-Meeting Notice.

WE are requested to give notice, through the paper, that the brethren on the York circuit, will meet on the camp-ground, situated in Fairview township, York county, on the property of PHILIP FETROW, and occupied by MARTIN MARKLEY, on Friday, the 6th day of August next, should it be a fair day, if not, then on the next fair day, to prepare the ground for holding the encampment.

All huckstering will be strictly prohibited within the prescribed limits of the law.

For the accommodation of the public, a boarding tent or table, and horse feed, will be kept by M. MARKLEY.

The brethren and the public generally are invited to attend the camp, commencing on the 13th of August next.

Our opinion on Temperance.

As our opinion on temperance has repeatedly been asked for, through the Advocate, we beg leave to answer those who are anxious to know, and all whom it may concern, by giving the "Resolutions on Temperance," which were passed by the "General Eldership," held in the city of Pittsburg in May, 1845. They are as follows:

RESOLUTIONS ON TEMPERANCE.

1. Resolved, That we are grateful to Almighty God, for his goodness in smiling upon the efforts made to promote the Temperance cause.

2. Resolved, That in our opinion the time has fully come, when men in every condition of life, who have the welfare of the human family at heart, should come forward and sign the pledge of TOTAL ABSTINENCE, and strive to advance the noble cause of temperance by precept and example.

3. Resolved, That the friends of temperance remember, that the cause in which they are engaged is a cause whose advocates and supporters are of no particular creed; that its aim is to reform the life, and fit men for the society of the good here, and under God, for the society of the blessed hereafter; and therefore, they should take care not to "fall out by the way," but to join in one united effort to do something worthy of their day, which shall cause their children to rise up and call them blessed.

4. Resolved, That we are sorry that there are yet ministers of the Gospel in this country, who are so far influenced by selfishness, as to refuse to give their views and influence in favor of a cause like that of temperance, which is so closely allied to that of Christianity.

5. Resolved, That we consider it inconsistent for professors of Christianity in any way to countenance the traffic in intoxicating drink; and especially to assist the rum-seller to procure a license by signing his petition, which is nothing less than signing the death warrant of some poor inebriate.

6. Resolved, That we consider the traffic in intoxicating liquors as a drink, always sinful and demoralizing in its results; and that no man is entitled to membership in the Church of God who is engaged in it.

Our Sermon at Mechanicsburg.

We preached a sermon at Mechanicsburg, Cumberland county, Pa., at the late protracted meeting, a part of which has been either misunderstood or wilfully misrepresented.

We preached from the text, "O! Lord God, forgive, I beseech thee, by whom shall Jacob arise? for he is small." Amos 7: 2.

Our method of treating the subject was, to consider,

I. The fact asserted—*Jacob is small.*

II. The question asked—*How shall he arise?*

III. The prayer offered—*O! Lord God, forgive, I beseech thee.*

After establishing the fact asserted, namely, that Jacob, or the church, is small, we instituted a brief inquiry into the causes of this astounding fact, and among other things which we enumerated was, *offences*. This term, we remarked, was differently used in the scriptures. Among other things, it is used, in a moral sense, to denote a mere *opinion*, or any thing at which umbrage is taken, or by which persons suffer themselves to be become hurt and dissatisfied.

Thus, we said, it was anciently. The Jews were *offended*, i. e. took umbrage at Christ. Matt. 5: 12, Mark 6: 3, Isa. 8: 14, Rom. 9: 33, 1 Pet. 2: 8. The Disciples also were *offended*, or hurt and dissatisfied, because of many things. See Matt. 26: 31-33, John 6: 61, chap. 16: 6. So it was likewise among the Disciples in the days of the Apostles. Rom. 14: 21, chap. 16: 17.

Thus, also, it is now, and thus it will continue to be until the Millennium, or perhaps till the end of the world. Some "offences must needs come," yea, it is "impossible but what they will come." Matt. 18: 7, Luke 17: 1. One of these unavoidable offences grows out of the nature and imperfection of man. Because of his weakness and imperfection, his thoughts are not always in accordance with God's thoughts, nor his ways God's ways. Hence, there are *opinions*, or, to use a Bible phrase, "doctrines and commandments of men" even in matters of religion. In the things of God we should all be of one mind, but apart from religion, and even in religion, where there is no specific law to guide us, *opinions* are not to be condemned—they are lawful and right.

What, then, is the duty of those who hold different opinions as to matters of human policy, and as to the utility and expediency of certain "means and measures" in promoting the cause of God? If, for instance, some brethren think it right, yea duty, to identify themselves with the order of the "Sons of Temperance," whilst others think it wrong to do so, and become *offended* at those who join them; what then is to be done in this case? Here seems to be an honest difference of opinion. Both are alike sincere and conscientious in their opinion, and contend they are right. Who, now, is to be umpire? and how is the matter to be decided? Must the *offending* party, in this case, yield to the *offended*? In other words, must the brethren who have joined the Sons abjure the order to gratify their offended brethren? Is this their duty? Does God's word require it? If so, where is it written? Why say some, Paul says, Rom. 14: 21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." And again, 1 Cor. 8: 13, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my

brother to offend." Here, they say, is good authority.

But, then, on the other hand, and in reply to this, it is said, Paul also affirms, 1 Cor. 7: 8, 26, 27, "It is good not to marry"—yea "not to touch a woman." "Art thou loose from a wife, seek not a wife:" "but abide as I am." Again, Paul saith, 1 Cor. 10: 29, "Why is my liberty judged of (or by) another man's conscience?" and Rom. 14: 4, he says, "Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand."

Here, then, is good authority from the same source, on both sides. How are we now to decide this mooted question? Why by going back again to the same author, and hear and take his conclusion of the whole matter so far as opinionism is concerned. "Let us not, therefore, judge one another any more." "For one believeth that he may eat all things: another who is weak, eateth herbs. Let not him that eateth despise him that eateth not: and let not him which eateth not, judge him that eateth; for God hath received him."

So then, we see, that in mere matters of opinion, we are bound to "bear with one another," to forbear judging and despising one another about these things, and "to follow after peace, and things wherewith one may edify another." 1 Cor. 14: 19.

This is the doctrine that Paul preached—this is what Christ preached, and this is what we preach.

But, as we said before, this doctrine was either not understood by some of the people of Mechanicsburg, or else it has been wilfully misrepresented, if we are correctly informed.

If those persons who busy themselves in cavelling and misrepresenting their ministers, would earnestly follow after charity, and peace, and things wherewith one may edify another, how much better it would be; what a quiet, peaceable, happy and prosperous state might be in "all the churches of the saints."

Howbeit, in times of excitement, when people are under strong prejudiced feelings, and cannot understand one another, it is no marvel if they fail to understand others. Yet, we are careful for nothing, save a good understanding and a peaceful and holy life.

We beseech the brethren to mutual forbearance, to follow peace, to be kindly affectionate one towards another, to confess their faults one to another, and to pray one for another that they may be healed.

These things are far more important than contentions about opinionisms. These are duties which some of you have been teaching to others, for many years past, by precept; now, therefore, in the hour of trial and temptation, teach them by example also. Be not wanting to yourselves. Do as you would wish to be done by. Do as the primitive Christians done—"be of one heart and one soul." "Live in peace, and the God of love and peace shall be with you."

The way they make Cheap Papers.

We oftentimes find persons in the country expressing surprise that the secular weekly papers, published in our cities, are afforded at so small a price, whilst so much more is charged for religious papers, and the surprise is sometimes expressed in such a way as to intimate as though, in the case of the latter, the subscribers were compelled to submit to exorbitant exaction. Such persons, however,

are evidently altogether unacquainted with the manner in which our city secular papers are published. A little examination into the matter would at once relieve them of their surprise. How this is done, the reader will learn from the following statement given by the Philadelphia Christian Observer:

"The various articles put in type for a daily paper during a week, are kept till the printer has the matter of a week, except advertisements, standing before him. After six days these columns are arranged for another paper, under another name, and sent abroad through the country as a cheap newspaper. The expense of composition of all its contents was paid for from the profits of the daily paper; of course the weekly sheet, containing the same matter, can be afforded at a very low price, and still yield a handsome profit to the publisher."

Revival in Sweden.

The Berlin *Evangelical Gazette* contains an account concerning an extraordinary revival in Sweden.

This awakening commenced in 1844. The prime movers and conductors of the work are the *common people*, not the clergy.

They designate themselves by the name of *Roestars*, from the verb *roest*, to cry, and their discourses by the name of *ross*, a voice, thus calling to mind the passage in John 1: 23. People are astonished, they gather round them, they listen with earnestness, with curiosity, and often with profit. On the one hand, the *Roestars* describe the severity of the Sovereign Judge; they proclaim his terrible judgments threatened against ungodliness: on the other hand, they speak in the most consoling and persuasive terms, with the accent of charity, of the mercy and long suffering of God; in the name of his Son, they beseech sinners to be reconciled to God, and turn to him through faith in Jesus Christ. But above all, they strongly rebuke those who are abandoned to the so general vice of drunkenness; they paint to them, in the most striking colors, the fatal consequences of their excesses, and call upon them to reform. Accordingly, churches, formerly deserted, may be seen filled; hearts full of levity, becoming serious; sinners returning to God, and forsaking the paths of ruin. In a single village, seventy men engaged in the manufacture of brandy, have renounced their wretched business.

These *Roestars*, as they are called, and as we have seen, are the common people, and yet their discourses are full of Divine truth, conformable to sound doctrine, and animated with a very rare evangelical spirit. But what is more especially extraordinary in these men is, that they are gifted with an easy, prompt, copious, clear, always powerful, sometimes even eloquent and poetical faculty of speaking, when they enter into their sacred exercise. Into this they are introduced by a sort of bodily preparation. First, they suffer from a lassitude thro' all their members; next, they experience convulsive motions; the shoulders project over the chest; they lie down on their back, or remain standing; their senses are shut to all impressions from without; they are in quiet ecstasy, but when they do open their lips to speak they make their penetrating voices ring again. This state commonly lasts over two hours; they come out of it of their own accord; then they are like people who have waked up from a delightful dream.

When these people are asked, whence comes this sudden and singular change upon them? they reply that it is the spirit of God,

who, is being poured out upon all flesh, according to the prophecy of Joel, seizes them in an irresistible manner, and it is in vain that they endeavor to contend against him.

The work, it is said, is still in progress, and thousands of thousands are turning to the Lord.

Go on, victorious Saviour—

Go on, Almighty King—

O! chain the woful Dragon,
And cause the world to sing.

League of Universal Brotherhood.

The first annual meeting of the League of Universal Brotherhood, and the friends of Peace generally, was held in Boston last month. Delegates were present from all the New England and some from the Western States.

The meeting was organized by appointing AMASA WALKER, of North Brookfield, President, and Chester Field and Thomas Drew, Jr., Secretaries.

The President on taking the Chair, addressed the meeting, giving a brief history of the origin and progress of the League, explaining the objects for which it was formed, and the means by which it was expected those objects would be attained.

The following is the Pledge of the League, and explains sufficiently the objects of the Brotherhood:

PLEDGE.

Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interests of mankind, I do hereby pledge myself never to enlist or enter any army or navy, or to yield any *voluntary* support or sanction to the preparation for or prosecution of any war, by whomsoever or for whatsoever proposed, declared, or waged.—And I do hereby associate myself with all persons, of whatever country, condition, or color, who have signed, or shall hereafter sign, this Pledge, in a "LEAGUE OF UNIVERSAL BROTHERHOOD;" whose object shall be to employ all legitimate and moral means for the abolition of all restrictions upon international correspondence and friendly intercourse, and of whatever else tends to make enemies of nations, or prevent their fusion into one peaceful brotherhood; for the abolition of all institutions and customs which do not recognize and respect the image of God and a human brother in every man, of whatever clime, color, or condition of humanity.

All persons, of all countries, male or female, above the age of twelve years, are allowed to become members of the League by signing the Pledge. Those at a distance, who wish to become members, are requested to send in their names. The names will be transferred to the great master-roll of the Army of Peace, in the possession of the Editor of the BOND OF BROTHERHOOD, Worcester, Mass.

The business committee reported the following resolutions, which were adopted:

1. *Resolved*, That we feel perfect confidence in the truthfulness and power of the principles upon which the League is founded, as embodied in the pledge, and in their final triumph. And while we have a deep sense of the magnitude of the work, we feel encouraged that we are acting in harmony with the advancing spirit of the age.

2. *Resolved*, That the enthusiasm with which the formation of the League has been received, as shown by the signatures of 25,000 names to the pledge, on both sides of the Atlantic, affords the highest encouragement that continued efforts will result in the final triumph of peace principles throughout the world.

3. *Resolved*, That the alacrity with which the people of the new States of the West have enlisted under the white banner of the League, is an additional encouragement to renewed exertions in the noble work of promoting peace on earth and good will to men.

4. *Resolved*, That we regard the mission of the Jamestown, a ship of war sent upon an

errand of mercy, as indicating the progress of humanity and the growth of kindly international feeling, and that Captain Forbes and his associates are deserving of higher honor than has ever been awarded to those who have commanded the navies of the world for purposes of human destruction.

5. *Resolved*, That our hopes for the reformation of the world, are based upon the prevalence of the principles of true Christianity; and that we respectfully and cordially invite the co-operation of ministers of the Gospel of every denomination, in carrying forward this enterprise, by the circulation of the documents of the society, the presentation of the pledge, and all other means which may to them seem consistent and proper.

Our Terms.

These will have to remain unchanged for the present volume. We have, as yet, not one-half the number of new subscribers that we asked for, and that we actually need, to justify a reduction of the terms. Had the brethren in the East done as well as in the West, we might have succeeded in getting the requisite number—but they have not done so. Our terms, therefore, will have to remain unaltered for this year. By diligence and perseverance, under God, we may succeed next year.

Harvest and the Weather.

The wheat harvest this year, though light, yet the grain is well filled, free from smut and mildew, and the weather for harvesting has been remarkably fine. The rye, hay and oats crops have all turned out very well. The corn and potato crops are promising. The weather was dry and warm through harvest, but quite wet enough now. We had a fine rain last Saturday.

Sabbath-School Celebration.

THERE was a highly interesting Sabbath-School celebration at Highspire, on the 27th ultimo.

Three Sabbath-Schools—two from the village and one from Simson's Ferry School-house—were in attendance, besides a very large and respectable congregation. The services were held in a delightful grove, on the banks of the Susquehanna river, near the village. The schools and audience were addressed from the text, "Can the Ethiopian change his skin? or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13: 23.

The following report of one of the schools in Highspire was then read:

SABBATH-SCHOOL REPORT.

As a privilege which we are permitted to enjoy, under the kind Providence of God, to assemble ourselves in this pleasant grove, we give the following report of our Sabbath-School at Highspire.

Since we met last, on a similar occasion, which was on the 3d day of August, 1845, our Sabbath-School has been regularly kept up and reasonably well attended, both by teachers and scholars. The attachment for Sabbath-School has much improved. Our library has been replenished several times since, and the love for reading, both among the teachers and scholars, has improved greatly.

At our school examination on first Christmas-day, 1845, we had an interesting time both to teachers, children and spectators—a time that will be long remembered by some of those that were present on the occasion. At that time we introduced to all present the reading of the Bible, that all should make it a rule from that day forth to read a certain portion every day, of which there were forty-eight united, out of which twelve have read the old and new Testament thro', and some

commenced a second time, and others have read it partly through, &c.

Our prayer is to Almighty God that we may make it the man of our counsel, the rule of our faith and practice, and that we who profess to love God may keep ourselves unspotted from the world. Amen and amen.

C. ALLEMAN, Superintendent.

JACOB ROOF, Jr., Secretary.

GEORGE GARMAN, Assistant.

HIGHSPIRE, June 27, 1847.

In conclusion, the schools were addressed by Elders JACOB ROOF and J. FUNKHOUSER.—A collection was taken up for the use of the schools. The conduct and attention of the children, teachers and audience generally, were commendably good. The whole celebration, from first to last, came off, we trust, with lasting benefit and graceful eclat.

CONTRIBUTORS' DEPARTMENT.

Traducers Rebuked.

"Reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4: 2.

THE character of a Christian is clearly set forth by the teachings of the Saviour. He says, "As ye would that men should do to you, do ye also to them likewise." Paul to the Corinthians says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." And John says, "Beloved, let us love one another: for love is of God. He that loveth not, knoweth not God: for God is love."

Now, taking the above passages into consideration and comparing them with the character of some professors of religion, we find a great lack of these heaven-born principles. For there are those who, instead of doing to others as they would wish to be done to, they try to excell, but not in "well doing," but in traducing and misrepresenting their brethren; and this is more like a *fiend* than a *Christian*. Instead of "suffering long" they have no patience at all, but try to rule as with a rod of iron.

A. CLARK, in his commentary on 1 Corinthians, chap. 13 and verse 4, says, "Charity has a long mind; to the end of which neither trials, adversities, persecution, nor provocations can reach. The love of God, and of our neighbor for God's sake, is patient toward all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of the world; and all this, not merely for a time, but long, without end; for it is still a mind or disposition, to the end of which, trials, difficulties, &c. can never reach. It also waits God's time of accompanying his gracious or providential purposes without murmuring or repining; and bears its own infirmities as well as those of others, with humble submission to the will of God. (Is kind.) It is tender and compassionate in itself, and obliging to others: it is mild, gentle, and benign; and, if called to suffer, inspires the sufferer with the most amiable sweetness and the most tender affection. It is also submissive to all the dispensations of God, and creates trouble to no one."

Of late some important things presented themselves to my mind in regard to the above subject. Sometimes it may happen that a brother in the ministry may preach some things that may not meet the approbation of all, (no matter how correct it may be,) and if so, then what do we get to here? Why, some disaffected minds will try to take hold at some

things said, and go from place to place to make capital of it against such a minister. Thus they prejudice the minds of others and injure the cause of God. If only such characters would stay at home the evil would not be so great in a certain sense, but they go about (satan like) from place to place to stir up a spirit of contention. I ask, are those that do so, obeying the mandates of Heaven, "in doing to others as they would wish to be done to?" or is it that their "charity suffereth long?" or lastly, is it because they "love the brethren, God, and God's cause?" No, verily not. The spirit of Christ does not lead to such things. Yet some of these characters are great *sticklers for the truth*, and say they are only for what is right, &c. But, surely, if they would go to the "law and testimony" they would learn to know that their cause is not Christ-like, but quite to the contrary.

I have, in some measure, observed the movements of the religious world, and I find there are many (duty binds me to say,) who walk not worthy of the high "vocation wherewith they are called." Their walk and conduct is as if they had never been born of God and his word. What a shame it is for a professor of religion to be engaged in the soul-destroying, heaven-daring wickedness of backbiting, news-carrying, and slandering their brethren. Those that do such things ought to be marked as schismatics, and dealt with accordingly. For no person who is under the influence of the love of God, and who acts out the principles of true religion, can be guilty of such things. A Christian follows peace and holiness. He is careful to give no offence neither to the Jew or Gentile, nor to the Church of God. And where all do this, there is peace and harmony, love and union. May God interpose for his "Zion," is the prayer of one that loveth peace and the prosperity of the cause of God. T. S., V. D. M.

A Perry County Grog-Shop.

PERRY COUNTY, June 3, 1847.

BROTHER WINEBRENNER:—

I must write to you from away up here to give you some gleanings by the way, from Mechanicsburg to Newport. Last Monday I travelled this road from the former place, where I left you, to go to my appointment at the latter. You are aware that it was a very wet cold day, and by the way I came to a certain village, and standing in need of some refreshments for myself and some oats for my horse, Billy, I was under the necessity of stopping at a GROG-SHOP. But, I must confess, that I never before had a correct idea of a GROG-SHOP. On my arrival I saw something near the door resembling a full moon on a smoky night. As I entered I saw another, and still another; yet they were not moons, but the red, fiery, swollen faces of a number of toppers. Here, thinks I to myself, is a Perry county grog-shop in full, and I will see what it does look like inside. These red faces all gazed at me with their watery eyes as if they never saw a fellow being before.

The second thing I encountered was a smell. I was reminded of what the Rev. Dr. SOUTH said of the ale-houses, "one would think it no easy matter to get a man of sense to love an ale-house, as far as the sense of seeing and smelling amounts to, there being such strong encouters of both as should quickly send him packing did not the love of the Deity he adored compound for the horribleness of his shrine." The fetid breath of a

dozen toppers in one room is certainly more offensive than the fumes of a barrel of burning brimstone.

The third thing I encountered was the dealer, who was like the RAZOR SHOR man, who said, "he was never ashamed of his own business." From the swarms of flies that infested the room, I was struck. This surely, thought I, is Beelzebub, the god of flies. I also thought of the inconsistency of the Pharisees, who accused the Saviour of the world for casting out Satan by Beelzebub. For judging from his trade, his looks, and his language, you would conclude that even this epitome or type of a Beelzebub would make the devil little trouble—he, no doubt, thanks God that there is a devil.

The next was the language—cursing, swearing, blasphemy and the lowest kind of blackguardism. They spoke in the dialect of hell. To listen to the language of those debased wretches, on this occasion, gave me thoughts that I never had before. I here learned to know more fully what the worm that never dieth means. There were near a dozen toppers in their element, enjoying the social pleasures of the bottle. But their language betrayed their pleasure. Though the principal theme was the Mexican war and success of Generals SCOTT and TAYLOR, yet there was something else in the way which marred their peace, and awful to tell—it was religion.—Can this act as a worm that never dieth to a damned man? One poor fellow was cursing the preachers. Them lazy fellows, said he, just want our money, and then abuse us after all about drinking. Another swore he would drink as long as he pleased, for he was a free man, and all the preachers in the world could not turn him. Another said he had been to preaching a year ago, and condemned himself to eternal misery if he would ever go again. Beelzebub now opened his mouth and spoke, and every countenance turned towards him. It reminded me of Milton's description of subordination in the councils of hell when his highness spoke. He said, my opinion is that they would better mind their own business. Mr. R. gave it to me last Sunday for selling grog, and to you for letting your wives and children suffer, and then said that people should not buy any thing at drunken stores. Is not this against the law, 'Squire! said he, turning to a red eyed fellow, who, I suppose, was a magistrate. The 'Squire then spoke and expounded the law to them. Yes, it is against the laws of Pennsylvania, and if they are permitted to go on they will destroy the rights of this happy Republic, and the liberties for which our forefathers bled on the fields of Monmouth and Lexington. One of the red faced gentry swore about some Methodist folks, who talked about a Sabbath-breaking excursion they had had in a spree on the canal recently, he did not know that there was any harm in that; and finally, swore that he did not believe that there was any hell, but that it was a humbug of the preachers to scare people. Here is Beelzebub, who deals out poison to his fellow-men, and who gains his bread by the damnation of souls, and the misery of orphans and widows, whose fathers and husbands are living here in the stench, more offensive than the fumes of burning brimstone, and whose language is the blasphemy of hell. The thirst these poor wretches are tormented with, can never be quenched. Water will put fire out, but can never quench the thirst of the drunkard. The abuse of religion and religious

men, shows that conscience, the worm that never dieth, is still alive. Are such men to compose hell forever? is this the companionship of perdition? Lord Jesus! save the people from a drunkard's hell.

Yours, &c., JOSIAH H. HURLEY.

The World's Wisdom.

IN looking abroad over the world we are filled with astonishment in contrasting different associations with one another. For instance, the Odd Fellows, with a zeal worthy of a better cause, are never too poor to pay five or six dollars to be initiated into a lodge; they are equally as punctual in paying some five dollars, yearly, in the shape of monthly dues, and in paying about seven dollars to take the five degrees of the order, making the sum of sixteen dollars, or more, the first year. Besides this, some of them have the most costly regalia, valued at probably thirty to fifty dollars. Well, this may do in its place, it shows they feel interested. But if they felt a similar interest in Christ's cause, we think they would make a different expenditure of their money. Now, all these men (and there are thousands of thousands of them,) pay regularly the same sum, and that without a murmur. Ask these same men for fifty cents for missionary purposes, and nine times out of ten it will be withheld.

Again: a man forms a connexion with the "Church of God," he professes to love Christ and to forsake the world and the things thereof for Christ's sake, and the very act of uniting with the body, ought to be the best proof that he intends to open his purse-strings.—But how many of these give sixteen dollars a year for religious purposes? How many give five dollars? Comparatively few. Now, if these men can give sixteen dollars the first year for the building up of a temporal structure, cannot others give the same sum for publishing salvation to dying sinners. We think, yes, we know they can. Therefore, let those that love to see Zion flourish take of their silver, gold, and bank notes, and give a part to the Lord of that which he so graciously bestowed them. Then will we see sinners turn to God, then will we see God's cause move gloriously onward.

JUNE 9, 1847.

Who will be to Blame?

Who will be to blame if there is not a sufficient sum of money raised to pay the missionaries employed by the East Pennsylvania Eldership? The preachers in charge of the several stations and circuits. The majority of every church are ready and willing to go into this matter; but some of the preachers do not organize missionary societies, because of one or two disorganizers, who may chance be opposed. Again, some of the churches plead a debt on their meeting-houses, and want to be passed by. But this will not do. The church at Lancaster did not let that hinder them.

We would suggest, that in every church in which the preachers neglect to form missionary societies, that an estimate of the probable amount that could be raised be made out, and that this sum be deducted from their salary. This would be just and fair. For if the preaching brethren promise to support missionaries, on moneys raised in this way, and neglect to do so, they can have no just grounds to complain if part of their stipends are with-

held also. Follow up the "golden rule," and all things will go well. What is done must be done quickly.

JUNE 29, 1847.

Letter from Elder G. U. Harn.

ATHENS, ATHENS COUNTY, OHIO,
June 12, 1847.

DEAR BROTHER WINEBRENNER:—

Deo volente, I shall leave here for Maysville on Tuesday next, and after spending about ten days in the vicinity thereof I shall proceed to Cincinnati. After remaining a week or so there, I expect to go on to St. Louis and spend some days, and thence up the Mississippi to Mt. Carroll, without detaining longer on the way. Since I have started my trip has been most pleasing indeed to me. I have never had better health. Whether this will continue is only known to a wise and holy God.

I suggest to you the advantage attending the cause of God by an extensive visit to the West of yourself. There are thousands who have heard much, one way and another, about you, who, no doubt, would be much benefitted in hearing you. Can you not arrange matters so that the business of the printing establishment will be off your hands for the spring, summer and a part of the fall months the coming year? You calculate on being in Pittsburg at any rate, next May, to attend the General Eldership, and when you are over the mountains it will not be very burdensome to take a trip through the Western States. Now, I verily believe that a number of the Eastern brethren, who have it in their power, should pledge themselves to your support on such a tour. I have heard them speak much of their desire about seeing the cause spread in the West, but they were not able to preach themselves. Well, they have wherewith they can nuntie the hands, feet and tongues of those who can. Will they do it? Daily experience shows me that there will have to be more interest taken on this subject before the cause of God will prosper as it should. Already there are talented men driven from the field because of this neglect. Circuits are unsupplied that used to support two men. Whose fault is this? Why it may be both parties' fault, but certain am I that there are but few men that are calculated to be useful that will undergo the self-denial necessary to fill such places. And, I tell you plainly, it would be but little inducement to me to go to an appointment that could get no one else to fill it.

There are many persons in those Western regions who are quite favorable to us, and some of your lectures or sermons on original Christianity, I have no doubt, would have a very salutary effect among them.

And one thing more, as you have commenced a correspondence with the "Free-Will Baptists," on the propriety and expediency of a union being effected between that body and the churches of God, I would very much like to see more of these fraternal epistles. I am certainly very sick of divisions, and feel to be the last man under heaven to be the leader of a schism, and so far as I know that people, I do not see why an ultimate union might not be effected. I observed in a communication last summer, that I thought there was but little more difference between them and us then exists sometimes between local churches. If, then, we bear with ourselves, why not with them?

I find this subject meets the approbation of the intelligent part of them so far as I have

examined. I had a very interesting confabulation with an intelligent and gentlemanly minister of their body not long since. He expressed a good degree of anxiety to see so desirable an end, and promised to use all his influence to effect it. I should be pleased to see him or any other of the minister of his connexion, or of the churches of God, speaking out in the *Advocate*.

Fraternally yours,

G. U. HARN.

Letter from Elder William Adams.

PLYMOUTH, OHIO, June 18, 1847.

BROTHER WINEBRENNER:—

I would say for the satisfaction of the readers of the *Church Advocate*, that I have travelled but little for the last nine months in consequence of extreme sickness in my family, during which time two of my children have gone the way of all flesh. Our daughter, MARTHA, (which has been published by brother S. SHERICK,) who died April 21, 1847, aged 19 years, 7 months and 11 days. About five minutes before she died she shouted out hallelujah! I am going. Still repeating, I am going, until she sunk into the arms of Jesus.

Our son, FULTON, died May 31. He was between 8 and 9 years old. While sensible he appeared to be resigned to the will of God. But as the disease was all in his head, he became delirious about ten days before his death, and continued so until he drew his last.

Truly, we have had a trying time. However, I can say, the grace of God has been sufficient for us. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." We have a post to lean upon which the wicked have not; that is, "Every thing shall work together for good to them that love God." So then, God, who sees as man cannot, has been pleased, in his all-wise Providence, to curtail my travels for the last nine months. However, I can say, amen! thy will, O! God, be done.

The remainder of my family are restored to health, save my son JAMES, who appears to be on the mend—and I hope, through the grace God, I will soon be at liberty again to leave my family and go out through this Western world to blow the Gospel trumpet. Brethren will you pray for me, your unworthy brother?

Yours truly, WILLIAM ADAMS.

Letter from Elder J. Hawk.

JOHNSON COUNTY, IOWA, May 30, 1847.

BROTHER WINEBRENNER:—

According to promise I this morning take up my pen to drop a few lines concerning myself and the state of things in these parts. I feel myself in a good state of health this week past, for which I feel thankful to the Lord. I have, however, been somewhat indisposed for a few weeks with a diarrhoea.

The folks that I met with here are all well, with the exception of a few cases. The brethren and sisters are well in this bend, and appear to be determined to press onward to the promised land. May the good Lord assist them, is my prayer. The number of brethren and sisters in this neighborhood are but few. There are also a few Methodist brethren that have the appearance as if they had a desire for the kingdom of glory.

I was some fifty miles south last week in search of bro. E. LOGUE, in order to make him acquainted with these brethren. I preached German in the neighborhood of Trenton to a small church, all Germans. Afterwards bro.

LOGUE came along with me in order to preach to the people here. We had meeting on Friday evening and last night, and to day at 3 o'clock, and expect to have again this evening. I trust our labor in the Lord will not be in vain. There is the best respect paid to preaching in this place that I have met with in any part that ever I was in, both among young and old. The prospect is good, in my opinion. I might mention something of the treatment that brother LOGUE received when he came to this territory, but I deem it not proper for the present.

I remain yours in love,

JONATHAN HAWK.

Letter from Brother C. Cobaugh, Jr.

CLARION, CLARION COUNTY, PA.,
June 8, 1847.

BROTHER WINEBRENNER:—

Living as I do at this time, out of the bounds of the Church of God, but which I still love as much as ever I did, and among whom I have had my home for the last seven or eight years of my life, until within about six months past, and having heard nothing how you are getting along down East, I thought I would write to you again and request you to send me the paper to this place. I think if you send it on soon I can get you some more subscribers to your list. I do not know what to do sometimes; there are no meetings that I can enjoy myself at here. It is a hard place for religion; yet if some of the brethren of the West Pennsylvania Eldership would come here they could do some good. I will do all that I can if they come here. I can get them a preaching place, and will give them as much as they can eat and make them comfortable.

Now, do not forget to send the *Advocate* as soon as you can, so that I can see what the church is doing. Direct it to Clarion P. O., Clarion county, Pa. Pray for me that my faith fail not.

Nothing more at present, but remain your brother in Christ,

CHRISTIAN COBAUGH, Jr.

NOTE.—Our brother COBAUGH ought to have given us notice when he left Shippensburg: his paper has been going there ever since. Brethren, who take the paper, should never change their places of residence without giving us notice, or without authorizing the agent or Post Master to do so.

Letter from Elder J. Stamm.

HINKLETOWN, June 21, 1847.

BROTHER WINEBRENNER:—

I send you the name of a new subscriber, CHRISTIAN BUCHWALTER, Hinkletown P. O. If you have the back numbers you may send them from the commencement of the present volume.

I am happy that I can say that things are moving along a little better than they used to be in our place, and also at other places on my mission. I have lately been in Oley, Berks county. We had a very large meeting there. There were some persons convened from different places—from Lebanon, Berks, Schnylkill, Montgomery and Lancaster counties. God's people were revived and built up, and the Lord was glorified. I have also been at other places recently, where the work seems to be prospering. The Lord bless our feeble efforts. Amen.

I remain yours,

J. STAMM.

Letter from Bro. John S. Hostetter.

SHIPPENSBURG, July 3, 1847.

VERY DEAR EDITOR:—

Is there anything in the Christian religion more necessary than faith? Is it not the first and main principle required to a holy deportment? Morality may produce acts desirable and commendable, but can a tree without life or sap bring forth fruit? Can a religion without faith bring forth good works? Faith is the life, sap, or substance of the holy religion of the Lord Jesus Christ. "Faith, if it hath no works is dead, being alone. Yea, a man may say, shew me thy faith without thy works and I will shew thee my faith by my works." So we see faith and (good) works are inseparably connected. A man may have works without faith, but cannot have faith without good works. "Faith without works is dead." Faith must be living before it can be active, and until it be active it cannot produce any fruit. When faith wakes up in the heart, and is made alive by the preaching or hearing of the word, and properly cultivated, it will produce good works.

Some say, faith is the gift of God; others say, it is the act of the creature exclusively. I am inclined to think that it is both. Man, of himself, can do nothing, and yet God will force no man to do anything. Faith is a principle or grace implanted, and that it may be fruitful it must be cultivated. Faith is an act of the mind, a trust in, a reliance on, and a consent to the word of God, as revealed to man in the Bible. Faith is one of the first great and leading principles of the religion of the Bible. Without faith it is impossible to please God. Faith is the victory by which we overcome the world. Faith purifies the heart. Faith worketh by love. Now let me ask, are not these graces and blessings very desirable, and should they not be sought after and obtained by every man? Well, dear reader, it is alone by and through faith that they can be obtained. They are absolutely necessary to salvation. He that believeth shall be saved. He that believeth not shall not see life.

Yours, &c., JOHN S. HOSTETTER.

Letter from Brother J. R. Machlan.NEWBERRYTOWN, YORK COUNTY, }
June 9, 1847.

DEAR BROTHER WINEBRENNER:—

In regard to the state of religion in the churches in this neighborhood, we cannot boast; yet we find some lively members—and in the church at Newberry, with but few exceptions, the fruits of the revival last winter are good—the converts are nearly all faithful and still maintain their integrity.

The temperance cause is doing great things in and round Newberry. I was told a day or two ago that not a drunkard was to be seen about Newberry any more; that many had enrolled their names on the pledge, while others were ashamed to drink any more, having no company. And this I do know, that since the temperance cause has been agitated and many taken the pledge, our religious meetings are better attended and there is much better behaviour.

We have also started a Sabbath-School a short time ago in this place. The house last Sabbath was as full as it could be to be comfortable. So the church is making her efforts in the first place to bring about means in the hand of God for the salvation of souls. Temperance is fitting many promising young men

for religion; and the Sabbath-School is trying to train up the children for the cause of God. The school consists of near one hundred scholars, and about thirty teachers and officers.

We are looking for better days; and we hope that in every place where people feel for the interest of their fellow men, they will try to advance the cause of God by erecting Sabbath-Schools, and all other institutions which have for their object the amelioration of society and the instruction of the young and rising race.

Yours, with respect, &c.,

JOHN R. MACHLAN.

Letter from Brother Samuel Etter.

YORK COUNTY, June 22, 1847.

BROTHER WINEBRENNER:—

Sir: Having a little leisure I take up my pen to write a few things for the *Advocate*. I feel much pleased with our neighbors, that they have taken up the cause of temperance. This is a good cause. I am pleased that the people of this neighborhood have espoused this noble cause among themselves, and would like them to have success in the same.

But at the same time I am sorry to think that there are some of my good brethren who take the cause of temperance to balance the heart for the reception of God's word. I am afraid the good cause will lead to a bad one. I consider the pledge of Jesus, our Lord, is enough for the Christian, and is sufficient to carry us through if we live according to that rule.—Some of our young sisters take quite an active part in this cause, and still refuse to follow the Lord in the ordinance of baptism and other necessary things. Christ says, "you are not of the world, but I have chosen you out of it;" therefore, he further says, "follow thou me." And then he gave the promise, "I will never leave thee nor forsake thee, but lo! I am with thee always, even on to the end of the world."

Your brother, &c.,

SAMUEL ETTER.

Letter from Elder A. Megrew.DALTON, WAYNE COUNTY, OHIO, }
June 14, 1847.

DEAR BROTHER WINEBRENNER:—

I resume my pen again to submit a few lines to you. We are well, wishing you the same. Above all, we are desiring your presence in Ohio. This would not only be desirable, but beneficial, I think.

I hope brother HARN will not pass us by, but at least pay us a visit.

We would be glad also if some of the little preachers from the East would come to Ohio, and take appointments by next year. We do not ask for your great and smart men. These do not seem to do so well on the soil of Ohio. But preachers we shall need very much by next year. Some are going to the far West, and others are waring out, and many cannot be got into the field at all; therefore, we pray, may the Lord send forth laborers into His vineyard.

Yours truly, in love, A. MEGREW.

Letter from Bro. Abraham Snyder.MOUNT JOY, LANCASTER COUNTY, PA., }
June 11, 1847.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand to send you a few lines, to let you know that I am now laboring in the field to which I was appointed by my

brethren of the Eldership. I am very well pleased with the people of Lancaster county. The brethren received me very kindly, for which they have my warmest thanks, hoping that God may make me useful among them, and that He may use me as an instrument in his hand whereby many poor souls may be saved. Amen! and amen.

My post office address for the present year is Mount Joy, Lancaster county, Pa.

No more at present, but remain your fellow laborer in the bonds of the Gospel,

ABRAHAM SNYDER.

Letter from Brother William Crusey.MCKINSTRY'S MILLS, CARROLL CO., MD., }
July 2, 1847.

DEAR BROTHER WINEBRENNER:—

It is with pleasure I forward you \$1 25 for your very excellent paper. I feel very much benefitted by reading and perusing its columns; and I think it worth more than double its subscription price. I often think, why does not every brother and sister in the church subscribe for the paper, and have the truth of God's word and works impressed upon the minds of their families? No doubt, the constant reading of the paper would make an indelible impression upon the minds of many, and be instrumental in forming correct views and making the way clear to the celestial world. All Christian brethren should, therefore, spare the labor of one day out of three hundred and thirteen, to pay for the visitation of this little semi-monthly messenger that delivers to them good tidings of great joy, and will benefit them in the afternoon of their dying days.

Yours in Christ,

WILLIAM CRUSEY.

Letter from Elder A. Holms.SUGARCREEK, HOLMES COUNTY, OHIO, }
June 8, 1847.

BROTHER WINEBRENNER:—

I take up my pen for the purpose of sending you some money and a few lines for the *Advocate*.

I would inform you that brother MURRAY and myself commenced a meeting on Saturday last, in the Sugarcreek Bethel, which continued until Monday night, and truly the Lord was in our midst. The congregations were generally large and attentive to the preaching, and the word was seemingly accompanied with more than mortal energy, if I may judge from appearance. I think the word has taken deep root in the mind of some, and my prayer is that it may spring up and bring forth fruit to life everlasting. The church also has been refreshed. We had a very good experience meeting on Monday morning. The King was in the camp, and many shouted for joy. Upon the whole, I think the church of this place is on the march to the goodly land. May the good Lord prosper them on their journey is my prayer.

Yours truly,

A. HOLMS.

Letter from Brother S. Grose.LIBERTY CORNER, CRAWFORD COUNTY, }
June 28, 1847.

BROTHER WINEBRENNER:—

Enclosed I send you the money for another volume of your worthy paper. It has, truly, been a welcome visitor to me. While reading its contents I get refreshed very much on my way to Canaan. I hope the day is not far distant when the brethren of the Church of

God will support the *Advocate* more liberally, seeing it is calculated to spread light and knowledge among the children of men, free from sectarianism. I wish you success in your enterprise.

I remain your unworthy brother,

SOLOMON GROSE.

NEWS DEPARTMENT.**MINNESOTA.**

The name of this new Territory, a correspondent of the *Galena Gazette* says, is the Sioux name of the St. Peters river, and is composed of two words, *mine*, water, and *soh*, turbid, or whitish turbid, in contradistinction from the reddish tinge which muddy streams generally have.—At the junction of the St. Peters with the Mississippi, especially in the high waters of the Spring, the difference in the color of the stream is quite perceptible at a distance of four or five hundred yards. As it appears to be a settled principle to give the new States and Territories the name of the principal stream running through them, as is the case with Missouri, Iowa, Illinois and Wisconsin, the word *Minnesota* (should be *Minesotah*) is quite appropriate, as the St. Peters is undoubtedly the longest, if not the largest, river in the new Territory. The name is pronounced *Min-ne-so'-tah*.

New use of Ether.—Mr. Bigelow, our blacksmith, told me some time ago, that one of the stage horses, which he was obliged to shoe, from some cause would keep up such an incessant kicking, biting and squealing, that it was not only troublesome, but dangerous to shoe her. I told him to let me know when he shod her and I would give the ether to her. I did so to-day, and two minutes after I applied the ether to her nostrils she was as quiet and harmless as a sheep, and was shod with perfect ease and safety. The horse was as bright as ever afterwards.—*Lowell Courier*.

Extraordinary Emigration to Oregon.—A letter from Princeton, Illinois, says that if the emigration to Oregon may be estimated by the number of wagons which have passed this spring, it will be very large. More than one hundred have passed thro' Princeton on their way to Oregon.

Two hundred families left St. Louis for Oregon and California. This, added to the emigration from St. Joseph, of those who made that their starting point, will make a very large train.

Bombshells.—The St. Louis New Era says that several of the foundaries in that city have been kept busily employed, of late, by orders from the Government for bombshells, for which they are paid five cents a pound. Since the war commenced the whole quantity turned out in that city exceeds 420 tons. The St. Louis bombs are said to be equal in quality to those made in the Eastern States. They are, doubtless, warranted to kill.

Praiseworthy Liberality.—The *Pittsburg Gazette* says, the Hon. Harmar Denny has presented, as a donation, to the Hospital Association of this city eleven acres of ground, valued at \$19,000 at the lowest estimate. This is a munificent bequest, and reflects the highest honor upon that gentleman.

Sale of the late residence of Jos. Bonaparte.—The beautiful grounds and mansion belonging to the estate of the late Joseph Napoleon Bonaparte, ex-King of Spain, were this day sold at auction for the sum of \$30,500. Mr. Thomas Richards, of Philadelphia, was the purchaser. It is said that the buildings alone cost over \$60,000. The paintings, sculpture, furniture, &c., sold at much lower rates than were anticipated; some articles being sold for one-half their value. The paintings brought from \$10 to \$1,050. Two lions and a fawn, by Renbens, sold for the largest sum. "Nativity of our Saviour," by Raphael Moengs, brought \$1,000; the portrait of a dog, by Hackurts, brought \$210. The picture of Napoleon crossing the Alps, by David, the proprietors refused to put up unless the sum of \$6,000 was bid for it. As no person present was willing to bid that sum it was passed, and will be sent to Europe.—*Newark Adv.*

Special Session of the New York Senate.—Gov. Young has issued a proclamation calling an extra session of the Senate on the 29th of June ultimo, for the purpose of acting on nominations to fill vacancies in certain offices.

It seems to be taken for granted that Chief Justice Bronson and Justice Jewett will resign their stations in the Supreme Court, in consequence of their election to the Court of Appeals. The Atlas says it is understood that they have tendered to the Governor their resignations of the offices they hold.

Baptism of the Hon. Henry Clay.—We see announced in the papers, that this distinguished citizen was baptized on the 22d of June, in one of the ponds on his estate near Lexington, Ky. He united with the Episcopal church, but demanded immersion, which was granted.

Anonymous Munificence.—Prof. Sears, of the Newton (Mass.) Theological Institution, has received an anonymous letter enclosing three thousand dollars, which the modest and unostentatious writer wishes to devote thus:—\$2,000 to the support of the President of that institution, and \$1,000 to the funds of the American Baptist Union.

New York Canal Tolls.—The tolls of the second week in June were \$149,785 48; same week last season, \$83,530 59; increase, \$66,254 80. The tolls since the opening of the navigation (forty-five days) are \$1,016,297 55; to same date last year, (including sixty days of navigation) \$770,846 04; increase \$245,451 51.—The tolls are one-fourth more than they have ever been for the same time.

Independent Post Office.—It is said that James W. Hale, so well known as an independent letter carrier between New York and Boston, previous to the reduction in the public rates of postage, is about to resume business on his old route. He will take letters for three cents.

Blasting with Gun Cotton.—Rocks are successfully blasted in England with gun cotton. In a large quarry near Liverpool, experiments were made, and rocks in huge masses thrown out, when powder broke them in small pieces. Eight ounces of cotton dislodged more rock than two and a half pounds of powder.

Another Improvement.—We went with the railroad cars on an experimental trip to Elizabethtown, and back to Jersey City, yesterday afternoon, to witness the effects of an experiment which has been on trial for some months, the object of which is to save to Railroad Companies, Manufacturers, &c., the heavy expense of oil.—To the boxes of two of the wheels of one of the passenger cars there is attached an apparatus said to be both cheap and simple, whereby the iron axles of those wheels, and the brass boxes within which they revolve, are kept continually wet with cold water—water is also used in the journals instead of oil. No heat is generated, and the water did not get warm.—The patentee proposes, with water and an anti-attribution composition, which he showed us, and which is not to cost one-sixteenth part of the present expense, to secure on any of every railroad, all the advantages of oil as universally used.

Church Authority.—The Salem (Ia.) Presbytery has the following among its rules:

"Whereas, this Presbytery disapproves of the solemnization of marriages on the Lord's-day; therefore,

"Resolved, That ministers belonging to this Presbytery, and communion of our churches, be forbidden this practice."

This is rather a stretch of church authority, it seems to us.

The Mormon Temple.—This celebrated edifice has been sold to a committee of Catholic church for \$75,000. This committee have also purchased other property at Nauvoo. The building is to be appropriated to educational purposes, connected with the church into whose hands it has passed.

Negro Suffrage.—Both branches of the Connecticut Legislature have approved finally on an amendment to their constitution, extending the right of suffrage to blacks. The people have yet to vote upon the question.

The Potato Crop at the South.—A gentleman who has recently been in some of the country parishes, informs the N. O. Picayune that the Irish potato crop never promised to be so abundant, and the quality of those which have been dug is pronounced better than any ever grown in the State.

The Cost of Intemperance.—In Northampton, N. H., where the population is but about 900, the expense for the support of paupers for ten years, ending in 1846, was \$3,548. It has been ascertained by a committee, that \$3,212 of the expense was caused by intemperance.

Adopted by the President.—President Polk has adopted a son of Col. Yell, who is now in the Georgetown College. Col. Yell fell at the battle of Buena Vista, and left a family in poverty. The President, it is said, will see that they do not suffer.

The Central Railroad.—Contracts are authorized for fifteen miles of the Central Railroad east from Pittsburg, and for fifteen miles west from Harrisburg.

Cumberland Presbyterians.—The General Assembly of this body of Christians was held recently at Lebanon, O. About sixty ministers and thirty elders were present.

Russia.—During the past year, 3,201 Romanists, and 14,000 Lutherans, (the latter consisting almost entirely of peasantry) went over to the Greek Church; 1 Lutheran and 25 Jews to the Roman Church; 190 Romanists and 20 Jews to the Lutheran Church. Independently of the adherents of the Greek Church, which is the predominant one, the returns for the whole of Russia, show that there are 2,689,427 Romanists, 20,230 Catholic Armenians, 245,002 Gregorian Armenians, 1,660,456 Lutherans, 40,903 Reformed, 2,320,576 Mahometans, 1,186,570 Jews, 223,644 Buddhists, and 171,928 heathen; forming a total of 8,658,725 individuals who are not members of the Greek Church.

Lightning and the Telegraph.—The Delaware Republican says that the lightning on Tuesday of last week, tried its hand in performing on the telegraph wires. After writing all kinds of signs, it melted the wires and burnt the table in the office at Wilmington.

Emancipation.—There passed through Washington, Penn'a, recently, forty-nine emancipated slaves, on their way to Ohio. They have been liberated by Mr. Cochran, of Hampshire county, Va., who had given them \$500 to pay their expenses.

Relief for Ireland.—More than \$150,000 have been received by the New York Relief Committee, and invested in provisions, and nearly the whole has been already delivered to the poor of Ireland.

Railroad Dividends.—The Directors of the Boston and Worcester railroad have declared a dividend of five per cent. for the six months ending on the 31st day of May, on a capital of \$3,500,000.

New Albany, Ia.—By a recent enumeration, the population of New Albany is estimated to be 5,996. It is situated on the Ohio river, below Louisville, and is, we presume, the largest town in the state.

Take Warning.—To little girls in Philadelphia, a few weeks since, engaged in a trial of skill at jumping the rope. One of them continued it so long that she became flushed in the face, fell down and expired.

Longevity.—A case of extraordinary longevity is reported on Long Island, in the person of a man said to have been born in the 17th century, being now 150 years of age!—so says a letter in the Express.

Railroad Speed in England.—Forty-five miles an hour is the contract time for carrying the mails in England, per railway.

Singular.—The same disease which has attacked the potato in other countries, has attacked the cocoa in Jamaica.

☞ The salary of Joseph R. Chandler, Esq., as President of the Board of Girard College, has been fixed by the Philadelphia City Councils at \$4,000. The matrons are to have \$1,000 each.

☞ The Missionary Herald tells us that in all Africa, in 1843, there were 170 mission stations, 434 laborers, 15,068 communicants, and 20,090 scholars.

MISCELLANEOUS.

THE PRAYER OF HABAKKUK.

It is said of Dr. Franklin, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and courtiers were present, he produced a great sensation by one of his bold movements, and gained great applause for its ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity. Growing warmer and warmer in their sarcastic remarks, one great lord commanded, for a moment, universal attention, by his asserting, in a round voice, that the Bible was not only a piece of arrant deception in religion, but totally devoid of all literary merit. Although the entire company of Frenchmen nodded a hearty assent to the sentence, Franklin gave no signs of approval. Being, at that time, the court's favorite, his companions could not bear even a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion.—Franklin, in one of his peculiar ways, replied that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book, of rare excellency, which he had just happened to fall in with, at one of the city book stores; and as they had pleased to make allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the Doctor read a portion of his rare book. In a very grave and sincere manner, Franklin took an old book from his coat pocket, and with great propriety of utterance, read to them the following poem:

"God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had horns coming out of his hands;
And there was the hiding of his power.
Before him went the pestilence;
And burning coals went forth at his feet.
He stood and measured the earth;
He beheld, and drove asunder the nations;
And the everlasting mountains were scattered;
And the perpetual hills did bow;
His ways are everlasting.
I saw the tents of Cushan in affliction;
And the curtains of the land of Midian did tremble.
Was the Lord displeased against the rivers?
Was thine anger against the rivers?
Was thy wrath against the sea,
That thou didst ride upon thy horses,
And upon thy chariots of salvation?
Thy bow was made quite naked,
According to the oaths—thy word;
Thou didst cleave the earth with rivers;
The mountains saw thee and trembled;
The overflowing of the water passed by;
The deep uttered his voice,
And lifted up his hands on high.
The sun and the moon stood still in their habitation;
At the light of thine arrows they went,
At the shining of thy glittering spear.
Thou didst march through the land in indignation;
Thou didst thresh the heathen in thine anger.
Thou wentest forth for the salvation of thy people,
Even for the salvation with thine Anointed;
Thou wouldest the head of the house of the wicked,

By making naked the fountain to the neck.
Thou didst strike through with thy staves the
head of his villages;
They came out as a whirlwind to scatter me;
Their joy was to devour the poor secretly.
Thou didst walk through the sea with thy
horses,
Through the deep of great waters!
When I heard, my bowels trembled;
My lips quivered at the voice;
Rottenness entered into my bones,
And I trembled in myself,
That I might rest in the day of trouble:
Then he cometh up to the people,
He will cut them to pieces with his troops.
Although the fig-tree shall not blossom,
Neither shall fruit be in their vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet, I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength,
And he will make my feet like hinds' feet,
And he will cause me to walk in high places."

The poem had its effect. The admiring listeners pronounced it the sublimest thing they had ever heard or read. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the new work, and whether that was a fair specimen of its contents.

"Certainly, gentlemen," said the Doctor, smiling at his triumph, "my book is full of such passages. It is no other than your good-for-nothing Bible; and I have read you the prayer of the prophet Habakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.

Ladies' Repository.

THE DUTY OF GIVING.

1. That which we have we hold as stewards who must give an account.
2. The way to increase is to distribute. Some are rich because they are liberal.
3. That which is given to the poor is loaned to the Lord.
4. That which is done to Christ's little ones is done to himself.
5. A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark 10: 29.
6. To be truly charitable, and therefore acceptable to God, our gifts must be bestowed willingly, on the principle of duty, from love to Christ, and in accordance with the whole and true amount of our property and income.

Remember that as you now sow, so shall you also reap.

Remember that God has a right to ALL you possess, as well as to the part he asks for his cause.

Remember God's goodness to you, and as you have freely received, so freely give.

Remember that God, authoritatively, commands you to be ready to distribute, and willing to communicate.

Remember that it is for your own present and eternal benefit to be liberal in charity.

Remember that in your liberality is involved the glory of God and the credit of religion.

Remember the example of your divine Redeemer.

PARTIES.—I have long since discovered that those denominations who have prayer meetings do not encourage parties; and vice versa, those who have parties have no prayer meetings. N. S.

CERTAIN CURE FOR THE WHITE SWELLING, IF APPLIED BEFORE THE SWELLING BREAKS.

'Take the yolk of an egg, one table spoon full of salt, one table spoon full of honey, mix them well together, then enough flour to make it thick enough for a poultice, which you will spread on a cloth and apply to the swelling, after sweating it in the following manner:

Take one gallon of elder leaves or bark (leaves are the best when they can be had) and put them in a kettle or pot of water and boil them well, then pour the water, together with the leaves or bark, into a tub or some convenient vessel, and sweat the swelling one hour over that, putting hot rocks or hot pieces of iron in to keep it sweating for that length of time, put a blanket over the part effected so as to confine the steam to the swelling, then put on the poultice, and let it stay until it comes off of itself, which will be about forty-eight hours, then sweat it again in the same manner, then put on a fresh poultice of the same; this you will continue until it gets well. The poultice will draw the swelling full of small white pimples, which will get less in circumference each time.

N. B. Always make the poultice the same size of the swelling.

I have known four persons cured in the above manner.

PREVENT HORSES BEING TEASED BY FLIES.

Take two or three small handfuls of walnut leaves, upon which pour two or three quarts of cold water; let it infuse one night, and pour the whole, next morning, into a kettle, and let it boil for a quarter of an hour; when cold it will be fit for use. No more is required than to moisten a sponge, and, before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor, viz: between and upon the ears, the neck, the flank, &c. Not only the lady or gentleman who rides out for pleasure, will derive benefit from this preparation, but the coachman, the wagoner, and all others who use horses during the hot months.

NEW COVERING FOR ROOFS.

We have now on hand (says the Scientific American,) a specimen of newly invented cement, and mode of covering roofs, and which appears better adapted to that purpose than any thing of the kind which we have seen. The cement is elastic, fire proof and weather proof—and can be afforded nearly as cheap as common lime plaster. The roof is first lathed, and plastered with a light loam, over which is laid the cement composed of coal-tar and coal-ashes, with a small portion of India rubber; and this cement penetrates and cementizes the loam, and the whole becomes very permanent. The inventor is Mr. Charles Krause of New York.

A CURE FOR THE SCROFULA.—Take a handful of iron-weed root, one handful of shoe-make root, one handful of sarsaparilla root, one handful of rhubarb root, one handful of China root, one handful of star root, put them all in a stone jug that will hold one gallon, fill the jug with cold water, cork it and put it into an oven or pot of cold water and boil it six hours, then let it cool; give the patient a wine glass three times a day, viz: morning, noon and night.

DESTRUCTION OF GRAIN.

"The annual consumption of grain in the English distilleries amounts (on the authority of Lord Stanley) to 1,300,000 quarters, or 10,400,000 bushels. The excise duties on the spirits manufactured amounts to £3,500,000, or nearly \$17,000,000."

Need we be surprised that grain is high in England. This grain, thus converted into intoxicating liquor, is for the consumption of others certainly than teetotallers. Yet the great rise in the price of bread-stuffs falls as heavily on the non-consumer as on the consumer of spiritous liquors. Consumers of these liquors are placing a tax on non-consumers, really, if not in name.

FLIES.—The butchers at Geneva have, from time immemorial, prevented flies from approaching the meat which they expose for sale, by using laurel oil. This oil, the smell of which, although a little strong, is not very offensive, drives away flies; and they dare not come near the walls or the wainscots which have been rubbed with it.

POETRY.

THE CHRISTIAN'S HYMN.

Come friends and relations, I freely will tell you,

The sorrows and troubles I daily go through,
For the cross I have shouldered to travel my way,

The Christian to strengthen, and sinners to pray.

I left my dear father and mother behind—

Also my dear brothers and sisters, most kind,

My life in my hand, then I boldly will stand
With Jesus my Captain, to call up the band.

Sometimes I'm discouraged and put to a pause,
My faith almost fails me in this mighty cause,

To see such brave soldiers, so able and strong,
Go halting in battle, in doubting along.

Sometimes I am wounded by Satan and sin,
Likewise by the greater opposer within—
Also by professors who say they are true;
With spears, and with daggers, they baffle me too.

Sometimes I'm in hunger, sometimes in the cold,
Upon the bleak mountains my griefs I have told,

The wolves and the bears, though they rave and they tear,
But glory to Jesus, he answers my prayer.

And now brother watchman to you I am join'd,
And all of the sorrows and troubles I find,
To preach the pure Gospel, to the rich and the poor,
Until we are landed on that happy shore.

My hearts full of fire, it gladdens my soul,
Oh! when shall I see him, my joy to unfold,
He surely hath suffered, yea, Jesus hath died,
I love him, I love him, he now is my guide.

And now brother shepherd, a word to you:
Although great temptations we have to go through,

I think we will shout when we land on that shore,
Where war and commotion shall reach us no more.

In that awful morning, when Gabriel shall sound,
To awake all the nations that slumber around,

The grave will be opened, the saints shall arise,
To take the great bounty with Christ in the skies.

PREVENTION BETTER THAN CURE.—

England and Scotland are furnishing some emphatic lessons on the relative value of prevention and cure. In England they take care of their paupers; in Scotland they prevent pauperism by education and religion. And this is a specimen of the results:—"There were two parishes of equal size, one in England and the other in Scotland,—in the former of which \$3,600 were annually paid for the support of paupers, and in the latter \$60. Wherever the experiment of going after vice to relieve its victims, instead of preventing it at the outset has been tried, it has been found to be a losing business. Prevention is better than cure."

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday, the 24th of ult., by the Rev. Wm. R. DeWitt, Col. VICTOR E. PROLET, of Bradford county, to Miss JANE S., eldest daughter of Hon. Jesse Miller, Secretary of the Commonwealth.

On Sunday, the 4th inst., by the same, Mr. JOHN UMBERGER to Miss MARGARET BOHL, both of Dauphin county.

On Thursday, the 1st inst., by the Rev. Mr. Mesick, Mr. SAM'L P. JEFFRIES to Miss SARAH ANN SNYDER, both of Harrisburg.

On Tuesday, the 15th ult., by the Rev. Mr. Cooper, Mr. JOHN W. HENDEL, of Carlisle, to Miss ELIZABETH BRENZER, of Cumberland county.

On Sunday, the 27th ult., by the same, Mr. JOHN ANDERSON to Miss SALOME R. SCHOEN, all of Harrisburg.

On Sunday, the 4th inst., by the same, Mr. JOS. STROMINGER, of Reading, to Miss ELIZABETH BENNETT, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In Newberry township, York county, on the 24th of May last, REBECCA JANE, daughter of John R. and Lydia Machlan, of pulmonary disease of the breast and glands, aged 7 year, 9 months and 8 days.

Sweet reflections of the mind,
The child is gone, we are behind;
Soon, yea! soon, we all must go,
And leave the troubles here below.

At Elizabethtown, Lancaster county, on the 20th of June, Mr. HARRIET, consort of Jacob Redsecker, Esq., aged 38 years and 6 months.

SITUATION WANTED.

THE subscriber being out of employ and unable to work at hard labor, would hereby give notice that he wishes to be employed as a Clerk or Book-Keeper. He would be willing to serve on reasonable terms. He can give satisfactory references as regards his moral and religious character. Any person wishing to write will address

JOHN R. MACHLIN,
July 15. Newberry, York county.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cts. per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 12½
Do. RYE, do. - - -	3 25	a 3 37½
Do. CORN, do. - - -	2 70	a 4 75
GRAIN—WHEAT, per bushel,	1 00	a 1 06
Do. RYE, do. - - -	65	a 70
Do. CORN, do. - - -	55	a 60
Do. OATS, do. - - -	40	a 43
Do. BARLEY, do. - - -		a 75
SEEDS—CLOVER, do. - - -	4 00	a 4 25
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	10	a 12½
BUTTER, do. - - -	10	a 12½
LARD, do. - - -	9	a 10
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	75	a 87½
ONIONS, do. - - -	37½	a 50
APPLES, do. - - -	1 00	a 1 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -		a 1 30
HAY, per ton, - - -	9 00	a 10 00
PLASTER, per ton, - - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 25	a 5 50
Do. RYE, do. - - -	3 75	a 3 80
Do. CORN, do. - - -	3 00	a 3 25
GRAIN—WHEAT, per bushel,	1 10	a 1 20
Do. RYE, do. - - -	75	a 80
Do. CORN, do. - - -	65	a 70
Do. OATS, do. - - -	45	a 47
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 25	a 4 50
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25
PLASTER, per ton, cargo, -	2 37½	a 2 50

RELIGIOUS NOTICES.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother *Jno. Stambaugh*, a few miles north of Landisburg, Perry county, to commence on the 19th of August.

A boarding tent will be permitted on the ground, within the circle of the tents, but all trafficking will be positively prohibited within the limits of the law.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and to be present at the commencement of the meeting.

By order of the Elders and Deacons of the circuit.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 23d of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. Another will be held at brother *Martin Markley's*, in Fishing Creek Valley, York county, commencing on the 13th of August.

4. A union camp for the following churches will be held near Orrstown, Franklin county, commencing on the 27th of August, to wit:—Fayetteville, Shippensburg, Newbury, and Orrstown churches.

5. Another will be held at Uniontown, Carroll county, Md., commencing on the 20th of August.

WEST PA. CAMP-MEETINGS.

1. One in Irvin township, Venango county, on the 24th of June.

2. One at Slippery Rock, Beaver county, on the 12th of August.

3. One at Rockland, Venango county, on the 19th of August.

4. One in Brush Valley, Indiana county, on the 27th of August.

If others want camps, they must be in September.

JOHN HICKERNELL, } Committee.
JACOB M. KLEIN, }

* The place of holding this camp-meeting is changed from Cambria to Indiana county, by order of J. HICKERNELL, one of the Standing Committee.

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother *Jacob Bricker*, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother *Stump*, 2 miles east of Bethlehem, Stark co.

3. One to commence on the 3d of September, on the farm of *Mr. Smith*, near Greensburg, Summit county.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of *Meroz*.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,
A. MEGREW.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.]

CIRCULAR.

To all Denominations in the United States. THE proprietors of the work entitled, "*The History of all the Religious Denominations in the United States*," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscor, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell and William Miller.*

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address *J. Winebrenner & Co., Harrisburg, Pa., or J. Flake, or J. Carrigan, No. 21, north 3d street, Philadelphia.*

BRUSH MANUFACTURERS.

Davies & Sutton,

Corner of 10th and Callowhill streets, Fourth Story,

PHILADELPHIA.

Brushes of all descriptions made to order. [Feb. 15—16.]

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents*.

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

PROSPECTUS.

J. WINEBRENNER & CO. also propose publishing, by subscription, a work entitled,

A Pronouncing and Pictorial

BIBLE AND THEOLOGICAL DICTIONARY.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing from between seven hundred to one thousand pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above works.

Any person sending us four good subscribers for the foregoing works, and becoming responsible for the payment of the same, shall be entitled to two copies.

Editors with whom we exchange, who will copy these Prospectuses, and give them four or five insertions, shall be entitled to a copy of each of the above works.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

Dr. ANDREW MILLER, Jr.,

A GRADUATE OF THE JEFFERSON MEDICAL COLLEGE, Philadelphia, tenders his professional services to the public. OFFICE in Third street, opposite Herr's Hotel. [Jy. 15.—16.]

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

HARRISBURG, Pa., AUGUST 2, 1847.

NUMBER 7.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't paid.	Names.	Am't paid.
Aeyrs, John	\$1.25	Longenecker, Jacob D.	1.87
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Anderson, Richard	1.25	Lenex, John	1.25
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Lambert, ———	1.25		

Our Delinquents.

We had fondly hoped that there would be no delinquents on our list this year; but in this we have been disappointed. There are not quite as many this year as there were last year; still there are a great many more than there ought to be. Yet, if they will pay up shortly, (as many did last year, after they found their papers stopped,) they shall have their papers resent.

We should be sorry to loose any of our subscribers; yet, illy as we could spare any, and reluctant as we should be to part with them, still we cannot agree to retain any of them at the expense of a violation of our terms. Those, therefore, who want the paper must pay for it according to our terms, or they cannot have it. We request then that our delinquent subscribers send on their money, and they shall have their papers.

Our Delinquents of Last Year.

THERE are still about three hundred delinquents of last year on our books, who owe 62½ cents each. If any of our agents or patrons can aid us in collecting these dues, we shall consider it a favor if they will do so. Three hundred delinquent subscribers are rather too much of a drawback on the proceeds of our little establishment for one volume. If these small mites could be collected and sent in, we should feel ourselves much aided in our operations. Help us, then, you that can, to redcem our loss in this business. Especially we implore your aid and co-operations against sustaining a similar loss this year.

To our Agents.

We earnestly request our agents to call on all the subscribers for the *Advocate* who have not yet paid, and ask them for the amount of their subscription. We strongly incline to believe that few or none would refuse to pay if they were personally called on by the agents. Please do what you can without delay, so that we may know at once how many will pay up, and how many papers it will be necessary to strike off in future.

Another thing: send us good money, and be sure always to give the full name and post office of the persons for whom you remit money.

Again: study economy. If you have but a one or two dollar bill, hand it to the Post Master, who will remit it free, whereas, if you send it, we shall be taxed or charged 5 or 10 cents postage; and this postage on several hundreds of letters will soon run up to a very considerable sum, the most of which, with a little economy, might be saved.

The Strikers.

This party seems to be on the increase. They are scattered all over the world, and are found among all ranks and conditions of men. They exist in church and state—among the rulers and the ruled.

Their implements for striking are both foreign and domestic. But, of all the fell instruments by which they strike, none is more common and torturous than the *tongue*. This unruly member is daily used for striking with hard words and rough speeches, which wound and sicken the heart, and sometimes vexes and maddens the soul.

O! ye STRIKERS! pause, reflect and forbear. The servant of the Lord must neither strive nor strike. Soft, mild and kind words are far better than stripes and hard speeches. Let us be gentle, forbearing and kind to all men, but especially the members of the household of faith. If any of our brethren be overtaken in a fault, let us try to restore them in the spirit of meekness. Let us first cast out beams before we go to work on splinters.

Letting of the Pennsylvania Railroad.

The letting of eighteen sections of the Pennsylvania Railroad from Harrisburg towards Pittsburg; took place on Wednesday, the 14th ultimo. The bids for the work were very numerous and low. After comparing the bids the work was allotted on Saturday, the 17th, as follows, viz:

Section 1, Murray & Duffy; 2 and 3, J. McMahon; 4 and 14, Gamble & Oliver; 5, Reilly, Kerns & Gaynor; 6 and 8, Barron, Hague & Tustin; 7, George Blattenberger; 9, Lane Schofield; 10, Church & Co.; 11 and 12, Schnyler, McReynolds & Co.; 13, Drums & Anderson; 15, Garret & Garver; 16, Gibson & Co.; 17, Miller, Moore & Elliot; 18, Jackson McFadden.

Relief Subscriptions.

We hope these subscriptions will soon be paid. It is now going on three years since this project was started; some have paid their subscriptions promptly, whilst others have been called on twice and thrice and still deferred payment. May we hope that they will be in readiness to pay up soon?

The "*Publisher*" money also ought to be paid in—it is much needed. Come friends, let old scores be all settled up and forgotten.

Camp-Meeting Changed.

We are requested to give notice that the time of holding the Perry county camp-meeting, near Landisburg, is changed from the 19th to the 13th of this month. See notices on the 55th page.

Fast Days.

We cordially recommend to the Churches of God, the observance of days of solemn fasting and praying in reference to the approaching camp-meetings. Such days, rightfully observed, are among the best means of preparing for a successful effort upon those occasions. We hope the brethren will not fail to appoint and observe suitable days of fasting and prayer, and try to have on the whole armour of God when they go up to the help of the Lord at these Tabernacle feasts.

Lamentable Accidents.

WILLIAM ROOT, a worthy and respectable citizen of this place, fell from the false-works of the Harrisburg Bridge into the river, on Thursday, the 22d ultimo, and died from the severity of the fall on the ensuing Sabbath evening. He has left a wife and three children to mourn over his sudden and unexpected death. He was about 50 years of age.

There was another similar and fatal accident occurred on the Clark's Ferry Bridge, on Friday, the 23d ult. A Mr. DAVID SHADE fell from the roof of the bridge and broke his neck.

York and Susquehanna Railroad.

A MEETING was recently held at Baltimore for the purpose of furthering the extension of the York and Susquehanna Railroad to Harrisburg or some point near it. This meeting was attended by the Hon. SIMON CAMERON, who was appointed President, THOS. C. HAMBLY, Esq. of York, and FREDERICK WATTS, Esq. of Carlisle, both of whom urged upon the meeting the great importance of extending the York road to the Cumberland Valley. A committee was appointed to call upon the citizens of Baltimore to solicit subscriptions of stock to said road for the purpose of its extension.

Branch Railroad.

The people of York county, Pa., favorable to the construction of the Branch Railroad, connecting that place with Harrisburg and Baltimore, purpose holding a mass meeting during the summer. The *Hanover Spectator* says:—"At this meeting it is contemplated that all the people, from every hill and dale, in this section of the county shall be present. A giant stride shall be made towards the attainment of this grand and important object."

RELIGIOUS AWAKENING IN BURMAN.—The New York Recorder, a Baptist paper, has received the cheering intelligence that fourteen hundred converts in the field of Rev. Mr. Abbott's labors, are waiting for baptism. Christian missions are not in vain.

Drowned.

On Saturday, the 10th ult., JOHN SOURBECK and THOMPSON GRAHAM were drowned in the Susquehanna river, near Dauphin, or Greensburg, a small village about 9 miles above this place.

The story of this melancholy casualty runs thus: Messrs. CHRISTIAN KENDIG, JONATHAN NOVINGER, JOHN SOURBECK and THOMPSON GRAHAM, went out in a skiff on a fishing excursion, but they had not got far into the river before the skiff ran upon a rock. In getting it off, three, Messrs. Sourbeck, Kendig and Graham got upon the rock, where Mr. Graham slipped, and in endeavoring to save himself he caught hold of Mr. Sourbeck and pulled him into the water. A struggle ensued to save themselves by the boat, which was upset in the attempt, when all three of them were obliged to save themselves in the best way they could. Mr. Sourbeck, who could not swim, immediately sunk. Mr. Graham could swim, and made for the shore, but sunk before he could reach it. Mr. Novinger clung to the boat until he was rescued. Mr. Kendig remained on the rock until he was taken off by a boat from shore.

Mr. Sourbeck was a man over fifty years of age, and extensively known, having for many years kept the tavern at the west end of the Harrisburg Bridge; he was keeping a public house at Dauphin at the time of his death. Mr. Graham was from Perry county, near Newport, we are informed, and was attached to the Engineer corps engaged in locating the Pennsylvania Railroad.

Mr. Sourbeck leaves a wife and fourteen children to mourn his untimely end. Mr. Graham has left a wife and three children to regret his loss. The bodies of the drowned men have been recovered.

Harrisburg Academy.

On the evening of the 16th ult., there was held in the new Academy building, a very interesting *Oratorical exhibition* by the students of the Harrisburg Academy. The following programme will show the topics and the names of the speakers on the occasion:

1. Our Country—An original oration—Daniel Werley.
2. South Carolina—Hayne's Eulogium—T. Cochran.
3. Massachusetts—Webster's reply—J. W. Awl.
4. America in a hurry—Jas. S. Simonton.
5. The Passing of the Rubicon—J. Wyeth.
6. Emmet's Defence—John W. Reily.
7. Appeal in behalf of Greece—Francis J. Shunk.
8. Grattan's rejoinder to Corry—J. A. Jones.
9. Napoleon—Richard C. Dean.
10. Byron—William Wallace.
11. A Revolutionary Oration—Rich'd J. Haldeman.
12. Poetical Valedictory—James F. Shunk.

Although the evening was very warm, the audience was large and respectable, consisting of the Board of Trustees, the Clergy, and a number of our most distinguished citizens.

The young gentlemen who tried their oratorical powers, acquitted themselves with rounds of applause, and with credit and honor to the principal of the Academy, WILLIAM S. GRAHAM, A. M.

During the year now closing, sixty-two students have entered the Academy, of whom about fifty retain their connexion at present—

the remainder have left for the pursuits of active life. During the same period the Board of Trustees have expended on the Institution, upwards of \$1,200, and greatly improved the accommodations for study and recitation, as well as for physical exercise. Further improvements are in contemplation, and it is intended, as soon as the way is open, to enlarge the sphere at present occupied by the Academy, and extend the range of study, which already carries up all the departments to the beginning of the Junior year in College.

Commencement at Dickinson College.

THE exercises attending the commencement at Dickinson College, Carlisle, last month, are represented to have been of unusual interest. The oration before the Belles Lettres society, which a sudden illness prevented the Hon. CHARLES GIBBONS, of Philadelphia, from delivering, was delivered by Professor McCLECK, a gentleman of learning and ability. His theme was "*Devotion to the Truth*," which was eloquently handled.

The oration before the Union Philosophical society was delivered by Wm. B. McCLECK, Esq., of Pittsburg. The Institution has been in a highly flourishing condition during the past year. The number of students were 201. The Trustees appointed a committee with power to proceed to the erection of a new building for society halls, libraries, museum, &c.

The degree of Bachelor of Arts was conferred upon fifteen members of the senior class, and that of Master of Arts was conferred upon twelve of the previous graduates.

The honorary degree of L.L.D. was conferred upon Major HENRY BREWERTON, Superintendent of the United States Military Academy, West Point, and upon the Hon. REVEREND JOHNSON, of Baltimore, Md.

The degree of D. D. was conferred upon the Rev. EDWARD NEVILLE, of Philadelphia, and Rev. JOHN BEECHAM, of London.

The Chicago Convention.

THIS body, composed of delegates from a number of the States, principally those of the North-Eastern and Western, held a Convention of several days duration, the first of last month.

The object of the Convention was to procure from Congress a recognition of the principle, that it is as much the duty of the General Government to improve the internal rivers and harbors of the North and Northwest, as to grant facilities to commerce on the seaboard or on the Southern waters; and also to obtain such appropriations for these purposes as shall be just and fair.

A Declaration of Sentiments, in the form of fifteen resolutions, were passed by the Convention.

Pennsylvania Finances.

THE accounting officers of the State are very positive that the Treasury will contain sufficient cash before the first of August, to pay the semi-annual interest on the State debt, and leave a balance of one hundred thousand dollars to be applied to other purposes. This is very gratifying.

Well informed persons estimate the profits on the canals and railroads of the Commonwealth, at full one million of dollars for the present fiscal year.

CONTRIBUTORS' DEPART'T.**Letter from Elder Geo. U. Harn.**

ATHENS COUNTY, OHIO, June, 1847.

BROTHER WISEBRENNER:—

Dear Sir: I learn from you that Mr. REESE declined the publication of my reply to his former sub-reviewer of my treatise on Feet Washing; and as it is only what I expected, it would be folly in me to beg of him a hearing in reply to a second one. Therefore, I solicit another space in the *Advocate* for that purpose. And,

1st. In justice to both, I must acknowledge that the second evinces much the best spirit of the two. And as I endeavored to follow the advise of Solomon, in the 26th chap. and 5th verse of Proverbs, concerning the former, I shall try to imitate the latter in one respect at least.

2d. While I concede to him his due for stile and spirit, I do not much admire his candor. I can see no just cause for placing me in the false position he attempts to do, in reference to *Calvanism* and *Armenianism*, or *Free-Will* and *Necessity*.

After quoting a few sentences of my arguments, on the import of the word "*ought*," he replies to my inquiry whether it conveys the idea of choice or not, he says: "We answer him, yes, just as much as it is left to the 'choice' of men to *repent*. God *compels* no man to repent, neither does he compel them to listen to the Gospel." Now, sir, among the thousands who have read, or may read my little book, I suppose there cannot another one be found who concluded, or will conclude, that I was or am an advocate of preordained necessity. Certainly, I never dreamed of advocating either necessity or free-will, in the common acceptation of those terms, at any time while I was writing that work. Nor yet is there a sentence in it that savors of either, so far as I am able to judge. Nor yet am I convinced the *SIVAD* believes there is. He gave vent to the above language either because he wished to fill up a sheet of paper, raise prejudice against me, or to show his masterly proficiency in the hobby of some folks, *free-will*. But, says he, "Mr. HARN quotes several passages to show that the word '*ought*' does not intimate 'choice.' I reply, did I ever say that all men had not the *power* of choice? Did I ever intimate the sinner has not the *power* to persist in impenitency and ignorance of the word of God? But does not *SIVAD* know that the *power* to choose and the *right* to choose are as distinct in signification as ye *ought* to do and ye *ought* not? If he does not know it, he had better take a few initial lessons in Theology yet. The sinner has the *power* not to repent, but the right not to repent he never had, nor never will have while right and wrong are two eternal, irreconcilable opposites. And so, also, I say, and that 'fearlessly' too, of the professor of religion, with regard to other acts of obedience.

But, the gentleman understood me just as I understood myself, and as every other person understood me; and, therefore, wrote more than half of his letter without any object in view, except the uncandid ones I have mentioned already. There can be no doubt of this, from his quoting me again, as asking the question: "Can a man neglect to do what he *ought* to do, and yet be 'blameless'?" To this inquiry he answers, without hesitancy, "yes." And to prove it, says, "The word *ought* is not a command, nor sufficient evidence

to prove it to be a *duty*." Now I would consider it necessary to prove it a *duty*. A great deal depends on knowing this point. I have proven, however, to my own satisfaction at least, that a more emphatic term is scarcely found in the New Testament. And if it is not a *duty*, it should not be done, even when a menial service; which he contends it should. The very same arguments weighing against it as a social duty, will also weigh against its being a menial or necessary one on this ground; so it was no *duty* at all, and, as a matter of course, Christ meant nothing whatever.

But "the word '*ought*' is no command." Query.—Is it no command in the passage, "ye ought to give the more earnest heed to the things ye have heard?" Would it read more like a command to say, "give the more earnest heed," than it does at present? I trow not. Now let me ask, would it not be as much of a command if there had been no previous command to hear God's word, as if there had been a thousand such? Christ said, "take, eat this," &c.; and though he had never commanded it before, yet it was as emphatic as if he had done it a dozen times.

But the cavil about the word *ought* is a cavil indeed, for Dr. MARTIN LUTHER translates the term in German, by a word synonymous with our shall, and even our translators give us, in the next verse, a kindred word, or one of the same nature, force, and family. They say, "as I have done you *should* do."

But *SIVAD*, very triumphantly asserts, the most important part of my book is, my "*authority for the practice of feet washing*." The highest authority appears to be "precept and example," not *positive command*." I must confess I am behind these refined grammarians and philologists, and am put to my wit's end to measure the width of the billioneth part of the hair's breadth of difference between a positive command and a precept. I have always supposed *precept* meant a rule, a mandate; and that a mandate denoted a command, a precept. Those scholastic reviewers will surely purge away my ignorance, if not my dross, should I endure their criticism much longer. Will *SIVAD* please analyze the sentences, "God compels no man to repent; neither does he compel them to listen to the Gospel." My grammar grates on his refined ear—does his own symphonize more melodiously?

But let us approach his authority for not doing what he ought to do. The gentleman supposes he has read my work, and found a refutation of the whole in one argument. He says, for argument sake, as debaters have it, "we will grant that the term '*ought*' is equivalent to a positive mandate. Where will this admission bring us and Mr. HARN too? The same Being who said, "ye *ought* to wash one another's feet," caused to be said, "Hereby perceive we the love of God, because he laid down his life for us: we *ought* to lay down our lives for the brethren." 1 John 3: 16. Is the term *ought*, in the circumstance of feet washing, a *command*? Are those guilty who do not attend to washing feet? Then, we say, the term "*ought*," in the verse quoted last, is a command, and all who do not die for their brethren are guilty. How soon would this doctrine eradicate all Christians from the world?"

In reply to this, I answer, have I not already proven that the only proper law of interpreting the meaning of words is, to take them in their general or original import, unless there is a plain necessity of a second or un-

common one. I have also proven there is no necessity of this in "ye ought to wash one another's feet," unless it is in order to skulk out of the duty. Now, admitting there was a necessity of this course, in the gentleman's strong hold, it does not prove it should be so in any other case where there is no necessity.

But suppose we use the word ought as equivalent to a command in the case quoted by SIVAN, which I am perfectly willing to do, and not only for argument sake, but because it makes good sound sense and scriptural doctrine, what has he gained? Why, the "eradication of all Christians from the world!" What a fell sweep this would be! But is it the inevitable conclusion from the premises? or even the necessary? I think neither. If not, he is only entrenched behind a "fortification of paper." But let us prove that neither the inevitable nor necessary is the result of the premises.

We all admit, I presume, that faith, baptism and the supper, are positive commands. And yet I hope there are thousands in bright glory, who have never had or done either of them. Will the gentleman say there are not? If he will, I will engage to test his orthodoxy!

But, what is it to lay down our lives for our brethren? It is not just what every one might fancy. Nor is it to take our lives ourselves, or to commit suicide. Nor is it to run into danger when prudence and God's law do not require us so to do. But it is to do as did Jesus Christ for us. When we could not other than die and be lost forever, he laid down his life for us; so when it would be laying down our lives for our brethren, the author of all good commands us to do so in the words, "we ought to lay down our lives for the brethren;" and many have fulfilled that command, and many more will do so. I have no doubt, should it ever be possible again to do it, by persecution being raised against the people of God, as formerly. Christ, who set this example, died and rose again because he ought to have done so: not that there was any moral or physical necessity in his originally promising so to do; but, I do say, that that which rendered it necessary for him to do so was, that he promised by the mouth of all his holy prophets, that he would so do. Therefore, Christ ought to have suffered and died, and arose from the dead; and that repentance and remission should be preached to all nations.

I believe I have now candidly and successfully canvassed and refuted SIVAN's strong arguments, and if he has any more, I will read them with patience.

But, to bring this matter to a focus, and to avoid unnecessary scurrying, I suggest that some one or more of the opponents of feet washing meet the question in a more formal order. If you Mr. Editor, will open the columns of the *Church Advocate* for that purpose, and no one else of the ministers of the Church of God will take my place, I propose to take the negative of the following proposition, viz:

The institution of washing the Saints' feet is only a menial service, and not an ordinance of the New Testament.

In consequence of my great distance from the printing office, and the abundant labors devolving on me for the present year, I would prefer some one else taking my place, but if no one will, and any reputable person will meet the question, I will endeavor to reply. I shall look for the opponents name to be sent me. My address for some time to come will be Mt. Carroll, Carroll county, Illinois.

Fraternally yours, G. U. HARN.

N. B. SIVAN's review can be found in the "*Methodist Protestant*" of March 6, 1847.

You are mistaken in your note appended to my former article about the word "poetry." I am right. I use the word as Mr. REESE's reviewer does. He says he can see no *poetry* (i. e. romance) in feet washing. I suggest the idea to him, that some of his brethren have seen a little in it. Instance the cases cited by me.

G. U. H.

Letter from Elder Geo. U. Harn.

ATHENS COUNTY, OHIO, June, 1847.

BROTHER WINEBRENNER:—

Dear Sir: You have, doubtless, been apprised that I left Pittsburg on my contemplated missionary tour to the West, on the 18th of May, and in a few hours arrived at brother KERR's, at Freeman's Landing, Va. Detained there till the 25th, and spoke five times. Not much apparent effects till the last, when the interest was growing considerably. I prevailed on the scattered Disciples to covenant, and to meet for prayer regularly hereafter. I cannot see how Christians can live without the public worship of God. I never could. It is essential to my religion, and do think if there are only two they should meet for singing and prayer. I did so when but a boy, when there was no fellow Disciples to meet with. I frequently have thought, had I not, I never would have been where I now am.—Oh! what good might be done if brethren and sisters would pursue this course everywhere. This would be doing like the early Christians. They preached the word wherever they went.

On the 25th took ship on board the "Eureka," bound to Louisville, Ky. The captain, clerks and hands were as orderly and genteel a set of men as we commonly find on these rivers. About 2 o'clock P. M. next day, landed at Pomroy, Meigs county, Ohio; thence I was conveyed about six miles, near Chester, in the same county, and formerly the county seat. Leaving my carriage, I took it on foot three or four miles further, where I found Elder Cook, at brother Bunnows'. Next day we started on horseback to Befordtown or township. I preached to quite an audience in the private dwelling of Mr. BARNET, collected at a few hours notice. Subject, the sermon of Peter at Cessarea. Returned to Chester township and commenced a protracted meeting in Branche's School-house. Till Monday night I preached five discourses.—Owing, probably, in part, to short notice, the congregations were thin till Lord's-day and Monday evenings. Upon the whole, the interest was but small. Professors were not concerned as they should have been. There are a few formed into a society in this place. See Eld. Cook's letter some time ago. Tuesday night I returned to Beford and preached to a crowded house. Yea, one "full inside and full outside." The religious texture of these parts are formed by Methodists, Free-Will Baptists, Cumberland Presbyterians, Old School Presbyterians, and Disciples or Church of Christ. If I am correctly informed, some of the latter class entertain and maintain some fatal errors in reference to the atonement of our Saviour. One is, that could we have gotten the Bible without the death of Christ, we would have stood in no need of his death. The idea here is, that Christ only died to show us the path of obedience. Now, sir, though Christ did live and die a martyr to his religion, and though he did set us an example of obedience, yet this is not all he did. He died

for our sins also. Oh! he was slain that the guilty might live. Without this, man never could be regenerated. For the truth of these charges I will not vouch, but I will say, I do not understand Mr. A. CAMPBELL, and many of his coadjutors so, but it is not unlikely that they are true, for you know that Unitarian influence has been felt in Ohio in times past, as well as in Pennsylvania.

June 2d, proceeded to and preached in the Athens court-house, from the commission by Matthew. I had quite a variety of hearers, and have since been informed that they are desirous of my returning. Athens is a pretty little place, numbering, as I would suppose, about two thousand inhabitants. It lies on the Hockhocking river, and has a Methodist, Old School and Cumberland Presbyterian houses of worship in it. The Ohio University is also located here. This was built, endowed and kept up by the taxes arising from the school lands for a length of time, but being run into considerable debt by extravagance it had to stop, and is now kept up, I learn, only on individual responsibility, as a high school. It will remain so until able to proceed as formerly.

An extensive suit commenced in this court and was carried to the Supreme court, and finally decided by the Legislature a few years ago, about the raising of the taxes on school lands. The officers of the College prosecuted it against the citizens. The citizens ultimately triumphed.

There are remains of a number of Indian mounds in this region yet. I was informed of quite a joke that occurred near one, not far from town. I saw the mound. A party of country boys or young men banded together one night to open and excavate one, to see what it contained. They met and commenced work. The college boys having wind of their project, banded together to frighten them off. Accordingly they concealed themselves in the woods near by, and began to utter mimie, groans and frightful shrieks, like wandering ghosts. The country boys took fright, and in their flight they left their mattocks and shovels behind. Their impetuous speed led the college boys to think that they had heard, or seen, or aroused the scalp of a long reposing Indian, and they too took fright and never stopped till they reached town. It was hard to tell which party was the worst scared.

Leaving Elder RICHMOND, who had made the arrangements for meeting in town, we proceeded the next day about ten miles to bro. GARDNER CHASE's, in Alexander township, (or town, as these districts are called. Election districts in Maryland, township in Pennsylvania, and town among the Yankees of Ohio, all convey the same idea. This is like carryall in Maryland, and tilberry in some parts of Pennsylvania. What an abundance of such provincialisms in our language.) At this place we commenced a big meeting on the 3d instant, and continued it until the 8th, during which time I preached eight sermons and Elder Cook two. Elder RICHMOND was with us, but, as it is his regular appointment, he only exhorted. On Saturday night we attended to the ordinances, for the first time, in this church, for some years. At one time, when standing in the Free-Will Baptist connexion, they attended to feet washing. Not more than about half of the church attended to either this time. Those who did, realized the promise. Upon the whole, it was a very good meeting. Audience quiet, large and attentive. On Lord's-day I spoke near two hours

on the attributes of the ancient churches of God. These subjects are interesting and take well in these parts. On Monday and Tuesday nights three young men presented themselves at the altar, but neither got peace. One was a returning prodigal. There is an anxiety for a camp-meeting in these parts.

Being much gratified with the meeting and the society of the brethren, I started alone back to the land of Canaan, where brother RICHMOND resides. This is called Canaan township. Here I commenced another protracted meeting, which will continue till next week. Elder Cook has gone to Adams county, where I am to meet him next Friday a week. Taken as a general thing, the prospects are flattering in this part of Ohio, and I hope those brethren may be rewarded for their toils as God's ministers.

Some parts of this country has very good land. It is tolerable rough in many places, but very healthy. Uncultivated timber land ranges from four to six and eight dollars per acre. It is quite a growing settlement, and, I think, a much better part than many places East for laboring people.

The wheat crop is not more than half the straw of last year. The grain will fill well. Corn bids fair to be an abundant crop. This is a fine climate for Corn.

Fraternally yours, G. U. HARN.

Letter from Brother J. Reis.

MIDDLETOWN, BUTLER COUNTY, OHIO, }
July 8, 1847. }

DEAR BROTHER WINEBRENNER:—

We are well at present, thanks to the Lord, and I hope you may enjoy the same blessing. I sent a letter, enclosed in my last to you, to DANIEL REIS,—was it forwarded to him? I received no answer from him. Please state where his residence is.

Enclosed you will find two dollars, which will pay to the end of the present volume. I wish you to forward Nos. 13, 23 and 24 of the *Advocate*, volume 11.†

I have, for several years past, seen controversies agitated in the "*Publisher*," and lately in the "*Advocate*." Now, according to the scriptures, there dare be no controversy or contention in the church. The Apostle says, 1 Cor. 11: 16, that "if any man seem to be contentious, we have no such custom, neither the churches of God." Whatever acts of religious worship the Apostles taught or sanctioned in one Christian congregation, they taught in all congregations, (as Paul says, 1 Cor. 4: 17,) because all were under the same government of one and the same King. Hence, where we have plain precepts of scripture, or the uncontradicted precedent or example of the Apostles or primitive Christians, (where there is nothing found in the scriptures to show that their conduct was not commanded, or were led to it through prejudice of education, convenience, expediency, &c.) we must submit, without any equivocating, wrangling, or disputation, if we wish any part in the Church of God. And where we have neither precept nor example of the Apostles or the primitive Christians, we have no cause or right to dispute about abstract metaphysical notions and opinions; let every one have their opinions as private property; a man is accountable only to his Lord for such.

* We answer yes. His whereabouts we know not. He left here for Ohio.

† Nos. 13 and 23 we are out of. No. 24 shall be sent.

Hence, we see the grand and absolute necessity of having the church *founded and governed* scripturally in every respect; for if there is any one error held in the church, (sectarian name, or any unscriptural officers, practice, or any commanded duty not attended to,) some member or members, who will be *faithfully and honestly* searching into the truth of the Gospel, will see such error, and then he or they cannot and dare not be silent and conceal such error; and thence, disputes, contentions and unchristian feeling. But when the church is founded, governed and disciplined scripturally in all points in doctrine and practice, I defy the world, with all its factions, to bring about any controversy in such a church. There may, sometimes, some members try to bring in some unscriptural practice; but such, at once, by so doing, if they will not be admonished to come to truth, *ex-communicate themselves*; for so long as such will not come under Gospel order, the congregation (nor any other congregation) must not and dare not own them as members, but admonish them to return into the church by forsaking their erroneous and unscriptural practices. 2 Thes. 3: 14, 15. Hence, we see that there dare be no controversy in the church, but the church must contend against and controvert the errors which are out of the church; to give light to those without; and necessarily controversy must continue while error and sin exists.

In Apostolic times, while the primitive Christians possessed the spirit and life of Christ, nothing in doctrine or discipline would or could lead to corruption and error in the church; and while congregations were founded independent, on the Apostolic plan, there was no disturbance produced by them in its civil governments. But when the Christians in the following centuries grew cold and formal—when they had lost the life and spirit of Christianity, then, even though their *intention and aim* was to do right; that is, if their aim (in collecting counsels and instituting human rules, laws and creeds,) was to keep corruption and heresy out of the church, to keep the church united, &c., (but we knew from history that it was not their whole and sole aim—self-interest and self-aggrandizement were some of the ingredients,) all tended but to destroy the peace and unity of the church; it had the opposite tendency from what they expected: for they were on *unscriptural* ground, and hence could not have the blessing of heaven and prosper. When Constantine (I will say *the great*, for he was great to introduce corruption and error into the church, by introducing worldly men as officers, and driving the church into the wilderness,) proclaimed himself a Christian Emperor, and when a bishop of bishops was appointed, and the council of Nice called together to pass rules and canons to regulate the affairs of the church, &c., all this tended to bring corruption into the church; either to *destroy* the piety and scriptural order that was yet left, or to *impede* the progress of Christianity in the world. And, as I said before, it is easy accounted for why they did not prosper, though their aim may have been to accomplish something good, it was because they *disregarded* the word of God, the holy oracles given as the only rule and guide to the Church of God.

The Almighty has revealed the laws to govern His church, and no man, or set of men, have any right to add to or take therefrom; if they do they do it at the peril of their souls salvation. How wicked and inconsis-

tent it is for men to assume the prerogative of Almighty God, and set in council to make laws, or enact additions to what He has revealed as law to govern His church.

When I sat down to write I thought to say something on those contravened subjects,—such as ordination, licensing preachers, divine call to the ministry, ruling elders, moral reform societies, &c., but I find no room at present. If I live I will write soon again.

No more at present, but remain yours, &c.,
J. REIS.

Letter from Bro. Doyel P. Hazelton.

NEWBERRY, July 6, 1847.

BROTHER WINEBRENNER:—

Allow me the privilege to inform you of the doings of the Temperance societies in our neighborhood. Our whole section of country is alive to the cause of temperance, and, thank God, I see many of our citizens who formerly used the intoxicating poison to excess, bid fair to become useful members to society through the instrumentality of the pledge.—We have four Temperance societies in our neighborhood, all started last spring, and have increased almost beyond conception. They joined collectively on the 4th instant, in our village, for the purpose of celebrating the anniversary of their country's independence; and I assure you it was a celebration indeed. About seven hundred people assembled on the ground for the purpose of participating in the glories of the day. I seen a large number of individuals whom I was intimately acquainted with, who would, on former occasions of public meetings, be seen about the drinking houses partaking of the intoxicating cup, and then we would hear just such oaths and blasphemies as commonly attend those persons who are unfortunate enough to be led astray by intoxicating drink. But I am happy to inform you that such conduct was not to be seen or heard on that occasion. The people present gave a listening ear to the speakers, and seemed well pleased with the events of the day; and one thing that seemed almost incredible, there was not one drunken person to be seen in town the whole day. We had an appropriate oration delivered by Mr. AMSTRONG, of York, and two eloquent addresses by Messrs. KRAUSE and MILLER, of your borough. Their speeches were admired by all that heard them, and certainly their efforts will be long cherished by their temperance brethren here.

But am I not sorry to inform you that some of the officers of our church have not magnanimity enough to sign the pledge and assist in the great reformation, when they really believe it to be their duty, because they are afraid of giving offence to some people who encourage the use of ardent spirits by their example. We have others, members of the church, who are so prejudiced against Temperance societies, even after they see the good that has been effected by the pledge, refusing to attend a temperance lecture, when they have but a short distance to walk to it, and in some cases will make business so that they cannot be present at a lecture. Some of our members of the church will not suffer their unruly children to place their names to the pledge, when they must know that children should not be taught the moderate use of intoxicating drinks, for that undoubtedly is the alphabet to drunkenness. Now let me ask, is it reasonable to suppose that reformed inebriates can be brought to the light of the Gospel by those individuals, who oppose the

very means that caused them to be brought from the darkness of drunkenness to the light of total abstinence?

In the spring of 1846 a large number of our citizens became alarmed at the increase of drunkenness in our neighborhood, and a number of Christians united with the worldly people for the purpose of petitioning court not to grant license to any landlord in our town to sell liquor. They feed an attorney, attended court, and was very willing to receive to their petition the name of the meanest man in the township, to accomplish their ends. They succeeded in putting down two of them; then we had one left. But, subsequently, the court granted license to one of the old tavern keepers, who has been engaged in the business many years, and I feel proud to say to you, that he has been convinced of his error of rum-selling, signed the pledge, and now keeps a Temperance House. Such has been the effect of "moral suasion," while the forcing measures, which was recommended by our brethren fifteen months since, resulted in a very different way. I will conclude by asking a question: Is it not better for a Christian to assist in reforming drunkenness by good example and "moral suasion," than by forcing measures?

Your brother in Christ,
DOYEL P. HAZELTON.

Letter from Elder J. M. Klein.

ALLEGHENY, July 10, 1847.

DEAR BROTHER WINEBRENNER:—

I am here setting in brother GRAY's waiting for books. If you have not sent them as yet, please do it very soon, for they are needed very much.

In this letter you will find enclosed sixteen dollars, which you will please credit to the following persons. [See list of acknowledgments.] You will also please send the paper to GEORGE WAREHIME, Sr., Wilmington, Mercer county, Pa.

CAMP-MEETING IN IRVIN TOWNSHIP.

This meeting commenced on Thursday, the 24th of June, and ended on Thursday, the 1st of July. The number of tents was rather small, but all that tented out appeared to be of one heart, and moved on to the ground the first day of the meeting. The preachers present were Elders J. HICKERNELL, J. GLENN and myself. The first part of the meeting appeared rather dull until towards the last of the week. Saturday was set apart as a day of fasting and special prayer. The Lord lent a listening ear to the prayers of His people and granted them their requests. Several that formerly had made a profession and had strayed from the fold were brought back again, and others were awakened and savingly converted to God. More signal displays of the power of God are not often to be seen than that which was witnessed in the awakening of some of these converts. On Saturday night and on Sunday in particular, the congregations were large and attentive. Solemn feeling prevailed throughout the enclosure of the camp-ground; but, while this was the case, Satan also made an effort without the camp-ground, to keep his coadjutors in his service. The groggeries in the neighborhood were busily engaged in dealing out their liquid fire, and sending their customers back and forth on the turnpike, shouting under the influence of Prince Alcohol. But, notwithstanding all this, the meeting resulted in the conversion of twelve or thirteen souls; some of whom are

heads of families, while others are but youths. One young man had to leave father and mother, and his home likewise, because he followed the Lord fully. Two persons were baptized during the meeting, and three on last Lord's-day. Others will soon follow the Lord likewise in this institution.

May the Lord continue to work, and may the young converts prosper and grow in grace and in the knowledge of the Lord until they arrive at the perfect day. We hope that the brethren at the fall camps will also go into a united and vigorous effort for the promotion of the cause of God.

Yours in love, J. M. KLEIN.

Advice to Ourselves.

MOUNT JOY, July 16, 1847.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand to drop you a few lines, which, if you think proper, you may insert in the *Advocate*.

The *Advocate* has always been a welcome visiter to me; but, I think, for the last few months, some of the pieces contained therein have got rather off of the track. I do not think that such pieces as brothers MILLER and THOMAS have been writing ought to be published in the *Advocate* at all. I hope you will not have any thing to do with it any more.

Question.—Why not have any thing to do with it any more?

Answer.—1st. Because it shows no love and union, but rather tends to disunion.

2d. It is no pattern to the world nor the church. We who call ourselves the Church of God, let us take care to show to our fellow men that we are the children of God. Preachers of the Gospel ought to be a pattern to the world and the church in every respect.

3d. It is an injury to the *Church Advocate*. I have heard some say that they thought about stopping their paper on that account; and, therefore, I hope that the *Advocate* will not be disgraced with any more such pieces.

I think if brothers MILLER and THOMAS would take counsel of their brother, they would spend that time which they throw away in studying how they may floor each other, in studying things pertaining to the salvation of man; and with united voices pray God to revive his work, and fill the *Advocate* with the heart-cheering news of the conversion of sinners. It would be much better news to the Christian. No more at present, but remain,

Yours respectfully,
AN ENEMY TO CONTENTIONS.

Letter from Elder A. Megrew.

JEROMEVILLE, ASHLAND COUNTY, O.,
July 12, 1847. }

BROTHER WINEBRENNER:—

I herein send you a little money, together with one more new subscriber. I wish I could have sent you more money, but it appears that editors dues are somewhat like preachers, they come slow and with a good deal of reluctance from many.

However, I might, possibly, have been more successful if I had not been prevented from attending to my appointments regularly, in consequence of affliction of myself and family. I am even now confined at home in consequence of the same. I think I have been unfortunate in the selection of a location for my family for the present year, in regard to health. I hope the brethren on the circuit will not forget me in these circumstances. I

have been brought to think frequently during this summer, of the beloved brethren amongst whom I labored the two last Eldership years. I hope to see them all (the Lord willing,) at our coming camp-meetings, and I hope to find them still prospering in the good work of the Lord.

One word more in reference to the camp-meetings. I feel deeply interested in them, believing that much depends on their result. I would, therefore, most earnestly, yet humbly request the brethren generally, within the bounds of each, to make their arrangements to tent out. Come, brethren come—let nothing trifling prevent you from tenting out. We are expecting brother T. HICKERNELL's assistance at all the camps, and would be glad to see as many more of the preaching brethren from a distance as can conveniently come.

Yours in love, A. MEGREW.

Letter from Sister Eliza Kriger.

NEWBERRY TOWNSHIP, YORK COUNTY, 2
July 14, 1847.

BROTHER WINEBRENNER:—

As the time is near at hand when all delinquent subscribers shall have their papers discontinued, I would embrace the present opportunity of sending you a few lines, with my \$1 25 enclosed, as I do not wish to be among that number—for I receive too much wholesome instruction to do without the *Advocate*, for the price it costs. You will please, therefore, give me credit in the *Advocate*, and much oblige your humble servant,

ELIZA KRIGER.

The Ministry—Elders and Deacons.

BY J. FLAKE.

THE true scriptural elders are the true scriptural ministry of the New Testament church. Every real elder is a minister. The deacons are assistants; and thus form a part of the ministry—but of a lower order.

This may seem strange to some who have not thought or read much on the subject, but it is true. Those who have been accustomed to vote in or out of office every year, some six or eight brethren, whom they call elders and deacons, will please ask themselves where they have the scripture warrant for so doing. It is usage in the church among us—but modelled after political usages in the world—where a bare majority decides who shall be the office bearers. But you do not find it so in Apostolic days—which we are to follow. Those already in the ministry are to appoint and ordain others.

It is true that the brethren at large have the right to recommend suitable persons for office, but it belongs to those who are already elders or ministers, to invest others with the same office and ministry which they have.

The ground I take is this: that the true ministry are the true elders of the church—and that deacons are part of the ministry as assistants, being in a lower rank than the elders.

I think it clear from what St. Paul says, that the deacons belong to the ministry; see 1 Tim. 3: 13, "For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." On this matter read the whole of the chapter, and also the Epistle to Titus, 1st chapter.

Every Christian community feels the necessity of having a regular ministry, which is the Eldership, or, as Paul calls it, the Pres-

bytery; and then also, of having a lesser class, which always will be found, whether called exhorters, licentiates, graduates, applicants for license, or class leaders. They are, in fact, *deacons* in the churches—that is, in English, *servants*. From the great body of these the real elders are chosen, as they show themselves fitted for the work of feeding and watching over the flock of Christ. Read Paul's address to elders, Acts 20: 17, also Peter's address, 1 Pet. 5.

The Evil of Levity.

"There is an evil which I have seen under the sun, and it is common among men." Ecc. 6: 1.

AMONG the many evils which I have seen under the sun is *levity*. This evil is not only common among the world, but also among a great many of those who profess to have come out of the world. This, as well as all other evils, we expect to find among the irreligious, but we should least expect to find it among those who profess to be religious; "for if any man seemeth to be religious, and bridled his tongue, this man's religion is vain."

There is nothing so unbecoming in a Christian as *levity*, and yet we find so many seemingly fond of it. The Christian is to be a light to the world; but what light does *levity* shed forth? He is to be the salt of the earth; but what does the salt of *levity* reason? He is to adorn the Christian profession with an upright conduct and *chaste* conversation; but what chasteness is there in *levity*? Is not *levity*, which Paul terms "old wives fables—vain and profane babblings," just the reverse of this highly distinguishing mark of Christianity? Verily, it is. To speak the words of truth with all candor and soberness is an imperative duty to the man of God.

The divine injunction stands, "Let him that nameth the name of the Lord depart from all iniquity. But how lamentable to tell, (for so we often find it,) from the elders down to the deacons—from the deacons down to the congregation this iniquitous practice (if I may so term it,) of jesting and vain babblings developes itself to that extent which is truly disgusting to the man of truth and sobriety, and an abomination in the sight of God.

Sobriety is a noble and commendable characteristic of the religion of Jesus Christ, and it should especially developes itself in the minister of the Gospel. But, alas, how often we find ministers losing sight of this and taking the lead in sport and *levity*—this uncalled-for, soul-destroying and God-dishonoring practice. Sometimes, on occasions of special meetings, you can find those preachers who are fond of *levity*, convened by themselves in some nook or corner, gratifying their minds by way of jesting, criticising, back-biting, &c. How must they feel when they are to appear before the congregation to deliver their message? Why, if God has not endowed them with nature's best gifts, and these gifts well cultured by education, they shrink from the task, or blush and tremble, (for so they ought,) and feel as though they could not preach; and, if otherwise, they possess those qualifications, their preaching can be nothing else but an "empty sound." How important then it is that ministers refrain from this evil, that they may be an "example to the flock," and be more fully qualified to discharge their ministerial duties. Instead of spending their precious time by dwelling on things of no consequence, let them spend it in prayer, meditation, reading, &c. Such conduct on the part

of ministers, particularly on occasions of special meeting, would be fraught with the most successful and happy consequences.

When we say the Christian should be candid, sober, and truthful, we do not mean that he should go about like a bull-rush, being gloomy, morose, melancholy, &c. This is not the spirit of true Christianity. If there is a person in the world that has a right to be cheerful and happy it is the man who, in all things, obeys God. But this cheerfulness and happiness arises from a different source to that arising from *levity*.

Seeing, then, to be light and trifling is not becoming the Christian, let us, ministers and all professing godliness, deny ourselves of this as well as "of all ungodliness, living soberly, righteously and godly in this present evil world, looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ."

AN OBSERVER.

The Brotherhood.—No. 2.

BY J. FLAKE.

It must be a happy lot to belong to the Brotherhood. Where the children of light are found there must be peace, and comfort, and rest for soul and body. Well, where are they? O! here we are, is the answer of our societies from Philadelphia to Pittsburg; we are the Brotherhood.

Do the weary find rest among you? Do you live according to the principle of love, or does selfishness rule? When a brother, rich or poor, from a distance, comes among you, do you make him feel at home? Do you invite him to take part in your religious services? Do you feel it a privilege to shew kindness to him for Christ's sake?

A preacher of the Brotherhood must not monopolize the services, while his brother preacher sits before him for months in silence, as though his mouth were the only medium by which the Lord might speak to saint or sinner. Because you receive the contributions, you need not, therefore, do all the work like a hireling. Ye are brethren and fellow laborers, whether equal or not in knowledge and gifts. Therefore, be willing to share with another in spiritual services.

If it be the Brotherhood, it must be a very happy fellowship to be in. Love is the badge of discipleship, and love makes the professor happy. The very atmosphere is felt to be pleasant even to a stranger. Well, then, we suppose the members and the preachers love one another. We suppose you could hardly find them wishing for a better company to travel with toward the *celestial city*.

If one stumble, or falls, the others will give him a friendly hand to lift him up—if he strays from the true path they will seek him, and bring him back to the fold again. Christ Jesus sought the wanderers—so must we.

They do not easily cast off old friends with whom they have long walked toward Zion.—They do not expel and cast off any one until every means to reclaim has failed.

How strange that so many are anxious to go out from religious societies, if they be, indeed, the refuge and home for the weary soul. And how strange that those who are in these societies should be willing to push away and disown their fellow members, or fellow preachers, if, indeed, it be the old road to Zion all are in. Remember what Jesus says, "It must needs be that offences come; but woe to that man by whom they come."

Why should there be a Brotherhood or church?

First. For the welfare and happiness of those already in it.

Second. That they may be a light and blessing to the dark and unconverted multitude around them in Babylon.

"No man lives to himself," says Paul. So also the church is kept up for a blessing to the perishing world. The brethren are Christ's witnesses, to win souls to Christ.

You cannot be happy in Christian fellowship unless you overcome *selfishness*. Must no one lead or rule but you? Must all the speaking and prayers be yours? If you have better gifts than another, or if you have long been at the head of affairs in management, you can still allow others to have a share in all that pertains to the common welfare.

Now it may seem strange, but the fact is, those are the most happy in a society who are willing to make sacrifices for the good of others. A selfish man makes himself unhappy.

If it is really the Church of God—the brethren—that we belong to—if it is not a little selfish sect—why then follow out the great principles of Christ's law and Gospel. Remember that the church is not formed merely for your convenience, so that every one may please your fancy. The great object is to save souls. You must make sacrifices of your own comfort and interest in temporal things, and not always have your own will and way.

Tell me, then, ye who know, is the Brotherhood to be found in Lancaster, Dauphin, and Cumberland counties, and elsewhere, where we have churches? Can a poor weary soul find rest among you? Will you help him to escape the world's pollutions? and may he be sure that if he goes with you, he is going toward Zion? If ye are indeed pilgrims and strangers here, like Abraham was, and the primitive Christians were, then let him go with you.

PHILADELPHIA, July 18, 1847.

An Undeniable Fact.

WE have seen men in their unconverted state spend their dollars and hundreds of dollars too for dress, gaudy show, political preferment, and sundry other purposes in which they were interested. And by their works they proved their faith and adherence to the causes they had espoused.

We have seen, likewise, some of these persons profess conversion to God; but their benevolence did not show the same deep interest in God's cause it formerly did in that of Satan's and the world's. They all at once become *saving*, for their love of money or mean stinginess scarcely allow them to give one dollar for the advancement of Zion. They now prove their faith also by their works. Just make the calculation friends, if a man could give twenty-five dollars a year in his unsaved condition for unnecessary temporal purposes, and after he professes religion give but two dollars or less a year for spiritual purposes, how much stronger was his faith and zeal for the devil's cause than it is now in his professed renewed state for heaven's cause! Is there not a wonderful lack of one of the essentials of religion, good works. But while things look thus on the part of some, we have the pleasure of knowing others, honorable and true-hearted, whose liberality is a fair specimen of their profession, who give, and give liberally as the Lord has prospered them,

to every benevolent and useful purpose. If a newspaper is to be sustained, if missionaries, or other preachers are to be supported, if meeting-houses are to be paid, their hands are always open to give. To such these remarks do no apply, but we hope that each guilty one that reads this may make an application of its truths to him or herself, for there is a vast difference between talking religion and doing religion. People must do religion if they want to be saved.

JULY 1, 1847.

NEWS DEPARTMENT.

Letheon in the Army.—It is stated that Dr. Barton has gone to Mexico, by special appointment of the President, for the purpose of administering the *letheon* to wounded soldiers, in cases where it is necessary to resort to the knife. The Vera Cruz Eagle describes the first operation, under the influence of this vapor, which was entirely successful. A German teamster had both his legs amputated without the least sensation of pain. On being restored to consciousness, he was asked if he could undergo the operation? He answered in a manner which clearly manifested his unconsciousness of what had taken place: "I suppose I will have to do so;" and when requested to examine his legs, was bewildered and astonished.

The Natural Fruit of Vice and Crime.—A deep tragedy was enacted at Monterey, Alabama, on the 11th ult. A physician of standing, Dr. S. S. Perry, was shot dead in the post office by Col. Winston. Perry was Winston's family physician, his personal friend, and had seduced his wife. The public sympathy appears to be entirely with Winston, whilst Perry is wholly unmourned—unless it be by his injured wife. Col. Winston was State Senator for Sumpter, and for the two last sessions President of the Senate; Perry was last session a Representative from that county, both Democrats. The affair produced the most intense excitement. A judicial investigation was to commence on the 12th. Perry had a six barrel pistol in his pocket at the time he was shot, but had no time to use it.

Great Telegraphic Experiment.—New Haven was put in telegraphic communication with Toronto, Upper Canada, recently, and messages were instantly exchanged between the two cities. The route is via New York, Albany, Rochester, Buffalo and then crosses the Niagara river below the Falls, passes round Lake Ontario to Toronto, the entire distance being 900 miles. The experiment was a most successful one, and the distance was overcome with as much apparent ease and promptness as between New Haven and Hartford. It was the longest distance ever traversed by the lightning in a continuous unbroken line.

Dr. Judson.—A letter from Dr. Judson, dated Rangoon, March 2d, 1847, states that the house in Maulmein, in which his effects were left, had been set on fire and burnt to ashes. His clothes and his wife's, all their American presents, and every article of value were consumed. He is allowed to remain in Rangoon in the character of a minister of a foreign religion, but is strictly prohibited from making proselytes.

Chinese Preachers of the Gospel.—It is stated that there are already *thirty* Chinese Christians who have become preachers of the Gospel. They recently addressed an appeal to European Christians residing in China, earnestly praying them to aid them with the means for carrying Christ's salvation to all parts of their native land.

They have penetrated into the heart of China with the Gospel in their hand, and in some places established little flocks of believers, from one of which they lately brought a handsome subscription to Hong-kong, in aid of the missionary work.—This unprecedented fact shows that their labors are not in vain.

Pennsylvania Hall.—We learn by private letters from Philadelphia, that in accordance with the decision of the Supreme Court of Pennsylvania, the County Commissioners have paid to the Trustees of the Pennsylvania Hall Association, the sum of \$27,942 77. This amount, we understand, will pay the liabilities of the Association, and will leave, it is said, a small surplus to be divided among the stockholders. It is nine years this month since the Hall was burnt, but this partial justice, though tardy, is better late than never.—*A. S. Standard.*

Pittsburg.—By a new Directory just published, it appears that the population of Pittsburg and the surrounding towns and suburbs within five miles, is 100,000.—The native-born citizens number 55,000; the Irish 15,000; and the Germans 20,000. This large population has been the fruit, principally, of the enterprising manufactures of Pittsburg. Altho' this city lost millions by the fire two years ago, her enterprising citizens have replaced all, and are prospering beyond all former experience.

Three Great Projects.—Three of the greatest projects in contemplation at present are, a canal across the Isthmus of Darien; another through the Isthmus of Suez, connecting the waters of the Mediterranean with those of the Red Sea; and the third, a railroad from Lake Michigan to the Pacific Ocean. The completion of either of these would constitute an important era in the history of trade and commerce.

Call for the Bible in Italy.—It is stated that the west and south of Italy are open for the admission of good books, and that the demand is chiefly for the Bible. Assurances are given, that a general co-operation among the people may be relied upon, as an unprecedented spirit of inquiry for the word of God has arisen, and multitudes who know not exactly what a Bible is, are earnestly demanding it, in consequence, at least, in part, of the prohibition of it.

Cumberland Presbyterians in Texas.—A correspondent says, in a letter to the editor—"The Cumberland Presbyterians are prospering much in this State. They have about twenty-five ministers and two thousand communicants. They are elevating the standard of literary acquirements in the ministry, and encouraging education in general."

A German newspaper states that the potato rot has appeared near Heidelberg, and that the potatoes affected by the disease become decomposed sooner than was the case last year.

Roman Catholic Decree.—At the recent Roman Catholic Council held in Baltimore, it was decreed that no member of the Romish Communion should belong to any *secret society* whatever, under pain of excommunication. The Romish Council is the highest ecclesiastical tribunal of that church in the United States, and its decrees are of course binding upon all their members.

The Gospel in Mexico.—We learn from a gentleman who resides in Texas, near to the Mexican boundary, that there is great dissatisfaction in the minds of many of the Mexican papists with the Papal hierarchy. They feel that they are a priest ridden people, and are very willing to listen to any suggestions as to means of throwing off the yoke of bondage under which they are groaning.

Decrease of the Methodist Church.—One of the bishops of the Methodist Episcopal Church stated, in a recent address, that there had been a falling off of *two thousand* members in the "New York Conference" in one year; and in the "whole connexion" a falling off of *fifty thousand* within the same period. The slavery controversy has had no better influence on that church than on others.

Examination of the Potatoes.—The French Government has ordered that scientific men in all the departments shall examine, microscopically, every fortnight, the growing potatoes in the several districts, with a view to discover if the plant be again tainted, and the cause of the disease, if it should again appear.

Singular Phenomenon.—The Belknap, N. H. Gazette, states that the water on Lake Winnepisiogee, at Alton, on Wednesday, the 19th of June, suddenly receded from the shore, then came tumbling back, flowing to an unusual height. This was repeated six times, when the water was as placid as before.

In Spain, the Queen and her husband cannot live together. The Pope's nuncio is in Madrid, endeavoring to settle their quarrels. A divorce is anticipated, as the only remedy that can relieve them from their unhappy fate.

Emigration from Ireland proceeds very extensively—during the two months past, 120,000 persons, chiefly Irish, left the shores of Great Britain for America. The Belfast Northern Whig truly remarks, "the extent of the exodus seems only to be limited by the means of getting away."

In Ireland the *famine fever* is greatly on the increase. No less than 256 funerals took place, in one week, in Father Mathew's Cemetery.

The Wheat harvest at the South, is noticed by exchange papers, as better than was anticipated—in many parts of the country most abundant.

The directors of the Ceylon Railway have called a meeting of the shareholders for the 18th June. This is the first Asiatic railway.

The King of Belgium is reported to be insane.

MISCELLANEOUS.

SINGULAR ANECDOTE.

Several years ago a charity sermon was preached in a chapel in the West of England. When the preacher ascended the pulpit he thus addressed the hearers:—My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was last within the walls of this house. Upon that evening, among the hearers, came three men, with the intention of not only scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After he had spoken a few sentences, one said, "Let us be at him now;" but the second replied, "No! stop till we hear what he makes of this point." The minister went on, when the second said, "We have heard enough now, throw!" but the third interfered, saying, "He is not so foolish as I expected—let us hear him out." The preacher concluded without being interrupted. Now mark me, my brethren—of these three men, one was executed three months ago at Newgate for forgery; the second at this moment lies under sentence of death in the goal of this city for murder; the other (continued the minister with great emotion,) the third, through the infinite goodness of God, is now about to address you—listen to him!"

EARLY RISING.

It cannot be denied that early rising is conducive both to the health of the body and the improvement of the mind. It was an observation of Swift, "That he never knew of any man coming to greatness and eminence who lay in bed of a morning."

The great and good Dr. Doddridge informs us that the production of his Family Expositor, and most of his writings, was owing to his rising at five instead of seven o'clock in the morning, and proceeds to compute, and correctly too, that such a difference in the hour of rising maintained during 40 years, would, reckoning six hours a day, add ten years of time for study to a man's life. Great and precious amount! Can the preacher sacrifice all this to his self-indulgence? Is it possible but that he will hasten to redeem so many years? Let him think of six hours a day for ten long years spent with books and devotion. How many excellent things might be done in that time! In those very hours redeemed from sleep he may, by the grace of God, make an impression on the world that will affect the latest ages of time, and gather for himself glory that will never fade away.

A ROYAL CONTRIBUTION TO MISSIONS.—The King of Prussia has recently given one thousand thalers (about \$750,) to the Rhenish Missionary Society, towards defraying the expense of sending its first missionaries to China. The Minister of State, Dr. Eichorn, in transmitting the donation, informed the society that he was charged by the King "to testify the lively interest which his Majesty takes in this enterprise, in behalf of which he invokes the gracious aid and the rich blessings of the Lord." This may remind the reader of the language of Isaiah: "And kings shall be thy nursing fathers, and their queens thy nursing mothers."

LITERARY NOTICES.

A SYSTEM OF INTELLECTUAL PHILOSOPHY. By Rev. ASA MAHAN, of the Oberlin Collegiate Institute. Harper & Brothers: N. Y., 1847. The Rev. Mr. MAHAN is a deep thinker, and a strong writer. The work before us bears evidence of both these qualities. We think he has succeeded in making metaphysical philosophy more plain, and easier to be comprehended by common readers, than it has heretofore been, because he brings it more under the direction and test of common sense. He is a Christian, too, and therefore does not feel himself at liberty to speculate on moral obligation without reference to his Bible, as if man's relations and duties could be ascertained and suitably enforced by philosophy, without the aid of revelation. We commend this work heartily to our readers.

DIRECTIONS FOR INVIGORATING AND PROLONGING LIFE; or Invalid's Oracle. Containing precepts, pointing out agreeable and effectual methods to prevent and relieve indigestion, and to regulate and strengthen the stomach and bowels. By WM. KITCHNER, M. D. From the sixth London edition: revised and improved by T. S. BARNETT, M. D., &c. Harper & Brothers: N. Y., 1847.

THE EVIL TENDENCIES OF CORPORAL PUNISHMENT, as a means of Moral Discipline in Families and Schools, examined and discussed. In two parts. Part I., Objections to the use of the rod. Part II., Substitutes for, and preventives of, the use of the rod, &c., &c. By LYMAN COBE, A. M.

THE TRUE BELIEVER: his Character, Duty and Privileges, elucidated in a series of Discourses. By the Rev. ASA MAHAN, President of the Oberlin Collegiate Institute, Oberlin, O. Harper & Brothers: New York, 1847.

A CONCISE DICTIONARY OF THE HOLY BIBLE. By the Rev. JAMES COVEL, A. M. Designed for the use of Sunday-School teachers and families; with maps and numerous fine engravings. Price \$1—bound in sheep.

BARR'S COMPLETE INDEX AND CONCISE DICTIONARY OF THE HOLY BIBLE, in which the various persons, places and subjects mentioned in it are accurately referred to, and difficult words briefly explained. Price 50 cents—bound in sheep.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 18th ult., by the Rev. William Cooper, Mr. CHARLES C. MATHEWS to Miss MARGARET A. DAVIS, both of Harrisburg.

On the 15th ult., by Elder Jacob G. Kister, Mr. DAVID BURGER to Miss ELIZABETH GROOM, both of York county.

On the 18th ult., by the same, Mr. ASA JOHNSTON to Miss ELIZABETH FLINN, both of York county.

May blessings of the richest kind,
Attend this happy pair;
God grant that they at last may find
Bliss without grief or care. S. K.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—Near Uniontown, Md., on the 11th ult., infant daughter of EPHRAIM and MARGARET GARNER, aged 10 months and 26 days.

RELIGIOUS NOTICES.

Barn Meeting.—A meeting will be held, *deo volente*, in Joseph Breneman's Barn, on Sabbath, the 8th of August. The brethren and people generally are invited to attend.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother Jno. Stambaugh, a few miles north of Landisburg, Perry county, to commence on the 13th of August.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 23d of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. Another will be held at brother Martin Markley's, in Fishing Creek Valley, York county, commencing on the 13th of August.

4. A union camp for the following churches will be held near Orrstown, Franklin county, commencing on the 27th of August, to wit:—Fayetteville, Shippensburg, Newbury, and Orrstown churches.

5. Another will be held at Uniontown, Carroll county, Md., on the 20th of August.

WEST PA. CAMP-MEETINGS.

1. One at Slippery Rock, Beaver county, on the 12th of August.

2. One at Rockland, Venango county, on the 19th of August.

3. One in Brush Valley, Indiana county, on the 27th of August.

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother Jacob Bricker, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother Stump, 2 miles east of Bethlehem, Stark co.

3. One to commence on the 3d of September, on the farm of Mr. Smith, near Greensburg, Summit county.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

CIRCULAR.

To all Denominations in the United States. THE proprietors of the work entitled, "The History of all the Religious Denominations in the United States," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: Martin Luther, John Calvin, Ulric Swinling, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscor, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell and William Miller.

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors. JOHN WINEBRENNER & CO.

N. B. Persons writing will address J. Winebrenner & Co., Harrisburg, Pa., or J. Flake, or J. Carrigan, No. 21, north 3d street, Philadelphia.

PROSPECTUS

OF THE

"HE PASA EKKLESIA."

J. WINEBRENNER & CO. propose to publish, by subscription, a PORTRAIT AND IMPROVED EDITION of the work entitled,

"THE HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES."

This work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid PORTRAITS of leading men belonging to the different Religious Denominations represented in the work.

It will be printed and published in a large octavo form—on good paper and in extra gilt binding—and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the work. Common edition, without the portraits, at *One Dollar and seventy-five cents*.

This work consists entirely of original articles, written expressly for the work by distinguished Divines belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiassed, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations, as the following recommendations and notices of the press very clearly testify:

RECOMMENDATIONS.

"HE PASA EKKLESIA."—I believe this work will be interesting to all such as wish to derive a correct knowledge of the various denominations, they being, in this work, all permitted to speak for themselves.

So far as the German Reformed Church is concerned, Dr. L. Mayer is capable of representing her doctrines; and in this work has given a fair history of her rise, progress and doctrine, in the eastern as well as western interests. German Reformed members would do well to furnish themselves with a copy.

DAVID WINTERS,

Pastor of German Reformed Ch., Dayton, O.

I concur with the Rev. Mr. Winters in the opinion which he has expressed with regard to the "He Pasa Ekklesia," and would recommend it as an impartial and useful book.

J. W. HALL,

Pastor of the 3d street Presbyterian Church.

"HE PASA EKKLESIA."—This work abounds in rich and correct modern ecclesiastical information. From what I have read of it I do not hesitate to recommend it to the attention and perusal of every one who wishes to possess an impartial knowledge of the religious views of the different denominations of Christian professors—so essentially necessary for the cultivation of proper feelings towards those who may dissent from us on the highly important subject of Religion.

S. K. HOSHOOR, A. M.

Cambridge City, Indiana.

"HE PASA EKKLESIA."—In this beautiful octavo of 734 pages, firmly and neatly bound, are 43 original histories of 43 different religious persuasions, each one of which has been written by some intelligent and distinguished member of the community. It is, therefore, authentic in the highest degree, as far as it goes. It has some advantage over all other church history, it is the history of only those parties now in actual existence. It gives their history, their peculiar and their general views; and frequently a portion of the evidence on which they rest—it gives their statistics as far as they could be collected; and is, therefore, worthy of a place in every library of a religious or ecclesiastical character.

ALEX. CAMPBELL.

I have looked over the "History of all religious denominations in the United States, by Professors and Ministers," and found the article on the Roman Catholic Church, by Prof. W. J. Walters, as far as it goes, a faithful exponent of Catholic doctrine and discipline. The entire work is presented to the public in the most authentic and attractive form and exhibits a practical commentary on the facility and confidence with which the most various and conflicting theories can be deduced from the Bible.

J. B. PURCELL,

Bishop of Cincinnati.

Your proposed work, in which the rise, progress, doctrines, discipline and usages of the

various religious sects and denominations in our country, are proposed to be set forth, in my opinion, is a book much needed, and will supply a lack long felt in community. Serious objections have very justly been urged against all previous works professedly of the same character. Their statements have been either wholly *ex parte*, or so imperfect in detail, as to do vast injustice to some. Your plan, however, materially differs from that of all others. Your statements being furnished directly by distinguished persons in the several churches represented, must be correct, if there be truth in human testimony. I cannot doubt but that the work will meet with a favorable reception generally, and serve a good purpose in correcting the errors of foreigners visiting our country, many of whom hitherto have most miserably caricatured one-half of the churches in this nation. I therefore wish you great success in your enterprise.

A. ATWOOD,

Pastor of the Methodist E. Church, Harrisburg.

The design and object of this book, as set forth in the Editor's address to the public, is commendable. Its plan is intelligent, comprehensive and impartial. The number and character of its contents are such as to entitle it at once to the notice of the scholar and of the general reader. Being altogether new, original and authentic, it promises much valuable and interesting information respecting the essential and relative characters of the various religious denominations, that might be sought for elsewhere in vain.

Adhering to the principles advanced in the prospectus, it will certainly be a volume of great value in the estimation of all who are interested in the Religious History of the United States.

C. W. SCHAEFFER,

Pastor of the Ev. Lutheran Church, Harrisburg.

NOTICES OF THE PRESS.

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS AT PRESENT EXISTING IN THE UNITED STATES.—Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines: written expressly for the work by eminent Theological Professors, Ministers, and Lay-members of the respective denominations.

The title expresses the character of the work. The projector has probably adopted the most unexceptionable plan of presenting in one view the history of the different denominations. The writers are presumed to give the most favorable account, consistent with truth, of their respective societies, and although all connected and associated with them in a church capacity, may not entirely agree in all their statements and views, yet no other plan which could be devised would give such general satisfaction to the denominations respectively. In looking over the volume, it appears to us that the writers generally have displayed much research and ability in their articles, and making a very natural allowance for their partialities, they have, we should judge, given very fair accounts. The account of the Presbyterian

Church (Old School) is prepared by J. M. Krebs, D. D., of New York, and is well executed, evincing attention and labor on the part of the writer. He has succeeded in compressing within the limited space of forty pages, many of the leading facts illustrative of the history of our Church in this country. We are pleased that the duty was entrusted to such able hands. The history of the New School Presbyterian Church is written by Joel Parker, D. D., of Philadelphia. He goes over much the same ground with the preceding, but viewed with a different eye. The article is skillfully drawn up. We regard the volume as valuable in its details, and as the best reference book for information, on the subject treated, that we possess.—*The Presbyterian*.

HISTORY OF ALL RELIGIOUS DENOMINATIONS IN THE UNITED STATES.—This is a large and handsome volume, very neatly printed, and bound in substantial and excellent style. As a comprehensive history of the religious denominations in our country, and as a book of reference on all questions connected with their origin, doctrinal sentiments, government, and numbers, it will no doubt be regarded as a valuable work. It occupies a place—a vacuum—in our religious literature, for which there is no substitute. And as there are very many who desire the information it contains, it will receive, we presume, an extensive patronage.—*Christian Observer*.

AN ORIGINAL HISTORY OF ALL THE RELIGIOUS DENOMINATIONS.—We have not had time to enter into a close, critical examination of the work, but so far as respects our own religious society there can be no cause of complaint, this part having been prepared for the occasion by a competent hand, one of our own members, and, as we understand, obtained the sanction of our Meeting for Sufferings, previous to being forwarded for publication.—*The Friend*.

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS AT PRESENT EXISTING IN THE UNITED STATES.—Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines; written expressly for the work by eminent Theological Professors, Ministers, and Lay-members, of the respective denominations.

Of the great convenience and utility in some respects of a work like this, there can be but one opinion; and if it does not please every body, the fault is certainly not the projector's, who "has done his part in giving each sect an opportunity of telling its own story, and in its own way." It presents us with a picture of some forty odd "denominations." The history of the "Protestant Episcopal Church" is from the pen of the Rev. R. C. Shimeall.*—*Banner of the Cross, an Episcopal paper*.

* The article in this edition will be from the pen of the Rev. A. B. Chapin, D. D., of New Haven, Conn.

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS.—The compiler of this history could not have performed a better service to the religious community. It fills a chasm which has long remained open. It occupies a field of inquiry and usefulness that has ere this been destitute. As a book of reference, it is invaluable, and we now possess a volume which enables us to examine the history and creeds of all the known denominations of Christians in this country at a single glance, without having to consult and pore over various authors, and puzzle our brains to know where or how we shall obtain a true account of this, that, or the other sect. We have not a single doubt but that this work, by its ready sale, will soon run through several editions.—Every christian family should have a copy.—*Editor of the Baptist Record*.

HISTORY OF ALL THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES.—This is an octavo volume of 734 pages, presenting the various religious denominations in the United States to the number of forty-six, as their own writers choose to represent them. The statement concerning Roman Catholics is from the pen of Professor W. Joseph Walter, who, we doubt not, has given a faithful sketch of our history in the United States, and of our real

principles. The plan adopted by the compiler is the only just one, by which the tenets of the various societies can be known.—*Catholic Her.*

AN ORIGINAL HISTORY OF ALL THE RELIGIOUS DENOMINATIONS.—This is a new work, compiled from original histories and statements of each body, furnished by some member of it, who, of course, may be supposed competent to furnish an adequate account.—It undoubtedly contains much valuable information, though it is impossible for us to examine it at present with any degree of care.—*Episcopal Recorder*.

In this day's paper will be found the prospectus of a contemplated work called the "*He Pasa Ekklesia*," or the whole church of the United States. The work is made up of articles entirely original, written by ministers and laymen of various denominations in the United States, setting forth, in a concise manner, the origin, doctrines, church government, statistics, &c., of the various churches to which they severally belong. The work will be one of great utility to the inquirer after truth.—There the reader may have at one glance a concise view of the entire church—he can view the peculiarities of each and draw his own conclusion. This book should, doubtless, have a place in every man's library, and should be regarded as a standard *Ecclesiastical Dictionary*.—WM. HANBY,
Editor of the Religious Telescope.

WHEREAS, There has gone before the public a work called "*The He Pasa Ekklesia*," containing the doctrines, discipline, statistics, &c., of all the churches in the United States; and whereas, it is understood that the doctrines, &c., of the Brethren Church have been set forth in that work; therefore,

Resolved, That we recommend the "*He Pasa Ekklesia*" to our church members as a work worthy a place in their libraries, as containing a fair, though not full, representation of the origin, doctrine, discipline, statistics, &c., of our church.—*Ext. Minutes of Scioto Conference of the United Brethren in Christ*.

"**HE PASA EKKLESIA.**"—This invaluable work embraces a history of all the Religious Denominations in the United States. A work like this requires no commendation from us; the contributors are the most learned and eloquent Divines in the land, and present a sufficient guarantee that public expectation will not be disappointed. The proposals have been received here with great favor by Christians and Christian Teachers generally.

L. C. LEVIN, *Editor of the Daily Sun*.

"**HE PASA EKKLESIA.**"—I have named elsewhere, but I wish to notice again, and at greater length, this work. I have not read the entire work, but on looking over it a number of times I have not discovered in it any omission or material error—nor have I heard any one complain that his denomination was misrepresented or neglected in the work. The name of every writer is given—except the writer of the article on the New Jerusalem (Swedenborgian) Church, which is said to be by "a layman of that denomination"—and as each one has written the history and faith of his own sect, no complaint can exist of course so far as that is concerned. The work is a good one, and will doubtless do much toward making the precise sentiments of each sect more generally and more correctly known. It will, undoubtedly, become a standard work, and should be in every theological student's library.—*Ex. cor. of the Christian Messenger*.

NEW WORK.—"An Original History of the Religious Denominations of the United States."—The plan of this work gives it much superiority over most others of the kind, and guards it from the injurious caricatures with which they abound. The view of each sect is given by one of its own members, and may be presumed to present, in a favorable light, the grounds on which each places its reliance. Believing, as we do, that the barriers of separation held up between the different religious denominations and the consequent ignorance of each others' convictions, are the unfortunate causes of much of the prejudice and animosity now, and heretofore existing in professing Christendom, we look with satisfaction

on every new facility for becoming better acquainted with each other—and we are glad to find, from a hasty glance at the contents of this book, that so many of the writers seem willing to let the public judge of their principles without attempting to appropriate to themselves merit, at the expense of others. Both divisions of the Society of Friends are represented—ours by Dr. Gibbons, the other by Thos. Evans.—*Friends' Weekly Intelligencer*.

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS AT PRESENT EXISTING IN THE UNITED STATES.—We esteem this volume as an exceedingly valuable accession to the ecclesiastical literature of our country. As a book of reference in relation to the history, doctrines and statistics of the religious denominations in the United States, it is decidedly the best that has been presented to the American public.—*Lutheran Observer*.

EXTRACTS OF LETTERS.

I have called on Mr. G. W. Gray, of Allegheny city, in company with Mr. J. A. Seibert, to see some of your books. The Church History is, doubtless, a very valuable work. It appears to be firm and well got up, in the plain style. I can see but one thing wanting to make it complete, and also circulate readily at \$3 per copy, i. e. a number of fine steel Portraits of some of the most eminently useful men, as preachers in the different denominations, or instrumental in the rise and progress of each sect, together with being well and handsomely bound in fine gilt binding. This would make it very popular. It would be attended with a heavy additional expense in the start, but would make it sell sufficiently to make it an object. Hence the sale would not be so limited and confined so much to the professional reader. A. H. MILES.

The young man I have employed is going to be useful. He traveled two weeks and procured fifty names. He will not obligate himself as respects any certain number of names. He feels encouraged to go on, and I have no doubt but he will far exceed five hundred names. He has something like two hundred good paying subscribers at this time. M. RUNYEN.

I hope you will succeed well in the second edition of your history. No work could possibly be more desirable to me than the one you contemplate publishing. We are in want of such a work, and hundreds can be sold. I will do all in my power for you.

ISAAC N. WALTER,
Editor of the Gospel Herald.

I am much gratified to hear of your enterprise, to present *The Whole Church of the United States* from authentic sources. A work much needed. W. M. FAHNESTOCK.

I think your plan a judicious one, of having the account of each denomination written by one of its own members. JARED SPARKS.

I approve heartily of your intended publication. There can be little doubt of its success. It ought to succeed certainly. E. YEATES REESE.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

SITUATION WANTED.

THE subscriber being out of employ and unable to work at hard labor, would hereby give notice that he wishes to be employed as a Clerk or Book-Keeper. He would be willing to serve on reasonable terms. He can give satisfactory references as regards his moral and religious character. Any person wishing to write will address

JOHN R. MACHLIN,
Newberry, York county. July 15.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the *Church Advocate*, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the *Advocate*, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the *Advocate* office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

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Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the *Advocate*.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*. [May 1.]

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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NUMBER 8.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid.	Names.	Am't. paid.
Adams, Margaret	\$1 00	Marlin, Philip	1 25
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Miley, Jacob	1 25	Young, John	1 25
Miley, John	1 25	Zearling, Henry	1 25

To Our Correspondents.

We have received and placed on file for publication, several interesting communications, for which we can find no room in the present number, but they shall appear in our

next. We are highly gratified with the regular and good supply of contributions to our columns. May it continue to be so for the time to come, for this gives more interest to the paper than any thing else.

Two more Camp-Meetings.

THE brethren on brother LININGER's circuit have concluded on holding a camp-meeting, commencing on the 27th of this month. See notice on last page.

The brethren of the Church of God in Southern Ohio, have also concluded on holding a camp-meeting, to commence on the 9th of September next. It will be held in Athens county, in or near Alexander township.

Notice.

THE churches in the bounds of the Lingles-town camp-meeting, are requested to meet on the camp-ground on the 17th of August inst., to prepare the ground for holding the said camp. Should the weather be unfavorable, then they will meet on the next fair day.—This notice we give by order of the Elders and Deacons of the Church of God at Linglestown.

N. B. No huckstering and trafficking, contrary to law, will be allowed within the limits prescribed by law.

Snow in July.

A RESPECTABLE citizen of this borough affirms that snow fell quite rapidly on Monday night, the 26th of July, about 11 o'clock. The change in the weather has been very extraordinary, sufficiently so, as to call for the use of flannels to preserve a proper heat and health of the system. People should be very careful of themselves when visited by sudden extremes.

New Subscribers.

WE have been getting in some new subscribers, for which we feel thankful. We hope our friends and agents will try and get us some more at the approaching camp-meetings. We shall probably loose a good many of the delinquent subscribers; we hope, then, others will fall in and take their place.

From the "He Pasa Ekklesia," we learn that a certain denomination in our country, whose membership amounts to about six thousand only, a little over half the membership of the Church of God, publish a paper, and that it has a better patronage than ours, by several hundred subscribers, at \$2 per annum. Thus, then, we see what the people can do when they have a mind to do it. O! that God may give to his people, who are called by his name, a ready and willing heart in every good word and work!

Camp-Meeting Reports.

WE request our brethren to send us accounts of the different camp-meetings as early as possible. These accounts are always looked for, and generally read with interest and satisfaction. We hope our friends will not fail to comply with our request, and thus add to the general interest and value of the Advocate.

Our Delinquents Again.

SOME three or four hundred papers were kept back on the 1st of August, for want of payment, according to our terms. Nearly the same number will be kept back at this time for the same reason. We are, however, still striking off the usual number, in hopes that the delinquents will pay up and order the back numbers. Those who intend to do so we hope will do it soon, as we are not willing to work off three or four hundred papers very long, upon an uncertainty, and solely for the accommodation of our delinquents. May we hope to hear from them, through our agents or otherwise, between this and the 1st of September next? Will our agents please to act promptly in this business? Much of our success depends on their action. A little effort on the part of each one of them will soon put \$400 or \$500 into our pockets. Come brethren, do as you would wish to be done by.

London Peace Society.

THE London Peace Society have sent memorials to the ten different governments, respecting the Mexican War. In their memorials addressed to JAMES K. POLK, President of the United States, and to SANTA ANNA, President of Mexico, they plead earnestly for a speedy termination of the war, and for a general adoption of such substitutes for war as shall supercede its necessity in all cases. In their memorials to the British, Austrian, Russian, Prussian, and other governments, they try to show that war is altogether contrary to the teaching and spirit of the Christian religion, and to the true interests of mankind. They, therefore, respectfully and earnestly invite these different governments to offer their mediation for peace, or recommend, in a spirit of friendship and love to these belligerent powers, a total suspension of hostilities, and the adoption of vigorous measures to decide whatever points of dispute there may be, by moral and pacific means alone; by neutral negotiation, if possible, and, failing in this, by referring them to the arbitration of one or more friendly powers.

This friendly and Christian movement shows how earnestly the true friends of God and of man, in the Old World, desire the cessation of this unhappy conflict between two

Christian nations. We cordially wish them God speed. We hope and pray that this war not only may speedily cease, but that the peaceful and heavenly principles of the Gospel of peace may rapidly spread, triumph and prevail throughout the whole earth: so that all nations may learn "to beat their swords into plough-shares, and their spears into pruning-hooks"—and "learn war no more."

Woods Meeting.

A woods or grove meeting will be held, the Lord willing, at Washington, Lancaster county, Pa., commencing on the 3d of September next. See brother A. J. KAUFFMAN's letter under the Contributors' Department.

Barn Meeting.

THE barn meeting at brother JOSEPH BRENNEMAN's, on last Sabbath, near Mount Joy, was quite a primitive, well attended and well ordered meeting. The people were remarkably orderly and attentive, and the word seemed to have free course. The preaching was both in German and English, and chiefly all done by brother SAMUEL BOWMAN and ourselves, although several other preachers were present, besides the brethren on the circuit.

Brother BRENNEMAN gave entertainment to scores, if not hundreds, of persons, without respect to rank, character or party. This is just about the right way to hold a solemn feast, according to the Gospel. See Luke 14: 13. We hope our brother and kind family will receive their reward, according to the promise, "Whatever good thing any man doeth, the same shall he receive from the Lord."

Church Destroyed by Lightning.

ON Sunday afternoon, the 1st instant, about half past four o'clock, a severe thunder shower passed over Philadelphia. The German Lutheran Church, (St. Paul's,) at the corner of Brown and St. John streets, was struck by lightning and destroyed. The electric fluid passed into the interior of the church or building, and the fire communicating with the organ, which was situated immediately under the steeple, and the whole of the southern portion of the steeple was in a blaze in a short time. But little remains except the walls.

Two organs, with the greater portion of the church furniture, were destroyed. There had been divine service during the afternoon, the congregation having been dismissed some ten or fifteen minutes previous to the catastrophe. We were informed that several persons, with the sexton, lingered behind, and had only quit the place a moment or two before the fluid took effect. The church, with the furniture and the organs, cost between twenty-one and twenty-two thousand dollars. The loss is,

however, partly covered by an insurance for \$8,000 on the building, and \$1,200 on the clock and bell.

News from Mexico.

THE Southern mail of the 9th inst., brings the intelligence that Gen. Scott and his victorious army have captured the city of Mexico on the 17th of July.

There was a battle fought about eight miles this side of the capital, in which the Mexicans suffered defeat and great loss, whilst the American loss was only about 300 killed and wounded.

As soon as the battle was decided, the civil authorities of the city came out to meet Gen. Scott, and forthwith capitulated.

RAILROAD ACCIDENT.—A railroad collision occurred on Friday afternoon, the 6th instant, about four miles below Lancaster, by which two men were killed and a lady seriously injured. The men killed were passengers on a section boat bound for Pittsburg, and were accompanied by their wives.

CONTRIBUTORS' DEPART'T.

Letter from Elder George U. Harn.

CHERRY GROVE, CARROLL COUNTY, ILLINOIS, }
July 12, 1847. }

BROTHER WINERENNED:—

Dear Sir:—By this you will be advised of my whereabouts at this time. I landed at Saranna, on the Upper Mississippi, the former seat of justice of Carroll county, on the morning of the 4th inst., at about 1½ o'clock.

I left Elder RICHMOND'S, from whence I last wrote you on the 15th of June. The night previous we administered the ordinances and had a very interesting time. Five or six seekers presented themselves at the altar, but what has been the result since, I have not been apprised of. I flatter myself, should they hold a camp-meeting in that part of Ohio, it will be attended with the blessing of God, for the spiritual harvest appeared fast ripening.

On the 16th, I proceeded about 20 miles, and preached in Branche's meeting-house, near the town of Chester. Spent the night with Elder B——, who is the regular pastor of the F. W. Baptists of them parts, and one of the earliest inhabitants of the Ohio Valley.

On the 17th, I went to Coleport, where I took boat to Maysville, Ky. During the twenty-five days previous I delivered thirty-five sermons, besides other addresses or exhortations, and felt as much in my element as for years past. The scene on the "Belle Reveirer," at this season of the year is truly sublime. The rich and fertile meadows and well cultivated fields that line this great natural canal, studded with numberless little villages of mushroom growth, along with the invigorating breezes that play along the deep ravines which interrupt the otherwise continuous bluffs, rising like batteries on either side, inspire the stranger with a feeling of agreeable awe and admiration. But more especially when calling to mind the tragical accounts impressed on his mind, in early life, of saxon valor and savage deeds of barbarity displayed on these grounds in days of yore. At a late hour we passed the growing little place called Portsmouth, at the mouth of the Scioto river, and commencement of the Ohio and Erie canal. This great thoroughfare is 306 miles in length, without feeders, and 320 with them. It has 1185 feet lockage. The level of the Ohio at this point

is 470 feet above the Atlantic, and 94 feet below Lake Erie.

About daybreak we were roused from our repose by the cry of, "Maysville is burning down." All were up to see the splendid sight, and splendid it was too. The curling flames, rising from three of the most splendid brick buildings in town, lavished their rays on the water, so that we could distinctly discern objects at the distance of 4 or 5 miles ahead of us, though it was yet dark. The loss was considerable. Two of the houses consumed were warehouses, doing a large business.—Here I landed and crossed about six miles into Ohio, where I met Elder Cook, at brother Dax's, formerly from Pennsylvania. We began a protracted meeting, which continued till Tuesday night. A portion of the citizens of this neighborhood, I must say, are the worst behaved of any class of community I have ever had the lot to fall in with. A parcel of drunken outlaws—who have escaped the Penitentiary, not because their deeds would not confine them there, but because of the law not being enforced against them—without any previous provocation, determined to destroy the meeting, and only succeeded too well. However, I felt it my duty to resort to legal measures, and punished one of them quite severely, and two or three more are in the hands of the law. But my greatest surprise was, on appearing before the magistrate's court, to find myself and a Methodist gentleman who had joined with me in these suits, indicted by one of the criminals for assault and battery on his person. This only added more costs to his cases, for we cast him in three cases. This, however, is not the character of the people generally, yet it argues not very favorable to the moral influence of those who do revere the Gospel and the law of their land. On our way from the house, one of the party (the one east in three cases,) drew a large knife and expressed his readiness to use it on me, but, though he had every chance, it did not move a single muscle within me. After the trial a party of about a dozen of them collected on the pike, near brother Dax's, and had a real drunken frolic, and amongst the rest the father of young Scott, who had just been fined.

Thursday 24th, I started again to Maysville, and took passage on the Olivid to Cincinnati, and arrived there after dark. Through these regions there abounds quite a natural curiosity. Imbedded in the most solid limestone, and on the tops of the highest hills, are to be found innumerable sea shells. They are transformed into stone, but the shape and form are as perfect as ever. I, of course, have collected a few specimens. On arriving at Cincinnati we discovered quite a crowd collected, burning tar barrels and firing rockets, on account of the return of the volunteers from Mexico. On Monday and Tuesday previous, several very serious accidents occurred in Covington, on the opposite side of the river, by the firing of cannon, prematurely, as salutes. Several of the volunteers, who escaped the ravages of disease and war in a foreign land, returned to meet a fatal end in their own country. Several men were very badly mutilated, and one or two killed. How uncertain is life!

Cincinnati has been very appropriately styled the "Queen City of the West." She is a Queen in beauty and size. To stand on the lofty bluff in her rear and look down on one of the best laid out cities in America, and more handsomely lined along her wide level

streets with the choicest shade trees than any I have ever seen, presents her in Queenly grandeur. She contains about one hundred thousand inhabitants.

The banks of the Ohio river, from source to mouth, presents one of the strongest evidences of the contrast between slavery and freedom, and their opposite effect on the prosperity of States, countries and cities. Here is Covington, ten years older than Cincinnati, with a site far superior in every respect, not numbering one-fiftieth the population, nor doing one hundredth part of the business. The same may be said of other places. St. Louis is an exception, but is this owing to its natural advantages, for she has those unlimitedly.

Friday, about 7 o'clock P. M., set off again on the "Wing and Wing," destined for St. Louis, Captain HUGHES commander. Louisville, Ky., is the next place of any considerable note. Here is the natural falls in the river. When the water is any ways low, it is with quite a risk of life and property that an attempt is made to cross them. To avoid this Government has had three miles of a canal cut across the bend, in a belt of the river, through which the boats pass. This is a very tedious process of traveling, considering the vast amount done on it. I wonder at the people of the Mississippi valley that they rest under it. We were more than two hours passing three miles.

While the boat was lying in the locks I took a walk to the public house of Mr. PORTER, to gain a sight of the Kentucky Giant. The first evidence of this mammoth exhibition of human nature was his gaming piece, which is only about seven feet long. The next was his walking cane, about four feet long, and weighing, as I suppose, ten or twelve pounds.—While I was resting myself in quite a consequential manner in his large chair, and quite a crowd of passengers pressing in, with the same object in view that I had, in stepped the Giant. I tell you, there was quite a staring and stepping round. We were only grasshoppers, indeed, in our own eyes. I saw him place his arm at right angle, over the head of a six foot gentleman, one of the passengers from New York, and then his enormous hand added under it to fill up the space.

Mr. JAMES PORTER is a native of Kentucky, 35 years old next October, seven feet eight inches high, of rather a dangling make and carriage, and at the present time in a state of ill health. I do not think he is destined for a long life, though he has lived longer already than thousands of his fellow men.

In these parts we lose sight of the bluffs, and much of the land from this to the mouth of the Ohio, is lower than the river, only a few hundred paces from the water. Frequently vast tracts of land overflow. Some distance below the Wabash and about 75 miles above the mouth of the Ohio, we hung on a bar for seventeen hours, and lost our anchor. I tell you, sir, it was no pleasure to be down in this hot Southern region, on a steamboat, fast on a shoal, and not able to get off; and the sun playing down on us at will. You never saw a more anxious set of passengers, and when our boat whirled round, a more glad set.

Early on the 29th, I awoke just as we pushed out upon the muddy lower Mississippi, having followed the Ohio 1,019 miles from Pittsburg. It is truly "Bell Reveirer," or pretty water. For the Allegheny, in the language of the Delaware Indians, and O-hee-o, in that of the Camfield, of which there is yet a settlement in Western Pennsylvania. "Belle Re-

veirer" in French, and Ohio in English, all imply the same idea, namely,—**BEAUTIFUL WATER.**

The Mississippi, on the contrary, is one of the muddiest waters in the known part of the world, until you get to the mouth of the Missouri, after which it assumes the color of forest ponds, where the leaves have colored them.

The conduct allowed on this boat was the most disgraceful I have yet been a witness to. Drinking and card-playing were some of the virtues, and you may guess then at some of the vices. All was under the knowledge of the Captain. On such a boat I never would travel again, if I knew it, should the Captain take me free.

On arriving at St. Louis we discovered that our lives had been a great deal more endangered than we were aware of at the time. Having on board near three hundred passengers, and about as many tons weight of freight, our boat, which was an old affair, sprang a leak some considerable distance below St. Louis, and at one time had several tons of water in her. This we were ignorant of, except the officers. The Mississippi was extremely high at the time, as the Spring rise, from the melting of the snow in Canada, was just coming down. Much indignation was manifested by the passengers on finding how their lives had been exposed. We frequently saw the boat reeling from side to side, till her guards would be covered, in places, with water, but knew not the cause. On arriving in the latter place, I took a stroll through town to view it. St. Louis has sprung to its present state of notoriety in the short space of twelve or fifteen years. It has a population of about sixty thousand. One evidence of a want of taste here is the narrowness of the streets. In the business part of the town they are extremely so. I believe I have never seen a greater number of steamboats, and more produce on a wharf at any of our Western towns than here. I have thought Pittsburg was the foremost in this line of business, but St. Louis takes the lead, and will continue to increase. Three of the greatest rivers of the West, pour down their contents into it, while the lower Mississippi and Ohio rivers are rolling their wealth up stream to it. In addition to this, vast tracts of the most fertile soil circumscribe it in all directions. It is believed Missouri has the best soil of any other State in the Union, but it has its drawbacks. Much of the land is very low and marshy, but what is worse than this, it is a slave State. This will prevent thousands of the enterprising yankees emigrating there.

About 52 miles above the mouth of the Ohio, at a small French town by the name of Cape Girardeau, stands St. Vincent's College, under Catholic influence. The place numbers about fifteen hundred persons. I learned that the college was in a very prosperous state.

Forty-seven miles above Cape Girardeau lies the Grand Tower. This is a high cleft of rocks, covered with earth and shrubs, and surrounded with the river. If art had raised it, a more splendid tower could not have been made of it. In sight of this, on the Illinois side, stands "the Devil's bake-oven and tea-table." These are two enormous piles of rock, between which is built a dwelling house. The former has a cave in it and but a small entrance, therefore its vulgar name. I know not what food or dainties the ancients had an idea of his feasting on, that they sat His Ma-

jesty up at this great pile of nature's erection, in the dreary wilds of the Mississippi.

My time not waiting to indulge me in my strollings through St. Louis, the tap of the bell announced that a boat was ready to heave out and start for the Upper Trade. Feeling anxious to be at the end of my journey, (for it is queer the traveller is not content till at his journey's end,) I took passage on a fine new boat, built in Pittsburg last spring, bound for Du Buque. The boat's name is Du Buque, and commanded by Captain GRANT. A more gentlemanly set of officers I never travelled with. This is easily accounted for: they were temperance men, and allowed no bar on board. I would recommend her to all Eastern folks traveling up the Mississippi.

Passing many points and circumstances, which are of minor interest, we will dwell a little on the Celestial City. When some six miles distance, the far-famed Mormon Temple burst in upon our vision, with all its grandeur. It is situated on the top of a sloping hill, about half a mile from the river, and built of white limestone. The large loop holes that front the river, show it was to be for a defence of the place. We took a spy-glass view of it, and I was satisfied that it is the most splendid building this side of the Girard College. The city wears the habiliments of mourning and gloom. As we stopped but a few minutes, I had no time to visit the Temple. A report has been circulated by nearly all the newspapers in the country, that the Catholics have purchased it, but I was told by a gentleman of the place that it is not so. They have been bargaining for it, but no purchase has been made.

Who visits the city of Nauvoo can other than be struck with the idea of the towering calculations of the mind of the Prophet. It is vain to say he was of a contracted mind. His schemes were deeply laid and well adapted to exercise a powerful influence in this new and growing country. He looked ahead with discernment. But his enemies were too wise for him, and, if possible, more vile and base than he. The scenes of his death are a lasting disgrace to the authorities of Illinois. But his is only one among the many scenes of the kind that the historian has chronicled, which have transpired in this otherwise noble State. It is here where Lynch law was born and cradled.

Landed at Burlington, Iowa, some 243 miles above St. Louis, and 419 above the mouth of the Ohio, and spent several hours, while the boat unloaded about a hundred tons of freight. Here I made enquiry for Elder LOVE, and got quite a favorable account of him. He resides near 30 miles from this in a place called Trenton.

Burlington is the great depot of business for the State of Iowa. Between there and Bloomington, I was robbed of nearly all my linens, an old gentleman from Ohio, of a valuable gun, and a lady of six dollars. We made search, detected the rogue and recovered all our loss. Mine was not much, but the worst was he left nothing clean for the coming Lord's-day. He effected his escape, as we were not anxious to prevent him. He was a passenger from St. Louis, who had been down on a raft. Quite a young man.

Rock-Island and Davenport are the next places of any considerable note. They lay at the mouth of Rock river—the former in Illinois, and the latter in Iowa. The island by the first name is in the river on which stands Fort Armstrong, and the late residence of the Indian

agent, Mr. DAVENPORT, who was murdered two years ago by a party of a secret clan, who have infested this region for years, and defied all law. It was done while the family were on a visit to the town of the name of the island, celebrating the 4th of July. There are many tragical incidents connected with the history of Rock-Island—I may notice anon.

On arriving at Savanna I found myself a distance of about 1,950 miles from my native home, by way of the water courses, and in a state of quite ill health, having been taken with a very severe attack of bilious cholera, on Friday, while about a hundred miles above St. Louis, which lasted for fourteen hours, and then turned into a severe dysentery. I proceeded in a wagon to brother JACOB MILLER's, formerly of Maryland, but now of this place. Him and family I found well, and was courteously received by them. My own health grew worse till Wednesday, when I thought it was time to doctor. So turning physician as well as patient, I drank heartily of prairie pennyroyal tea, which is different from ours, and took a couple of doses of lobelia, which proved an immediate remedy, and in my opinion is the best one for such attacks. I know very little about Thomsonianism, but my philosophy prescribes botanic remedies for such diseases, and the use of lobelia is salutary.

Since here I have seen a goodly number of old acquaintances, and formed some new ones, by whom I have been saluted with a hearty welcome. I preached at a Methodist camp near Buffalo Grove, Ogle county, on Friday, for my first, and yesterday here and in Mt. Carroll. I can give but little judgment yet, but think things are quite favorable. More soon.

Yours, in love, G. U. HARN.

Letter from Elder Henry Murray.

MORELAND, WAYNE COUNTY, OHIO, }
June 17, 1847. }

BROTHER WINEBRENNER:—

I take my seat this afternoon to send you a few lines. I would say,

1st. That I enjoy a reasonable portion of health of body, for which I feel grateful to the great Giver of all things.

2d. I also feel determined to make my way to the fair heaven of eternal repose, there to spend an eternity with the spirits of just men made perfect, where pleasures never end and trouble cannot come.

3d. I would say something in reference to the *Advocate*, as it is now styled. I consider it a very good and useful paper, both to old and young—because,

First. It contains good news.

Second. It contains useful knowledge. And, seeing that this is what it contains, why is it that so many of our brethren are without it? For my part I have concluded that it must be one of the two following reasons:

1st. That they care nothing about good news; and,

2d. That they have lost their taste for useful knowledge, if ever they had one.

This, in many cases, evidences itself by their conduct. When they get their paper stopped they send for and have forwarded some political paper, and that they will read and study on the Sabbath day; and the silly and foolish things with which many are filled, they study and talk of more than they do of their bibles. O! what a pity that brethren will call such papers into their families, and have such strange stories read and told to

their children, and keep away from them that which might do them good, when they, as parents, lay mouldering in the dust.

As for myself, I am pleased with the paper, and should feel loath to part with it at present, and for which I send you one dollar. Please give me credit.

I remain your brother in Christ,

HENRY MURRAY.

Letter from Elder Thos. Hickernell.

ZANESFIELD, LOGAN COUNTY, OHIO, }
June 17, 1847. }

BROTHER WINEBRENNER:—

I now resume my pen to commence another letter for the *Advocate*. I am at present on my second round on my circuit. I expect to get clear round in the course of eight days. Some may think I do not get round very often. True, and no wonder, for I have not less than thirty odd appointments, which are scattered over eighteen counties, and have to travel at the rate of six hundred miles every round. And, besides, am still getting new calls from different places. I had even this round, in order to accommodate the people, to travel thirty-two miles a day and to preach twice. I expect I shall have to do it again on my next round. I have now preached no less than thirty-seven times in twenty-eight days; and before the month is out I shall have to fill above forty appointments, or at least preach about forty times.

As it regards my constitution, I sometimes think it is wasting away; at other times I incline to think that I am as strong in body and voice as ever. The greatest difficulty I labor under, my sight is going from me—so much so that I have to use glasses at night, to read hymns or read my text. Some have advised me to quit extending my labors any further, and take a station or travel an old circuit, and let others take my place in travelling on the frontiers. This I have declined doing for several reasons: not because I think it wrong to fill a station or travel an old circuit, but,

1st. Because so few are willing to travel on the frontiers.

2d. Because in many of these new countries they are entirely destitute of preaching. Some have told me, this last round, they have only heard preaching twice in the course of a year.

3d. Because I am afraid it will spoil me. Instead of fulfilling the great commission of going to preach the Gospel throughout the whole world, I might be tempted to bury my talents. I might feel disposed to hanker after stations and small circuits, and probably make some bodily afflictions (to which I am subject) an excuse for not extending my labors. I am now accustomed to hardships, and hope to continue to keep myself accustomed to them. I do not ask any one to try and go through what I have gone through, yet I do not know that I have been much worsted by it. I hope to finish my course with joy and receive my reward when death shall have closed up these earthly scenes.

Whilst passing round this last time, we had some good meetings. We had a four day's meeting in the neighborhood of brother JONAS MARTIN's, which resulted in the conversion of one soul, and the reclaiming of one that had backslidden. The meeting commenced on the 4th of June, and continued till Monday night, about 1 o'clock. The ordinances were attended to on Sunday night. Here, the washing of the saints' feet was attended to after the

Lord's supper, something to which I have not been accustomed.

I should be glad if we could still continue to be uniform in our practice, and not to change our practice in reference to these things; at least not till the propriety of doing so is generally understood, lest it may create a difficulty. If any of our brethren get new light upon any subject, the columns of the *Advocate* are open, let them communicate it. Let us be careful to avoid that which is calculated to create schism, which is most strictly forbidden in the scriptures. Some may think such a step will do no harm, inasmuch as they are separate ordinances. Time, undoubtedly, will determine that. I hope it may not. But it is well to be careful.

We also had a good meeting in the neighborhood of brother WALTERS', De Calb county. The meetings were well attended, some were deeply affected, and I have great prospects of a work there.

We are bad off for travelling preachers here. Some would be willing to travel provided a support could be obtained, which is hard to get in those new countries. I wonder if a provision could not be made to remedy this matter at the next General Eldership.

Yours truly, T. HICKERNELL.

Letter from Elder Joseph A. Dobson.

EAST HUNTINGDON TP., WESTMORELAND }
COUNTY, July 24, 1847. }

BROTHER WINEBRENNER:—

By these presents I send you the name and money of another subscriber, for that valuable sheet now called the *Church Advocate*. I have of late taken a greater interest in circulating this sheet than ever before. I think it is calculated to do much good in circulating and spreading the pure and sound doctrine of both the Church and the Bible, and it may have the glorious effect of leading many a soul to Christ. We never feel the need and value of the sun, the Gospel, health and other blessings, more than when we are deprived of them for a season; so, in like manner, I never felt the need and value of this sheet till I was deprived of it for a time. I consider it a great blessing in my family.

I expect to send you more subscribers before long. We are all in reasonable health, and prospects in religion are reviving.

I remain yours in love,

JOSEPH A. DOBSON.

Notice of a Grove Meeting.

A GROVE MEETING will be held in the locust grove of brother JOSEPH SENOCH, adjoining the borough of Washington, Lancaster county, to commence on Friday, the 3d of September next, and continue at least the usual time of a camp-meeting. When the weather is not favorable to hold the meeting in the grove, we will go the Bethel, which is close by. The brethren and sisters, far and near, are heartily invited to attend, for we shall be prepared to entertain strangers as well as we could at a camp-meeting; and when they come, to make their calculation to stay during the meeting. We also hope the preachers will not be slack in coming. Come brethren, one and all, and let us see what the Lord will do for us in this new measure. We ask the fervent prayers of all God's children in behalf of this meeting, and especially those that calculate to be in attendance.

A. J. KAUFFMAN.

WASHINGTON, July 31, 1847.

For the Church Advocate.

LINES ADDRESSED

TO A

YOUNG FRIEND STUDYING MEDICINE.

BY V. D. STEVENS.

Kind, best beloved, I now thy audience crave;
A moment ask thy kind attentive ear;
Nor shall I keep thee long in dread suspense,
For mine an errand is of high import—
Of import solemn, reaching to the throne
Of the Eternal—stretching far beyond
The ken of mortal vision. And yet man's
Salvation here may much depend. Indeed
On the response of him I now address,
For so the Holy Spirits' quickening voice
Instructs me now. Then thou loved friend
This admonition heed from one, though humble,
Yet, else much deceived, much of mystic truth
Will now reveal. Say first, what did'st persuade
Thy heart 'gainst thy Creator to rebel?
Why hast thou lied to God, most holy, good?
And him with folly charged, when oft thine ear
Hast heard the solemn words, "Go preach my word,
Proclaim salvation free through all the land."
Oft in thy stubborn heart hast thou replied:—
Lord others send, but me thou wilt excuse.
I'm slow of speech, mine's not the voice to call
The dead to life; but with my might I'll heal
The maladies of man with physic's power.
Presumptuous mortal! know thy Lord hath called,
Hath loudly called!—(Record ye angels high)—
Physician to the souls of men thou art!
Ye flaming heralds, high on Zion's hill
Proclaim that God has found; and knowledge given
To this his servant, now in youth's loved bower,
To stand, like men of old, on Zion's wall
And utter forth his law. Hear him! O earth!
Refuse, ye die, but listen now and live:
'Tis God alone, who to his sacred work
His servant calls, and if he recreant prove,
Then on his guilty skirts shall blood be found.
A solemn charge! Eternal wrath shall rest
On him who shall refuse the call divine.
Thus saith the spirit's voice, attention give!
Else will He come who was and is to come,
And quickly will remove from off its place,
The candlestick of him who shall refuse
This admonition kind,—its mandate to obey.

Extract of a letter from Elder Flake.

PHILADELPHIA, August 7, 1847.

BROTHER WINEBRENNER:—

I had intended to have started yesterday or to-day up the country to see you all—but a little business yesterday and a little rain to-day has kept me back. Probably I may (the Lord permitting,) leave here on Monday and go as far as Lancaster, and remain there a few days, and proceed afterward toward your neighborhood. I think a change of air and living for two or three weeks may benefit my health. I wish also to attend a couple of the camp-meetings, so as to benefit myself spiritually, and try to do a little good to others.

The way of the Lord is good, and his dealings with us very merciful—therefore, in Him let us trust.

What would you think of having a real General Eldership, to which all the preachers should be eligible, instead of having delegates? Such the Methodists in England have, and such they had in this country for many years after their organization—and such, I suppose, the beloved disciples had in Apostolic days, if any. How very consoling is the thought of walking in the same path, and having the same faith and hope which distinguished the primitive believers. O! how much better to pattern after them than after worldly usages.

We hasten onward, dear brother, toward our everlasting destiny. O! how solemn the thought. What great need of being sanctified in soul and body, and being found faithful at all times and in all things.

How much better it would be if our brethren, who are contending about minor things, would give up disputing and try to kindle up the flame of true religion in the churches, and also to save souls from going down to hell in sin and unbelief. While they con-

tend the enemy gains ground, the ways of Zion mourn, and her children are stumbled.

I salute you and yours, and all the dear brethren, in the name and love of Christ Jesus.

J. FLAKE.

Letter from Elder John Gillespie.

Perryopolis, July 21, 1847.

DEAR BROTHER WINEBRENNER:—

Once more I take my pen in hand to inform you and all the friends of Zion that, through Divine mercy, I and my brethren and sisters are well, except one, a mother in Israel, who has been afflicted for some months, but, thank God, she has that religion that enables her to bear with patience her afflictions.

As it is very encouraging to Zion's friends to hear of the welfare of her children, I feel to praise the name of the Lord that I can say that the Church of God in this neighborhood, is a living church, a spiritual people, so much so that some of the sects in this country covet their society. But, alas! for them, they cannot humble themselves enough to come down to the requirements of God's word, and stand identified with so humble a class of people. Notwithstanding, they frankly acknowledge that they believe that if there is a people upon earth that worship God according to Divine rule, the Church of God does so. Amen! so say I with all my heart. May the Heavens pity such folks as will knowingly neglect their duty for fear of being reproached for uniting with God's poor despised followers. But these individuals prefer to go where the world speaks high of the numbers and wealth. While we sympathize with such cowards, we rejoice that we are permitted to occupy a place with those who may adopt the language of the poet and sing,

"Poor and afflicted Lord are thine,
Amongst the great unfit to shine," &c.

We bless God that "they that will humble themselves shall be exalted." And oh! when I think of that blessed period when present things will take a change, when God's redeemed shall wear the crown and never feel a sorrow more to cross the weary breast, then will be seen by the unfortunate proud and empty professors of religion the propriety of humility, which is taught us in the Gospel. But oh, alas! it will be too late then to mend their ways.

Here I could lay down my pen and fall upon my knees and implore mercy at the hand of God for proud professors of religion in this section of country, if it was not for the fact that I am persuaded they know better, notwithstanding their pastors indulge them in their folly. I cannot imagine the reason why, unless they are afraid they cannot get the people's money for preaching; but if this is the case, in vain may they attempt to preach them to Heaven in such abominations as these.—Then let advocate the mean unchristian practice who may or who dare, I for one, will never leave the pure principles of the Gospel and condescend to feed the human mind with such soul-killing indulgences as these. No, my brethren in the ministry, I, with my good brethren here, have vowed to stand upon the Lord's side, to preach what the Bible teaches, oppose what it opposes, sanction what it sanctions, and if our number never swells till we must leave the good and the right way, let us say farewell—I'll lay my armor by and dwell in peace at home. Then let us not be afraid to preach pride, with every other sin, down to its native hell, to rise no more.—

Down then it shall go by force of Gospel truth, for that is its final home, where its father, the devil, with all its advocates, must forever dwell; and so I close for the present.

If you think this worthy a place in the good Advocate, you can give it room.

Yours, as ever, in love,

JOHN GILLESPIE.

Letter from Elder Thos. Hickernell.

Mendon, Ohio, July 25, 1847.

BROTHER WINEBRENNER:—

I am now at home, after having filled several appointments—one at bro. PATHANDRE'S, one at bro. KINSINGER'S, one at Hiattsville, one at Covington, and several in our county where I live. On the whole, I had pleasant meetings. I have been at home now for four weeks, making hay and working in harvest, preaching only from two to four times a week. By the day after to-morrow I expect to start again for the State of Indiana, and then to labor constantly at least till next spring.

I have received several letters lately—one from brother SETH RICHMOND, and one from a brother near Findley—which I have not yet answered. Brother RICHMOND has requested me to come and assist him and others, to hold a camp-meeting in September next, in Athens county. I should be very glad to assist in holding that camp-meeting, but brother RICHMOND'S letter came too late, so that I cannot make arrangements to come at this time.—But if I live to see another fall, I think I can assist them in holding a meeting of that kind. As for the brothers request near Findley, I may possibly be able to comply with his wishes this fall, either in going to or coming from the Ohio Eldership. My appointments are so very numerous that I cannot accommodate my brethren at a distance in their wishes, as I formerly have done, when I did not confine my labors to a particular district.

Yours with respect,

T. HICKERNELL.

Letter from Elder A. Snyder.

MOUNT JOY, LANCASTER COUNTY, }
July 22, 1847. }

DEAR BROTHER WINEBRENNER:—

I take my pen in hand to drop a few lines for the Church Advocate.

The camp-meeting time is now drawing near, and I would ask, who is willing to deny himself of a few days to work for the Lord? Who is so much concerned about the welfare of his fellow-men as to leave his house for a few days and pitch his tent beneath the lofty trees of the grove?

Brethren, do not ask yourselves, shall I tent out? but come without hesitation and bring your tents along, and let them be witnessed among the tents of the camp of Israel. Brethren, lift up your eyes and see the fields already white for harvest. See poor sinners around you standing on the brink of wo. How many trees shall witness your prayers, your sighs and your tears in behalf of poor and perishing sinners? Brethren, remember we have a great work to do. If we do all we can some of these poor souls may yet be saved, and may once be so happy as to shine among the blood washed saints in Heaven. If we do not all we can, these precious souls may be lost forever and ever. And, if so, who will be to blame for it? Brethren, I say again, we have a great work to do, therefore, let us be up and doing, and let us labor while it is called to-day, that when the night of death

breaks in upon us we may have done our duty and be at peace with God. How happy shall we be on the day of Judgment to see that we have been the cause of so many poor sinners being snatched from the eternal wrath of God, and brought to dwell in eternal happiness and glory. Parents, you that have unconverted children, how can you see them posting their way down to misery and eternal ruin? O! wake up and try to save them. If you do not do all that is in your power to bring them to the Lamb of God that died on Calvary, they will, perhaps, rise up against you as witnesses in the day of Judgment for not doing your duty. Much good has been done already at camp-meetings. Many souls are now shining in Heaven who have had their sins pardoned on such occasions. Then come—bring your tents and your children along, and, perhaps, to your greatest joy, you may see them happily converted to God.

Brother WINEBRENNER I herein send you the names of three new subscribers; also, \$1 25 in money, which you will please credit JOHN LENEX with the same.

No more at present, but remain yours in Christian love,

ABRAHAM SNYDER.

Letter from Elder John Hickernell.

BETHANY, WESTMORELAND COUNTY, }
July 19, 1847. }

BROTHER WINEBRENNER:—

I have called upon all the subscribers on my circuit, and those that did not pay I advanced the money for out of my own pocket. I requested brother WENTS to attend to the subscribers in Greene county; brother GILLESPIE to the Perryopolis subscribers; and brother VANCE to those at Connellsville. Whether they have done so I cannot say. If they all do their duty there will be no difficulty in collecting the money. Enclosed I send you twenty-four dollars.

Yours truly,

JOHN HICKERNELL.

A Plaudit.

ELDER M. F. SNAVELY is justly entitled to the thanks of the Publishing Committee of the "Gospel Publisher," for the faithful performance of the charge laid upon him by said committee, in collecting the dues on his circuit for the same. He has faithfully canvassed the whole ground, and from all appearance, has collected all that could then be got—and, indeed, there is very little uncollected. He also paid over to the proper persons as it was got in, and at the close of his labors on his circuit, made out and returned a distinct account of each individual case, which rendered great satisfaction to the committee.

I wish heartily that the same could be said of all our agents. I feel satisfied that a great part of the money could be collected, if properly attended to. But some of the brethren have never as yet, to my knowledge, made any return. Some of the brethren also that I have written to, and who owe considerable sums, have treated the subject with silent contempt. It seems to be a hard case that we have to pay interest on money which they justly owe, and afterwards pay the principal too. Let this suffice my brethren. But surely these things ought not so to be.

Yours in love,

WILLIAM HINNY.

MECHANICSBURG, August 5, 1847.

Re-building of the Church and the Church's House.

NEWBURG, July 27, 1847.

DEAR BROTHER WINEBRENNER:—

After my love to you and yours, I would attempt to give you and the numerous readers of our valuable paper, the *Church Advocate*, a brief detail of the former and present condition of the Church of God at Newville, in the county of "old mother Cumberland."

You may well remember that last winter a very terrific gale passed over certain parts of the country, doing much damage to both public and private property, and among others the "Bethel" at Newville sustained great injury; the gable end was blown in and half the ceiling torn down, together with other damage done by the violence of the storm. In this shattered condition the house stood about three months. The church having been previously torn in fragments by the storms of the devil, the wolves of hell being let loose, who came into the Lord's vintage to display their talents (concealing their hypocrisy) under the garb of religion, and by their craft and cunning devices overturned and led astray those who were not sufficiently grounded on the "rock." Those deceivers have their reward with hypocrites and unbelievers.

From the information I have, a church numbering from forty-five to fifty members was at one time organized in Newville. When I came to this charge there was only a remnant left, say five members who maintained their integrity. These were poor and considered themselves unable to rebuild the house. Accordingly, I preached in private houses, encouraged the remnant—acquainted them that the darkest hour immediately precedes day-break. They became spiritually strengthened and encouraged to make an effort to restore and rebuild the house of the Lord, which they speedily accomplished. And for the beginning of worship in the rebuilt house, a protracted meeting was appointed, where I, in much meekness, aided by bro. M. F. SNAVELY, held forth the word. The meeting commenced on Saturday, the 17th instant. Whilst repairing to the Bethel, and for sometime prior, I labored under much depression of spirit, scarcely knowing what course best to pursue in reference to the furtherance of God's cause. After arriving at the house we found it neatly fixed up again, presenting quite an improved appearance. At the proper hour the people gathered to a respectable number, and gave an attentive ear to the word which we endeavored to hold forth. On Sabbath morning we met early and had a season of prayer to the refreshing of God's vintage. At 10 o'clock A. M., brother SNAVELY addressed a large and respectable audience to Divine acceptance. At 2 o'clock P. M., our humble self attempted to present the word again in its original simplicity, which the Lord evidently was pleased to bless, as we truly had a solemn and rejoicing season. After the service we held council to rebuild the church also. An invitation was given to those wishing to unite in church fellowship with us; whereupon fifteen came forward, exclusive of the little remnant, making in all twenty members, to whom we extended the right hand of Christian fellowship, welcoming them into all the rights and immunities of God's house. The above members are principally heads of families. Out of their number they chose two of the brethren as elders and two to serve as deacons, to take the oversight of their spiritual and tem-

poral matters. We then proceeded to a beautiful stream called the Big Spring, where the ordinance of Christian baptism was administered in the presence of a large concourse of people. Here the power of God was visibly manifested. While some were weeping, the shout of glory was heard to echo and re-echo through the beautiful grove, clothed in its lovely mantle of green. In the evening we attended to the ordinances of God's house, where some twenty-five or thirty united in the observance of the same, and the Lord most graciously was with us, to the great joy of his much despised followers.

Judging from present appearance I am led to believe the confidence of the people of Newville and its vicinity has been regained. And I fondly hope and most devoutly pray that the seed sown on this occasion, may spring up and bring forth an hundred fold in the great harvest.

O! may the elders of this rebuilt church be alive and live very near to God, "feed the flock of God; taking the oversight thereof not by constraint, but willingly—not for filthy lucre, but of a ready mind. Neither as being Lords over God's heritage, but being examples to the flock. Then when the chief Shepherd shall appear they shall receive a crown of glory that fadeth not away." Amen! May God ever prosper and bless His church at Newville and elsewhere; to whom be endless praise. More anon.

Yours in Christ, JOHN C. BOOTH.

A Religious Dream.

"There shall two be in the field; the one shall be taken and the other left."

It was a warm day in July that I left my study to take a ramble in the woods. The heat was excessive, and I soon felt my corruptible flesh and bones become fatigued and weak; the sweat oozed from every pore, and collected in large drops on my skin. I betook myself to a large tree, whose green and plentiful foliage obstructed the rays of the burning sun, and cast a refreshing shade around. I laid down to rest. My dear reader, are you fond of contemplating on and enjoying the beauties of nature as exhibited in a forest? See that majestic oak how he rears his head above the forest trees, and waves his foliage in mute, yet expressive, gratitude to the Lord of Hosts. Behold that lovely red-breast, perched upon the uppermost limb, how he swells his throat and warbles a song to his Maker's praise. How sweet, how beautiful, how amiable is nature in her simplicity. How we are filled with awe when we think of Him who is the Author of all this! How good, how great, how mighty is that Being! "O, come! let us worship and bow down: let us kneel before the Lord our maker."

As I reposed there I thought of the Great Day that is to come. Then every thing temporal shall cease to be. Man, poor man! The proud oak, under whose shade I rest, and that pretty bird who is singing the song of praise, have a limited existence. They have had their day when they came into life, and they will have their day of death and decay; then their whole course will be finished, and their names blotted from the universe. But man has something within that can never die. His flesh and blood are subject to death and corruption, but his soul is destined to continue on—on, on, to all eternity! That Great Day is coming! The sun and moon will cease to shed their light upon this terrestrial globe!

The foundation of the earth will quake, and the graves be thrown open. The Judge will mount his throne, and man will be called to give an account of his stewardship.

I thought of eternity—and my mind carried me away into unexplored regions of the universe. I thought of the space and extent of our Father's house. I thought of the beauties and loveliness of heaven, and of the terrors of hell. My reverie brought me home again: I thought of my own self—that I have a never dying soul to save, and fit it for thy sky. Here, upon earth, I must do my Maker's will. Lord Jesus, thou who hast suffered upon the cross with more than mortal agony, O, look down upon poor frail man. We are troubled with many things, but one thing is needful. O, give grace that we may chose that good part.

I was disturbed in my prayer by the appearance of a venerable old man. He took me by the hand and spoke these words: "Son arise, I will show thee aright." I arose and followed him. He took me to a field, and I saw two men at work. The old man gave me power that I could read the thoughts of their hearts. One of the men had a respectable and pious visage. He knew there was a God, and he thanked him that he was not like other people. We followed him to his home. Before he retired to his couch he prostrated himself and opened his mouth to thank his Creator. He had a long and learned prayer, and his lips uttered great things, but his heart was far from it. Internally he rejoiced that another piece was added to his bag of gold. I discovered that he was covetous, proud, and self-righteous. My venerable old companion said, "look up." And when I looked into the sky I saw the heavens open. I beheld two angels with large books. "These are the guardian angels," said my companion; "one writes down his good, and the other his bad deeds. When the day is ended the good book will be sealed. The bad book will not be sealed immediately, but the angel will wait till midnight, and if the man repents and asks for pardon before that time, his evil deed will be blotted from existence. But if the heart is not humbled then, this book too will be sealed, and it will stand against the man on the day of eternity." And I saw that this man's book of evil accounts was sealed, and his guardian angels wept, and there was great sadness in heaven.

And the other man that was in the field was a Christian. He prayed continually.—And when he came home he humbled himself and bowed his knees and thanked his Heavenly Father for his daily bread, and asked for his blessing. He thanked and prayed from his inmost heart. He confessed his weakness and fallibility, and asked anew for forgiveness. And I saw his guardian angels, and they rejoiced; and there was exceeding great joy in heaven. "This man," said my companion, "will be taken, and the other left." Here the old man vanished, and I awoke and behold it was all a dream!

Yes, it was only a dream. Yet I could not help "dreaming" it over again. I thought of the poor man that will be left. My dear reader, you and I will be in the field. Must one of us be left? I hope not. Lord have mercy on us. I thought of the multitudes on the broad road. They will all be left. Then there will be weeping, and wailing, and gnashing of teeth. This will be the beginning of sorrows. Poor man! Let thyself ask the cause of it. "How often would I have gathered thy children together, as a hen gathereth

her brood under her wings, and ye would not." "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. For the son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, lest coming suddenly he find you sleeping. And what I say to you, I say to all—WATCH." H. J. BEYERLE.

LINGLESTOWN, PA., July, 1847.

The Sluggard.

"The sluggard sayeth a little more sleep and a little more folding of the hands."

INDUSTRY is one of the most important virtues. A Christian lacking in domestic or spiritual employments does not only violate the precept and precedent of Christ, but is destitute of an essential attribute of that exalted character. Thousands, like the sluggard, say, by their practice, "a little more sleep." Could such be good Christians, they are undoubtedly bad, or no philosophers at all. By excessive indulgence in sleep, time, that most important of gifts, is unredeemed. Its certain shortness, its infinite importance, and its exalted privileges are alike lost, and lost forever.

Again: upon a proper improvement of time is dependent, to a very great extent, our happiness on earth. Where sleep is indulged in to too great an extent, it must be done at the expense of health and all healthful feelings. Hence, by the want of health we are unprepared for the discharge of the inspiring, important and accumulating duties of a short life. By doing little we are prepared to do less. By neglecting duty we incur guilt, and by indulging in this some of our duties accumulate as our time shortens or diminishes. How startling the conclusion arising from these facts, that by indulging this propensity we have so much the more to do, and so much the less time to accomplish it in; and under circumstances too of the accumulated guilt of murdering time, which we can never recover nor revive to our service again.

"What meanest thou, O! sleeper? arise and call on thy God." W. M.

OBITUARY OF SISTER E. BEELMAN.

PLYMOUTH, RICHLAND COUNTY, OHIO, 2
July 30, 1847. S

BROTHER WINEBRENNER:—

I hereby inform the readers of the *Advocate*, that I have just returned home from the funeral of sister ELIZABETH BEELMAN, formerly of Cumberland county, Penn'a. She died on Wednesday, the 28th of July, between 11 and 12 o'clock at night, aged 68 years, 11 months and 3 days. She was only about two hours sick. However, we have the glad news to relate, that her last days were her best. When she first discovered her sickness she commenced praising God for his goodness, hoping that he would soon take her home to rest. She appeared sensible to her last, and continued praying and praising God until she sank into the arms of Jesus.

Her funeral was preached by the writer, from 2 Cor. 13: 11, and was attended by a large concourse of people. It was truly a solemn time; many tears were shed by the audience, and more especially by her children, who deeply felt the loss of a kind and affectionate mother. However, thanks be to

God, her children, we hope, are all following the example of their beloved mother; and though in tears, yet, from their countenances we could discover there was an inward joy, that their loss was her eternal gain.

We have been informed that it is about twenty-one years since she embraced religion and united with the Church of God at Mechanicsburg, Cumberland county, Pa., since which time she has been a pattern of piety and a mother in Israel. I frequently visited her since she came to this place, and have been very much edified by her conversation. I must say, that I do not know that I have ever found such faith and zeal among women. O! would to God we had many more such mothers in Israel.

Yours in Christian love,

WILLIAM ADAMS.

OBITUARY OF BRO. SIMON ROSS.

BROTHER SIMON ROSS departed this life, in Mercer county, Ohio, January 5, 1847, aged upwards of 50 years. He was married to HANNAH SANDS, the consort of brother JOHN SANDS, deceased. He embraced religion and was baptized at the August camp-meeting in this county in 1844. At last he was called upon to exchange worlds with a prospect of enjoying a blessed immortality in a world of bliss. I drop these lines for the satisfaction of the citizens of Lisburn, Cumberland county, Pa.

T. HICKERNELL.

NEWS DEPARTMENT.

From Oregon.—An arrival at Boston brings dates from Oregon to the 16th of January. The Territorial Legislature of Oregon convened on the 1st of December, and organized by the election of A. L. Lovejoy as Speaker. The Governor's message was received. A bill creating the office of "Territorial Recorder" was passed, and Mr. Theophilus McGruder was elected to perform the duties of that office. The editor of the Oregon City Spectator calls upon the Legislature to make haste and adjourn, observing that its cost is \$50 a day to the territory, and that the public debt is already \$5,000 and increasing. The Legislature adjourned on the 20th of December, having passed thirty-two bills and sundry resolutions. Among the bills was one authorizing the manufacture and sale of spirituous liquors. It was vetoed by Governor Abenethy, but the House passed it again by the constitutional vote.

Churches in Cincinnati.—In 1840 we had forty-three houses of worship in Cincinnati. These have become increased in number to seventy-six, of which six are in various stages of progress toward erection and finish. They may be divided as follows:—Roman Catholic 8; Episcopal 5; Presbyterian, O. S. 4; Presbyterian, N. S. 3; Presbyterian Ass'd Reformed 1; Presbyterian Reformed 1; Congregational 2; Methodist Episcopal 12; Protestant Methodist 2; Wesleyan Methodist 2; Methodist Church South 1; Baptist, regular, 6; Disciples Campbellites 5; Unitarian 1; Universalist 1; Restorationist 1; Christian 1; Bethel, boatmen, 1; German Lutheran and Reformed 8; English Lutheran and Reformed 2; United Brethren 1; Welsh Calvinist 1; Welsh Congregationalist 1; Friends 2; New Jerusalem 1; Jew's Synagogues 2; Second Advent 1.—*Cist's Advertiser.*

Making Brick by Machinery.—A striking evidence of the value of American Genius in the invention of Labor-Saving Machines.—In one yard, near Boston, there are now at work twenty machines, of which ten are at work one day and the other ten on the next. These are operated each by four men. A steam engine is employed to prepare the clay. The establishment has made one hundred thousand bricks for many days past, and that is a regular day's work, ending each day at 4 o'clock P. M.

These machines are Alfred Hall's patent. The more they are tried, the more do they increase in favor among those who best understand the business.

There are two other yards at work by the same owner, in a similar way. The patentee, Mr. Hall, resides at Perth Amboy, New Jersey.

Benevolent Societies.—The receipts of Benevolent Societies, as reported during the Anniversary week in New York, were as follows:—Board of Missions of the Presbyterian church, \$96,628. American and Foreign Bible Society, \$31,739. American Anti-Slavery Society, \$8,797. American and Foreign Anti-Slavery Society, \$12,635. Seamen's Friend Society, \$71,515. New York Colonization Society, \$5,813. Foreign Evangelical Society, \$14,820. American Baptist Home Society, \$30,794. Female Moral Reform Society, \$6,693. American Tract Society, \$160,130. American Home Missionary Society, \$119,453. American Bible Society, \$210,386. Society for Relief of Jews, \$6,690. American Temperance Union, \$1,522. American Protestant Society Union, \$19,709.

The whole amounting to \$742,506.

The United States selling Women!—The United States Government, sold at Public Auction, for \$532, in the District of Columbia, on the 13th of July, in the year of our Lord 1847, at 10 o'clock A. M., TWO WOMEN, and put the money into the Treasury of the United States.

These women were CHRISTIAN WOMEN, professors of religion, and were sold to satisfy a claim of the Government of the United States, the "model Republic of the world!" Among the bidders for these WOMEN was a CLERGYMAN, Rev. Mr. Williams, of the District of Columbia, a professed servant of JESUS CHRIST!

Catholic Missions.—The receipts for the year 1847, of the various Roman Catholic Mission Societies were \$668,086. The disbursements, for missions in Europe, \$120,447; Asia, \$205,656; Africa, \$68,811; America, \$190,541; Oceania, \$81,040. Expenses for printing and publications, \$42,083. Incidental \$780. Total disbursements for 1846, \$726,300.

Teachers for the West.—The Indianapolis Sentinel of the 23d ult., notices the safe arrival of a company of Female Teachers which lately left New England, under arrangements with Miss Beecher, to promote the cause of education in the West.

Coal in Virginia.—The coal fields on the James river, near Richmond, are represented to be exceedingly productive, rich seams of Bituminous coal, being found from thirty to forty feet thick! Some of the veins are 100 feet deep.

Perfection attained in the Manufacture of Glass.—It is difficult to foresee to what perfection the manufacture of glass may be brought, and to what purposes the article may yet be applied. The balance spring of a chronometer is now made of glass, as a substitute for steel, and possesses a greater degree of elasticity, and a greater power of resisting the alternations of heat and cold. A chronometer, with a glass balance spring, was sent to the North Sea, and exposed to a competition with nine other chronometers, and the result of the experiment was a report in favor of the glass-spring one.

Fanaticism.—A party of Second Adventists in New York, have carried ultraism itself to extreme. Their leading man, a Mr. Snow, has set himself for Elijah the Prophet, who was to come. They lately circulated hand-bills throughout the city, setting forth that "the only place where the truth is ministered in this world, and God's people fed with meat in due season, is at 67 Crosby street, New York; and here is the strong hold of the daughter of Zion, and here is where that prophet like to Moses declares the judgments of an angry God. The Lord's messenger preaches twice every Sunday, and on Tuesday and Thursday evenings of each week." What next?

Chinese Junk.—A Chinese Junk, 300 days from Canton, has arrived at New York, and is an object of great curiosity. The Mirror says she looks as much like a huge morocco shoe turned up at the toe, as any thing it can compare her to. She is to be exhibited for the benefit of some Yankee speculators, and several beautiful Chinese women, with the smallest feet imaginable, are to be included in the exhibition.

Relief to Ireland and Scotland.—The following is an estimate of the amount of contributions sent by this country for the relief of the Irish and Scotch, from the 1st of January last to the 31st July:

Through the New York Relief Committee,	\$200,000
Through other committees in other cities,	250,000
Remittances by the Irish and Scotch,	600,000

Total sum in seven months, - \$1,050,000

Great Increase of Immigration.—The following table exhibits the large increase in foreign immigration at the port of New York, in the month of July:

ARRIVALS FROM FOREIGN PORTS.		
July.	Vessels.	Passengers.
1845 - - -	234 - - -	12,818
1846 - - -	301 - - -	13,278
1847 - - -	310 - - -	17,763

Exports of Breadstuffs.—The exports of Breadstuffs from the United States, from the 1st of September last to the present time, are remarkable, as the following table will show:—Wheat Flour, barrels, 2,773,421; Corn Meal, 795,583; Wheat, bushels, 3,095,798; Indian Corn, 15,496,295; Rye, 77,752; Oats, 435,423; Barley, 271,103.

Soda Coffee.—The flavor of coffee may be very much improved by adding forty or fifty grains of carbonate of soda to each pound of roasted coffee. In addition to improving the flavor, the soda makes the coffee more healthy, as it neutralizes the acid contained in the infusion.

Cheering.—The N. Y. Observer publishes an account of a recent revival in Hinsdale, Mass., during which about one hundred persons have been brought into the kingdom of God, not a few of whom are in middle life, and two are more than seventy years of age. One result is that seventeen family altars have been erected where they never before existed. This has been brought about without and foreign aid or protracted meeting, but by faithfully applying the ordinary means of grace.

Law against teaching Slaves to Read.—An article in the Christian Observer states, that the New Orleans papers are publishing a law, prohibiting all schools for teaching blacks, slaves or free, to read or write. It also prohibits meetings of blacks for religious purposes, by themselves, and forbids the immigration of free blacks to the State.

The Sabbath in India.—The "Friend of India" says—The Governor General of India has issued an order, directing that all public works shall be suspended on Lord's-days, whether those works are carried on by its own officers, or by the agency of contractors. A similar regulation has been in force in the Bombay Government since 1843; it is now extended to the whole of British India.

Increase of New York City.—It has been ascertained that 1,910 new buildings were erected in this city during the last year, and that a much greater number is already under contract for the present year.

Prospects in Texas.—A correspondent in Texas, speaks of the fields of grain which have been recently gathered, as promising a most abundant harvest. "The ensuing fall," he says, "will be a favorable season for immigration into this State."

Balloon Steering.—A letter from Pisa states that the Italian Aeronaut, Orlandi, who has made already 420 aerial voyages with continued success, has just completed an entirely new machine, which is provided with machinery to enable him to have complete control of the balloon in the air, and to guide its direction with certainty.

Illinois.—The State Convention has fixed the Governor's salary at \$1,250—made a vote of three-fifths necessary to pass a bill after a veto, and gave to the Governor the power of appointing the Secretary of State.

Health of Vera Cruz.—From the 1st of May to the 16th of June, 356 deaths occurred at Vera Cruz—51 of whom were from the Vomito, and 295 from other diseases—178 of the above were Americans.

Charles Naylor.—of Philadelphia, formerly a member of Congress, and recently a captain among the Pennsylvania volunteers, has died in Mexico of brain fever.

The largest merchant steamship in the world was lately launched at New York. She is to have two engines, each of 1,000 horse power.

The annual expenditure for cigars smoked in the United States, is said to be near \$10,000,000.

MISCELLANEOUS.

AN IMPORTANT AND CANDID ADMISSION BY AN EMINENT PRESBYTERIAN MINISTER.

The following is taken from the lectures of the very learned and candid Geo. Campbell:

"Another error in disputation, which is by far too common, is when one will admit nothing in the plea or arguments of his adversary to be of the smallest weight. That they have no weight may be the case sometimes, but it is not always so. And this extreme will ever, with the more judicious, savor either of blind zeal in the preacher, or of a total want of candor, which will rather create prejudice against the speaker in the minds of those who are intelligent and sensible, that he does not justice to the other side, than incline them to give a favorable reception to his arguments. * * * I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge, and, in defiance of all antiquity, that the former method was the earliest, and, for many centuries, the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed, as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood, even in support of the truth."—*Rev. George Campbell's Lectures on Systematic Theology and Pulpit Eloquence*, p. 294-5.

MARRYING TOO YOUNG.

An eminent writer says,—“We rarely meet with women married under twenty, with three or four children, who do not exhibit, at thirty, all the marks of age common to forty-five or fifty, and who are not the victims of chronic disease.—American women should not marry under twenty, and are still better prepared for that relation, physically, intellectually and morally, at twenty-five. American women are less able to endure premature marriage, than Europeans; for they are, as a race, more intellectual and more educated than the Europeans; nature, in them, expends more vital power on the mental, and therefore has less for the physical system. As a general rule, English women at fifty are younger than American women at thirty. The difference is much less in climate, more than in intellectual organization and culture, more in neglect of invigorating physical habits, and earlier marriage.”

SAFE CURE FOR THE DROPSY.

Take cinder which is thrown out of the furnace of a black smith's shop, have it well pulverized, sift it through thin muslin to take the lumps and grit out, mix it well with a half pint of honey until it is tolerable thick, (not so thick as for pills,) take a tea spoon full three times a day, viz: morning, noon and at night; this will operate on the kidneys, and carrying the water off through the proper channels, effect a cure.

The dose may be increased or diminished, in order that it may operate more or less, or to suit the strength of the patient.

RIPE BREAD.

Bread made of wheat flour, when taken out of the oven, is unprepared for the stomach. It should go through a change, or ripen, before it is eaten. Young persons, or persons in the enjoyment of vigorous health, may eat bread immediately after being baked without any sensible injury from it; but weakly and aged persons cannot; and none can eat such without doing harm to the digestive organs. Bread, after being baked, goes through a change similar to the change in newly-brewed beer, or newly-churned buttermilk, neither being healthy until after the change. During the change in bread, it sends off a large portion of carbon or unhealthy gas, and imbibes a large portion of oxygen or healthy gas. Bread has, according to the computation of physicians, one-fifth more nutriment in it when ripe than when just out of the oven. It not only has more nutriment, but imparts a much greater degree of cheerfulness. He that eats old ripe bread will have a much greater flow of animal spirits than he would were he to eat unripe bread. Bread, as before observed, discharges carbon and imbibes oxygen. One thing, in connection with this thought, should be particularly noticed by all housewives. It is, to let the bread ripen where it can inhale the oxygen in a pure state. Bread will always taste of the air that surrounds it while ripening; hence it should ripen where the air is pure. It should never ripen in a cellar, nor in a close cupboard, nor in a bedroom. The noxious vapors of a cellar or cupboard never should enter into and form a part of the bread we eat. Bread should be light, well-baked, and properly ripened before it should be eaten.

Bread that is several days old may be renewed so as to have all the freshness and lightness of new bread, by simply putting it into a common steamer over the fire, and steaming it half or three-quarters of an hour. The vessel under the steamer containing the water should not be more than half full, otherwise the water may boil up into the steamer and wet the bread. After the bread is thus steamed, it should be taken out of the steamer and wrapped loosely in a cloth to dry and cool, and remain so a short time, when it will be ready to be cut and used. It will then be like cold new bread.—*American Farmer*.

Bread is greatly improved in quality and color by the addition of half a pound of rice, boiled 15 minutes, in two quarts of water to a peck of flour; it increases the size of the loaf, and reduces the price about one-sixth.—*Eng. Mag.*

A SON OF TEMPERANCE.

THOMAS H. BENTON.—At a recent celebration by the Sons of Temperance in St. Louis, Missouri, the distinguished individual whose name stands at the head of this paragraph, in response to complimentary sentiments, thus spoke: “Temperance, or rather abstinence from all that intoxicates, had been the governing principle of his life. That, to his strict observance of it, he attributed more than to any other one cause, the ability and strength which had enabled him to perform various labors and studies which marked his life. He said he adopted abstinence as a rule of his life at seventeen, nor had he ever found occasion to regret it.”

A QUIET WOMAN.

A quiet woman is like a still wind, which neither chills the body nor blows the dust in the face; her patience is a virtue that wins the heart of love, and her wisdom makes her wit well worthy of regard; she fears God, and sheth sin; sheweth kindness, and loveth peace; her tongue is tied to discretion, and her heart is the harbinger of goodness; she is a comfort in calamity, and in prosperity a companion; a physician in sickness, and a musician in health; her ways are the walks towards heaven, and her guide is the grace of the Almighty; she is her husband's down bed, where his heart lies at rest; and her children's glass in the notes of her grace; her servants' honor in the keeping of her house, and her neighbors' example in the notes of a good nature; she scorns fortune, and loves virtue, and out of thrift gathereth charity; she is a turtle in her love and a lamb in her meekness, a saint in her heart, and an angel in her soul. In sum, she is a jewel unprizable, and a joy unspeakable; a comfort in nature unaccountable, and a wife in the world unmatched.

RELIGIOUS FAITH.

The religious faith of multitudes may be summed as follows:

1. I believe in the greatest congregation.
 2. I believe in the greatest denomination.
 3. I believe in the greatest popularity.
 4. I believe in the largest meeting-house.
 5. I believe in the man of the greatest learning.
 6. I believe in the most eloquent man.
 7. I believe in attending the church that will put the most money in my pocket.
- What do you believe, reader?
I recommend to you to have some religious and Christian sentiments, and be able to give some reason why you have them.

A MARRIAGE CEREMONY.

The couple appear before the minister, whom he directs to join their right hands; then he says,

Do you now freely and unconditionally, before these witnesses, agree to take each other for your husband and wife; that you will faithfully perform all the duties and obligations of this sacred relation, both in prosperity and in adversity; and that, forsaking all others, you will cleave to each other only, until death shall separate? *Do you thus promise?* (To which they assent by a bow.) Having made this solemn engagement with each other, I, therefore, according to the laws of this State, pronounce you husband and wife. “What God hath joined together, let no man put asunder.” Then pray.

HIRAM WHITCHER.

RICE WAFFLES.—Take a tea cup and a half of boiled rice—warm it with a pint of milk, mix it smooth, then take it from the fire, stir in a pint of cold milk, and a tea-spoonful of salt. Beat four eggs, and stir them in, together with sufficient flour to make a thick batter.

PITTACUS, one of the seven wise men of Greece, made a law, that every man who committed a fault, in a state of intoxication, should receive a double punishment.

TO GET RID OF FLIES.—Set several plates or parcels of *Chloride of Lime* in different parts of the store, or house, and in a day or two you will find yourself rid of these troublesome insects almost altogether. It ought to be set constantly, and renewed when the lime loses its strength.

Life's cares are comforts, and he that has none must be wretched.

POETRY.

AN OLD POEM.

The following is an excellent translation of a Latin Poem, which has received the enthusiastic encomiums of Goethe, Dr. Johnson, Sir Walter Scott and other distinguished men. It is said that Dr. Johnson always wept in reading the 10th stanza. The Earl of Roscommon expired with the 17th verse upon his lips. The original was written by a monk of the 13th century. We find the translation in the Newark Daily Advertiser.

Day of wrath, that day of burning
All shall melt, to ashes turning,
As foretold by Seers discerning.

Oh! what fear it shall engender
When the Judge shall come in splendor,
Strict to mark and just to render.

Trumpet scattering sound of wonder,
Rending sepulchers asunder,
Shall resistless summon thunder.

All aghast when Death shall shiver
And great nature's frame shall quiver
When the graves their dead deliver.

Book where every act's recorded,
All events all time afforded,
Shall be brought, and dooms awarded.

When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

What! shall I say that time's pending?
Ask what Advocate's befriending,
When the just man needs defending?

King Almighty and all knowing,
Grace to sinners freely showing,
Save me, Fount of good o'erflowing.

Think, O Jesus, for what reason
Thou endur'st earth's spite and treason,
Nor me lose in that dread season.

Seeking me, Thy worn feet hastened,
On the cross, Thy soul death tasted,
Let such labor not be wasted.

Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

Culprit-like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

Thou who Mary gav'st remission
Heard'st the dying Thief's petition,
Cheer with hope my lost condition.

Though my prayers do nothing merit,
What is needful, Thou confer it—
Lest I endless fire inherit.

Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside Thee.

When th' accursed away are driven,
To eternal burnings given,
Call me with the bless'd to Heav'n.

I beseech Thee prostrate lying,
Heard as ashes contrite, sighing,
Care for me when I am dying.

On that awful day of wailing,
Human desinies unveiling,
When man rising, stands before Thee
Spare the Culprit, God of glory.

LOVE AND GRATITUDE.

All are indebted much to Thee,
But I far more than all;
From many a deadly snare set free,
And raised from many a fall.
Overwhelm me, from above,
Daily with thy boundless love.

What bonds of gratitude I feel,
No language can declare;
Beneath the oppressed weight I reel,
'Tis more than I can bear;
When shall I that blessing prove,
To return Thee love for love?

Spirit of Charity! Dispense
Thy grace to every heart;
Expel all other spirits thence;
Drive self from every part.
Charity divine! Draw nigh;
Break the chains in which we lie.

All selfish souls, whate'er they feign,
Have still a slavish lot,
They boast of liberty in vain,
Of love, and feel it not.
He whose bosom glows with thee,
He, and he alone, is free.

O blessedness, all bliss above,
When thy pure fires prevail!
Love, only, teaches what is love;
All other lessons fail;
We learn its name, but not its powers,
Experience only makes it ours.

BAPTISM OF ZION'S KING.

To the flowing stream of Jordan,
Lo! the King of Zion came,
There the ancient Baptist waited,
To immerse the spotless Lamb:
They descended
To the Saviour's watery tomb.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 50	a 5 62½
Do. RYE, do. - - -	3 00	a 3 25
Do. CORN, do. - - -	2 75	a 2 87½
GRAIN—WHEAT, per bushel,	95	a 1 00
Do. RYE, do. - - -	70	a 75
Do. CORN, do. - - -	65	a 68
Do. OATS, do. - - -	33	a 35
Do. BARLEY, do. - - -		a 75
SEEDS—CLOVER, do. - - -	4 00	a 4 25
Do. TIMOTHY, do. - - -	2 55	a 2 50
Do. FLAX, do. - - -	1 00	a 1 06
BEEF, per cwt. - - - -	5 00	a 5 50
PORK, do. - - - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - - -	10	a 12½
LARD, do. - - - - -	10	a 12½
TALLOW, do. - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	8	a 10
POTATOES, per bushel, - -	40	a 45
ONIONS, do. - - - -	37½	a 50
APPLES, do. - - - -	40	a 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - - -	30	a 50
SALT, per sack, - - - -		a 1 45
HAY, per ton, - - - - -	9 00	a 10 00
PLASTER, per ton, - - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 87½	a 6 00
Do. RYE, do. - - -	3 37½	a 3 50
Do. CORN, do. - - -	2 20	a 2 25
GRAIN—WHEAT, per bushel,	1 30	a 1 35
Do. RYE, do. - - -	70	a 75
Do. CORN, do. - - -	73	a 75
Do. OATS, do. - - -	45	a 54
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 62½	a 4 75
Do. TIMOTHY, do. - - -	3 00	a 3 12½
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - - -	7 00	a 7 25
PLASTER, per ton, cargo, -	2 37½	a 2 50

RELIGIOUS NOTICES.

THE WEST PENNSYLVANIA ELDERSHIP will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

EAST PA. CAMP-MEETINGS.

1. Providence permitting, a camp-meeting will be held in the woods of brother Jno. Stambaugh, a few miles north of Landisburg, Perry county, to commence on the 13th of August.

A boarding tent will be permitted on the ground, within the circle of the tents, but all trafficking will be positively prohibited within the limits of the law.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and to be present at the commencement of the meeting.

By order of the Elders and Deacons of the circuit.

2. Another at Linglestown, Dauphin county, on the old camp-ground, about 1 mile from town, commencing on the 23d of August.

This will be a union camp for Harrisburg, Middletown and the Dauphin circuit. The brethren and the public generally are invited to attend.

3. A union camp for the following churches will be held near Orrstown, Franklin county, commencing on the 27th of August, to wit:—Fayetteville, Shippensburg, Newbury, and Orrstown churches.

4. Another will be held at Uniontown, Carroll county, Md., on the 20th of August.

5. Another will be held on the old camp-ground, at George & Andrew Kimmel's, near Orwigsburg, Schuylkill county, commencing on the 16th of August.

6. Another on the premises of Dr. Moorer, in Wells' Valley, Bedford county, at or near the Gap of Sidling Hill creek, commencing on the 27th of August.

WEST PA. CAMP-MEETINGS.

1. One at Rockland, Venango county, on the 19th of August.

2. One in Brush Valley, Indiana county,* on the 27th of August.

If others want camps, they must be in September.

JOHN HICKERNELL, } Committee.
JACOB M. KLEIN, }

* The place of holding this camp-meeting is changed from Cambria to Indiana county, by order of J. HICKERNELL, one of the Standing Committee.

CAMP-MEETINGS IN OHIO.

1. One to commence on the 19th of August, on the old camp-ground on the farm of brother Jacob Bricker, 1½ miles east of Wooster, Wayne county.

2. One to commence on the 26th of August, on the old camp-ground on the farm of brother Stump, 2 miles east of Bethlehem, Stark co.

3. One to commence on the 3d of September, on the farm of Mr. Smith, near Greensburg, Summit county.

4. A camp-meeting will be held in Athens county, Ohio, commencing on the 9th of September next. This camp will be held in or near Alexander township.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Come brethren, let there be not one delinquent in this important matter, but come up to the help of the Lord against the mighty. Remember the bitter curse of Meroz.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. MEGREW.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate. [May 1.]

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In the city of Philadelphia, on the 31st ult., Mrs. MARY E. AYERS, the consort of Wm. Ayers, Esq., of this place, aged 52 years.

Her remains reached Harrisburg on Monday morning, the 2d instant, and a large concourse of relatives and friends attended them, the same afternoon, to their last earthly abode, in our new and beautiful cemetery.

At Highspire, Dauphin county, on Sunday evening, the 8th instant, HENRY STOKEN, after a lingering and protracted illness, with a hope, through grace, of a blessed and glorious immortality, aged 49 years, 11 mo. and 14 days.

His funeral was attended by a large concourse of people, and the occasion was improved by brother Ross and ourselves.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, "The History of all the Religious Denominations in the United States," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscor, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell and William Miller.

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address J. Winebrenner & Co., Harrisburg, Pa., or J. Flake, or J. Carrigan, No. 21, north 3d street, Philadelphia.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

SITUATION WANTED.

THE subscriber being out of employ and unable to work at hard labor, would hereby give notice that he wishes to be employed as a Clerk or Book-Keeper. He would be willing to serve on reasonable terms. He can give satisfactory references as regards his moral and religious character. Any person wishing to write will address

JOHN R. MACHLIN,
Newberry, York county.

July 15.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Laramie county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH ADVOCATE.



A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

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NUMBER 9.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid.	Names.	Am't. paid.
Ashon, Thomas	\$1 25	Walter, David	1 25
Bigley, Mary	31	Myers, Philip	1 25
Borgner, Henry	1 25	May, Jacob	1 25
Bowman, George	1 25	Me Z. Adam	1 25
Buffington, Josiah	1 25	Mountain, Menassa	1 25
Buffington, Solomon	1 00	Orth, Andrew	1 25
Burger, Michael S.	1 25	Patterson, Greigh	1 25
Bates, R. C.	1 25	Ringer, Samuel	1 25
Barlow, Elder N. F.	1 00	Rice, Zachariah	1 25
Barnhart, Peter	1 25	Ramberger, Simon	1 25
Core, Jacob	1 25	Reiber, George	1 25
Cramer, William	1 25	Stanbaugh, John	1 25
Carnen, John	62	St. Jr, Peter	62
Canper, Christopher	1 00	Stevens, Abraham	1 25
Eberly, Peter	1 25	Schoch, George	1 25
Fasnacht, Conrad	62	Shaw, Elder Philip	62
Fasick, William	1 25	Shelly, Daniel	1 25
Furtenbaugh, Jacob	62	Swiler, Jacob	1 25
Gibson, Robert	1 25	Sterrich, John	1 25
Grindle, George	1 25	Stouffer, George	1 25
Gable, William	1 25	Wagoner, John	1 25
Heckendorn, John	1 25	Wagoner, George	1 25
Hess, John	1 25	Wingert, Henry	1 25
Kumler, John	1 25	Winebrenner, John P.	(free)
Kline, Jacob	1 25	Worley, Nathan	1 25
Long, Daniel	1 25	Wooley, John	1 25
Miller, Elder William	62	Whisler, Henry B.	1 56

Request to our Agents.

We beg leave, once more, to request our agents to aid us by lending their co-operation in promoting the interests of the *Advocate*.—We wish you to do two things. One is, to collect and forward, as soon as possible, the amounts due from our delinquent subscribers. The other is, to extend the circulation of our paper. Both of these things can be done with proper efforts. Now, be not slothful, friends, but diligent and active, and no doubt much will be accomplished in a short time.

The German Hymn Book.

This work is in hand in the city, and will be out, Providence permitting, some time this month, or the first of next. There will be an Appendix of new hymns. If any of our brethren have good hymns, which they wish to have inserted, we request them to forward them to us forthwith.

Our Trip to Philadelphia.

LAST week we had occasion to go to Philadelphia. We took the cars on Thursday afternoon and went as far as Lancaster, where we staid over night with our old and esteemed friend Judge SCHAEFFER. We had a pleasant interview with Bishop FLAKE and sundry other brethren, during our sojourn there.

On Friday we proceeded to Philadelphia, done up our business and returned home on Saturday. Our friends in the city are well and doing well. God, we think, will yet stand up for his church and cause in that city. We hope the brethren there will cleave together and be faithful.

New History of Denominations.

THE improved and portrait edition of this excellent work is now in course of publication, and will be ready for our agents and others by the first or middle of October next. Orders for the work from persons unknown and at a distance, must be accompanied with the cash.

A Proposition.

ANY person sending us \$1 50 between this and the 1st of October, shall have one copy of the History, &c., sent him, by express or otherwise, as he shall direct; and any and every person sending us \$1, free of postage, shall be credited for the next volume (13th) of the *Advocate* in full for one year.

We make this liberal proposition in order to raise funds to meet the heavy expenses incurred in getting out the aforesaid works. Who will accept our proposition and send us one dollar for the next volume of the *Advocate*, or two dollars and fifty cents for both book and *Advocate*? Those who can as well as not, will, we hope, send us the full amount for both—those who cannot afford it will oblige us by sending on \$1 for the paper.

The Harrisburg Bridge.

This bridge, which was partly destroyed by the freshet in the spring of 1846, will soon be rebuilt. The piers are already rebuilt, and the wood-work will soon be up. The plan and workmanship is first-rate—far exceeding the former, or the Railroad bridge. Much credit is due the architects, Messrs. HOLMAN and URNEGROVE, for the skillful and energetic manner in which they have managed and carried forward this noble structure. It is expected that the bridge will be ready for crossing on by the last of this month or the first of October.

PENNSYLVANIA CREDIT REDEEMED.—After the full payment of the August interest, there is a balance in the Treasury of \$327,227 30.

The Election.

ON the second Tuesday of October next is the day of election. We hope the people generally, and especially the law and order party, will see to it that they do not cast their votes for anti-democratic men: we mean for men who are unwilling to let the people govern themselves in matters of general interest. We had men of this complexion of character in our Legislature last winter. We hope the good sense of the voters of Dauphin county will show them the propriety of leaving such men at home until they learn to know and are willing that a majority should rule.

If the rumsellers and the rowdies are to bear rule, let it be from the necessity of the case, because they are in the majority and have a legal and constitutional right, and not with the approbation and legalizing act of Christians and temperance men. If we must have publicly licensed manufactories of pauperism and crime, of women's tears and orphans' cries, let it not be because we love to have it so, but because it is unavoidable.—Remember the saying of the good book,—“When the righteous are in authority, the people rejoice; but when the wicked bear rule, the land mourneth.” In view of this and the country's welfare we would entreat our sober citizens and fellow Christians to wash their hands, to keep their garments unspotted, and refrain from all participation in putting “wicked men” in authority; especially those who are so wicked and unrighteous that they will not respect the popular will nor the will of God; but who will have the unrighteous and odious liquor business legalized, whether a majority of the people are for or against. It is time for such men to stand back and give place to wiser and better men—men that will fear God and do what is lawful and right.

Let the voters of Dauphin county go for such men as BENJAMIN PARKE, of Harrisburg, and WILLIAM F. MURRAY, of Portsmouth, for members of the House of Representative, not as party men, but as the People's candidates; who, though not members of temperance associations, yet, we think, will not refuse to give to the people an opportunity of testing the *License Question*, nor any thing else that is just and right. Good and faithful men can then go to the ballot-box and vote consistently, in all good conscience, and fear no evil.

Woods Meeting.

A WOODS MEETING will be held at brother JOHN BOWMAN'S, Cumberland county, Penn'a, commencing on Friday evening, the 9th of this month.

The brethren of the Church of God and the public generally are invited to attend.

York County Camp-Meeting.

We had the pleasure of attending the camp-meeting in York county, for a few days. The meeting commenced on Friday, the 13th, and closed on Wednesday morning, 18th ultimo. The weather was remarkably fine, and the congregation, during the first few days, exceedingly large.

There were some 22 or 23 tents—about the same number of preachers—some excellent and soul-stirring preaching—and, perhaps, a half score or more hopeful converts.

The meeting, on the whole, was a good one, but, doubtless, it would have been in every respect much better had the leaven of discension and non-forbearance been kept out of the encampment.

Some good meaning brethren are so unwise in opposing certain things, which they conceive to be evils in the church, that they make the cure worse than the disease, and seem to speak and act as though they had license to do evil that good might come. Surely such things ought not to be. How much better it would be to contend for that more excellent way of esteeming others better than ourselves—of forbearing one another in love—of exhorting one another—and of praying one for another.

We beg leave here to recommend to the faulty brethren in the church, and especially to our faulty and fault-finding brethren in the ministry, an article in the Miscellaneous Department headed, “*Forbearance in Love the Bond of Unity*.”

This is an excellent evangelical article, and we hope it will be read with care, reflection and profit.

We hope brothers CRAWFORD or SHAW will soon give us a more full and accurate account of the York camp.

Linglestown Camp-Meeting.

This meeting is now in progress. We have not yet had time to go out, but we hear it is pretty well attended by ministers and people, and that prospects are flattering. We hope to give a full account of this and other meetings in our next.

Capture of Mexico not true.

THE report, published in our last, that Gen. SCOTT had captured and entered the city of Mexico, had no foundation in truth. The army under Gen. SCOTT was still at Puebla at the last advices, but there was a strong probability of an immediate advance on the city.

DEATH OF GOV. DORR.—The New Bedford Mercury, on the authority of a letter to Col. HATCH, reports the death, at Providence, on Thursday, the 19th ult., of THOMAS W. DORR.

ADORATION HYMN.—S. M.

1. The Lord our God is good,
His goodness we adore;
The Saviour's grace we magnify,
And honor evermore.
2. 'T was Christ salvation brought
To wretched fallen man;
'T was Christ our guilty souls relieved,
Upon the Gospel plan.
3. This wise and gracious plan,
Jehovah did devise;
Worthy a God of love it is—
Worthy by all to prize.
4. O! for an angel's trump,
Salvation to proclaim;
To lead a holy life on earth,
And dying shout his name:
5. Then with a seraph's wing,
Fly up to dwell on high;
To bask in heav'n's unending bliss,
And never, never die!

Our Opinion on Church Elders.

Our opinion on this subject is, that there are both *teaching* and *ruling* elders appointed in the Church of God.

The former is generally and universally admitted, the latter is denied by some. Our principal reasons for believing as we do on this subject, are,

1st. Because Christ has set, ordained, or appointed, both teachers and rulers in the Church.

2d. Because there is a distinction made between ruling and teaching elders.

3d. Because there were a plurality of elders in the primitive churches. And,

4th. Because these elders, for the most part, were appointed or chosen, either by other elders, or the churches themselves.

In our next paper we shall give the answers of a Church Elder to sundry questions contained in the 3d No. of the *Advocate*, touching the subject of church elders, and also our proofs and arguments on the above reasons. We had intended to give the whole in this number, but for want of time we defer it till our next.

Serious Fire in Philadelphia.

DEPLORABLE LOSS OF LIFE.—On the night of the 19th ult., a fire broke out in the sugar manufactory of GEO. BROWN, in Bread street, running from Arch to Race, between Second and Third streets, Philadelphia. 30,000 bushels of malt and about 5,000 barrels of sugar were destroyed. The amount of loss is estimated at \$150,000—only a small portion insured. Two firemen were killed by the falling of walls, one of which was Mr. ANDREW BUTLER, for many years Secretary of the Philadelphia Fire Association, and the other named CHARLES HINES, an apprentice to the coach making business. Several other firemen were shockingly mangled, but none have as yet died, though fears are entertained that some are injured past recovery. The excitement was intense. The fire was not subdued until it had raged for several hours.

The Rev. Orange Scott, who was one of the leaders in the secession from the Methodist Episcopal Church, on account of its connection with slavery, and who formed a new denomination called the Wesleyan Methodist, died in New York city, on the 31st of July, in peace.

New Subscribers.

We offer the *Advocate* during the last six months of the year for 50 cents, if paid in advance. The last half year will commence with the 1st of October next. Who will take it for six months at fifty cents?

CONTRIBUTORS' DEPARTMENT.

Correspondence.—No. 1.

Trip to Tiverton—Travelling by Steam—Sticklers for the Old Paths—Narragansett Bay—Beautiful Scenery—The Red Man—Philip of Pokanoket—Mount Hope—Country Ride—Ministerial Trials and Sympathy—A "Minister's Meeting"—Murder—History of the Baptists.

SHANNOCK MILLS, R. I., August 9, 1847.

BROTHER WINEBRENNER:—

Your request to write for the *Advocate* is acceded to with some reluctance. My capabilities and situation are such that I fear your readers will not profit by my scribbling. It is, however, a matter of rejoicing that your people and the Free-Will Baptists mutually desire to become better acquainted with each other. That acquaintance, it is believed, will result in the furtherance of the cause of Christ and perhaps in the more permanent union of the two denominations. But to return. Perhaps your readers will bear with the narration of a few thoughts and incidents connected with a trip to one of our Minister's meetings in Tiverton, R. I.

Travelling in these parts is mostly done by the aid of steam, and even Watt, or Fulton himself, should some Witch of Endor resuscitate him, would stand aghast at the result of his invention. As one is pleasantly whirled along at twenty miles per hour, and sees some luckless wight of a pedestrian, more than well content to plod on as his fathers did, and gazing in strange surprise and abhorrence as the puffing "Steam Horse" dashed by, he is forcibly reminded of those tenacious sticklers for the "old paths," who so lustily cry out "innovation" at every new development of truth, and obstinately reject it merely because their fathers did not so. *O tempore, O mores!*

The journey from Providence down the river and Narragansett Bay was most delightful. Indeed, the scenery was most beautiful and picturesque, heightened by the mellow rays, with which the declining sun tinted the groves and rural residences which here and there dotted the islands and margin of the bay. There are here no primeval forests, but there are many pleasant groves of second and third growth, mostly pine and oak. These, with the orcharding and shrubbery around the farm-houses, could not fail of producing agreeable associations, situated as they generally are, upon gentle slopes toward the shore.

The red man who was wont to chase the timid game over these declivities, and startle the finny tribes only by the ripple of his light canoe, as it shot out from the cove, or danced upon the wave, has well nigh passed away. A few only remain—but no council fires burn in the assembly of the sages, and no warrior sachem perpetuates the name or the spirit of his savage sires. The wind chants a requiem over the grave of the warrior, but no hand bedecks it with flowers, and the pale face is heedless of the place where he sleeps. Sleep on dusky warrior, there is a hand that shall gather thy dust, with that of thy pale brother, who has despised thy name and left thy virtues and thy wrongs unrecorded! The rem-

nants of the aborigines in this State, have learned most of the vices of the whites, and practice but few of their virtues. There is one or two religious societies composed in part of them. Between Bristol, a very pretty place which was passed, and Fall River, Mt. Hope, the celebrated residence of Philip of Pokanoket, towers up above the surrounding heights. So beautiful is its location that the warrior manifested considerable taste in its selection.

Upon landing from the steamboat at Fall River, we found a carriage waiting to convey us some eleven miles across the country to the place of destination. The time of course was spent agreeably in company with brethren in the ministry, one of whom I had never seen before. There are some bright spots in the life of a Christian minister. One of these, especially if he is young, is the enjoyment of the society of those engaged in the same holy calling, exposed to the same trials, opposed by the same elements of corruption, and by faith looking for the same heavenly consummation of earthly trials. From such he receives sympathy which others, having never felt, cannot impart. With them he can weep, and sympathize, and rejoice. As there are thirty-eight ministers in the Rhode Island Quarterly Conference, the attendance was not as large as might have been anticipated.—But, perhaps, you are desirous to know what is meant by a Minister's meeting.

A "Minister's Meeting" is neither a Quarterly or Yearly meeting or Conference, nor yet a Minister's Conference, which is usually connected with the Quarterly Meeting Conference, but simply a fraternal visit of ministers for the purpose of social and religious improvement. The time is usually occupied in reading essays, and in conversation and discussions relating to the various departments of ministerial duty. Sermons are also delivered, especially evenings. They are held as often as convenience seems to dictate, and always in the middle of the week, so as not to infringe upon Sabbath duties. As most of our ministers here are settled pastors, of course it works much better than if they travelled as evangelists. The discussions of this session were principally relating to the manner and time of the Resurrection; the general apathy in the churches; inherent depravity; and the tendency of centralization of power in ecclesiastical bodies.

The return home was equally as pleasant as the journey out, with the exception of a slight wetting—no great terror, however, to Baptist preachers who have travelled as itinerants.

Fall River was the scene of the murder of Miss SARAH MARIA CORNELL, for which the Rev. E. H. AVERY, a Methodist preacher, was tried and acquitted. It is said that the general impression of the community was, and is, that he was guilty. The affair excited considerable interest at the time, but as it was several years since, little of it is now heard. AVERY is supposed to be still living somewhere in the Western country. If he was innocent it was unfortunate for him, and if guilty so great a scoundrel ought not to run at large.

A pleasant interview was enjoyed with Rev. D. BENEDET, author of a "History of the Baptists," and some desired items of Baptist history kindly furnished. Brother BENEDET has labored indefatigably, and is about issuing a new and improved edition of his work in an octavo volume of 800 pages, which two other

similar volumes are to follow. The work is a very valuable one.

Yours in love, W. D. WILLIAMS.

Free Discussion.

MARTINSBURG, August 9, 1847.

BROTHER WINEBRENNER:—

As it appears to be a part of the policy you have adopted in conducting your valuable periodical, to let all among your patrons, small and great, as far as you can consistently, speak out their sentiments upon the various subjects that agitate the minds of the people in this age of enquiry; a piece of policy which, in my estimation, is wise and highly commendable, and which, with proper restrictions, is calculated not only to increase the popularity of the paper, but also to shed forth a vast amount of light through it as a medium.

If I, therefore, an obscure individual, yet a constant reader of the *Advocate*, may be permitted to speak, (though perhaps not to much edification,) I should say, I think your correspondent signing himself "An Enemy to Contentions," is about as far "off the track" as the brethren whom he so unceremoniously condemns. And to my mind, not only aims at destroying the spirit of free enquiry, but arrogates to himself prerogatives to which he is not entitled; and, besides, manifests at least a measure of the same uncourteous spirit which he reprobates in his brethren.

Respecting the merits of the controversy between brothers MILLER and THOMAS, I have nothing to say, further than many persons in this region, who are readers of the *Advocate*, are anxious it should be continued. Not that we wish to see who will be "floored," but because we want light and information on the subjects which these brethren are discussing, and which have and still are agitating the minds of the people.

That these brethren have indulged in some personalities, and used some asperity, which is too frequently the case in discussions, and which had better been avoided, cannot be denied, and which they no doubt will acknowledge and avoid in future. That your correspondent has a right to offer his objections to that, I will not deny. But his unqualified and wholesale denunciations of these communications, as being wholly unfit for and disgraceful to the columns of the paper is, to my mind, an uncourteous assumption, reflecting not only upon the character of these brethren in a manner which the facts do not warrant, but also upon the judgment and qualification of the editor. It is virtually declaring these brethren as entirely unworthy the rights and privileges of correspondents, and that the editor is too imbecile and ignorant to know it. Surely this "enemy of contentions" has a short method of settling contentions. Like the Pope of Rome, all that is necessary is to publish his Bull to correspondents and editors, authorising what shall be written and published, and what shall be suppressed, and there ends all contentions.

I would, however, respectfully suggest to this good brother, we are neither under Rome nor his legate, but profess to be members one of another in the household of faith, and as such claim a certain share of the privileges of the family, especially the privilege of thinking for ourselves.

One correspondent thinks one of the communications is worth to him alone 12½ cents, the "enemy to contentions" thinks the same

letter disgraceful—there is the difference then in thinking. The good brother who would “counsel” brothers T. and M. respecting their controversy, is forgetful that he, in settling contentions, is found employing the means to produce them.

Again: we mountaineers are jealous of the character, standing and rights of our ministers as well as of our own rights. As our ministers are constantly among us and under our eye, (I mean the churches for which they preach,) and know pretty well what they are doing, we should at least beg the privilege of being witnesses on their trial before they are condemned for wasting their time and neglecting their duty. To conclude, as the good brother has full confidence in his own “counsel,” had he followed it fully himself, instead of “wasting his time in” trying to “floor” these two brethren, would we not, according to his own showing, have had more “heart cheering news” in the *Advocate* from our Mt. Joy correspondent.

Yours respectfully,

L. S.

The “Church of God” at Mount Joy.

ABOUT seventeen years ago it pleased God in his mercy and Providence, to raise up a few followers in Mount Joy and its vicinity.

Those who remember the glorious and happy revivals of religion which spread and prevailed in this region of country at that time, very well know of the pentecostal-like times, and of the powerful workings of the Spirit of all Grace; and such who were then soundly converted to God, and are still on their way to the fair climes of glory, delight to tell the wonders of Immanuel.

Notwithstanding, they were much more persecuted at that time than at the present day, nevertheless, the Lord was with them, and as He delivered Paul and Silas, so he delivered them out of all their trials, and from all the expectations of the credites and sectarians around them. Consequently, it pleased God to put it into the hearts of a few brethren to organize a church on the Apostolic plan.—They assembled together for this purpose, and were of one heart and of one soul, willing to take the pure and unadulterated word of God for the man of their counsel and for the rule of their faith and practice.

In the year 1845, the Lord having added to their numbers, they erected the present Bethel, and dedicated it to Almighty God. After finishing the building a debt remained unpaid of nearly \$300, which accumulated with interest to nearly \$400, until last winter, when the storm blew in the gable end of the Bethel and broke down the joice, ceiling, pulpit, benches, windows, &c., (as was noticed in the *Advocate* at the time,) an effort was made and the debt reduced. A far greater injury than all this, however, occurred to the church from foes within, who, it is now very evident, were were wolves in sheeps clothing; but, under all these discouraging circumstances, blessed be God, there are still a goodly number who maintain their integrity, and have made up their minds to do all they can for the glory of God and the salvation of their fellow beings.

In a short time the Bethel was repaired in as good condition as before, and a few days ago the brethren, by voluntary subscription, reduced the debt to \$175.

The Sabbath-School, which was organized in 1840, is in a flourishing condition, and bids fair to become useful to the church, and is indeed a nursery to piety, but is still too much

neglected by some professors and professors children.

Our prayer meetings are well attended, and there seems to be much more of the life and power of Godliness in those who attend them. May the good Lord lead us in the ways of righteousness and true holiness, is the prayer of one who loves the prosperity of Zion and the peace of Jerusalem. M.

Mount Joy, August 20, 1847.

A Request by Elder Klein.

To the brethren and strangers scattered throughout Clarion, Armstrong, Venango and Mercer counties, and the regions round about, we send Greeting:—

We desire that those who live out of the bounds of the church, and in particular such who have been members of the church in the East, would make themselves known to the preachers of the West Pennsylvania Eldership, either through the *Advocate* or by private letter. We wish them to be particular and give their place of residence as precise as they can, so that there may be no difficulty in finding them. It always gives me pleasure to meet with brethren from the East, and in particular at this present time. Situated, as I am, on these old circuits, and having to contend with the fine tastes and fancies of many who are hard to please.

In short, I think the time has come when ministers must be able to get along with the popular current, or else have but little or no influence upon the minds of those that can only serve God when all men speak well of the cause they have espoused. Now, this causes one who is of so humble an origin and of so little distinction in talent, as is the writer, feel like leaving these coasts and turning to the Gentiles. But things ought not so to be in the Church of God. Her origin is too humble, and her ordinances and practices are of too humiliating a nature for her to wish to gain worldly honor. And if she does, nothing is more certain than her sacred institutions and holy practices will at least be slighted in a measure, if not altogether discarded. Vital religion will be driven from her borders, inasmuch as this will better meet the popular view of fashionable religionists. As an evidence of this, let us look at our neighboring churches, (so called,) many of whom were at first an humble, pious and God-fearing people. And some of them really did practice the institutions of the Gospel in the outset—but, where are they now? No sooner did they begin to increase in numbers than they became selfish and desirous of worldly honor; and no sooner then they got popular, away went the ordinances of the Gospel. They next left off insisting upon heartfelt religion, and dead formality and a vain glorying followed as a natural consequence. Now, no one can serve as a minister unless he comes with his diploma from Dickinson college, or some other place of equal notoriety for learning, however much Biblical knowledge he may have, or however pressing the Divine call may be on him. May heaven pity the Church of God, and keep her in the path of humility and obedience. Let her communicants not mind high things, but condescend to things of low estate. I shall ever be very happy to suffer reproach with my brethren who bare reproach for Christ and his cause. I feel grateful for the honor that God bestowed upon me, that he counted me worthy to intrust me with the ministry. Therefore, let me ever

maintain the truth, and contend for the plain, simple and humble religion of the ancient Nazarines and their master our Lord Christ.

Yours as ever,

J. M. KLEIN.

Perry County Camp-Meeting.

HARRISBURG, August 22, 1847.

BROTHER WINEBRENNER:—

Having been requested to say something in reference to the camp-meeting held near Landisburg, Perry county, I will endeavor to comply with the request.

The number of tents pitched were about twenty. The preaching brethren were Elders ROSS, MULLINX, OWENS, LAVERTY, BOOTH, THOMAS, DESHERA, and last and least, myself. The preaching was, as it should be, plain, pointed, practical and energetic.

The congregations were ordinary—generally good—the weather being very favorable, except on the last evening, when, after preaching, it rained very fast for a short time.

The conversions were few. Only one was baptised. Let not the brethren in those regions be discouraged, seeing there were not more conversions and baptisms. The seed sown during the process of this meeting will certainly spring up in due season, bearing abundant fruit to the honor and glory of God. Remember, brethren, our “God will not forget your labor of love,” which you exercised and manifested towards saints and sinners during your stay in the grove.

Finally, I would say, I never enjoyed a camp-meeting as well as the present one.—The reason of this was, because all was love and union from beginning to end. I heard no controversy, no hard speeches to ruffle the feeling. Every thing passed off sweetly, smoothly, and harmoniously. Thus it should always be. Amen and amen.

Yours, &c.,

J. STRAYER.

Virginia Mission.

GREENE COUNTY, PA., July 18, 1847.

BROTHER WINEBRENNER:—

I have been appointed by the good brethren of the West Pennsylvania Eldership to go back to Greene county and Virginia hills, to preach the Gospel of Christ. Well, I have obeyed the command,—and the Gospel is preached to the poor.

It seems John the Baptist prepared the way for Christ, but he forgot to erect a missionary font, to fix a parlor, &c. Yet Christ preached the Gospel—he was rich, but for our sake became poor, and preached the Gospel to the poor. Thanks be to his name that he lived, preached, died, rose and went to heaven.

The people in these parts are generally poor, the country hilly, with many other things that might keep us from preaching to them. But what is the difference—poor or rich, if the rich do not help the poor and their ministers. I would sooner preach to the poor if they are willing to do good; for if the poor brethren and people have good religion they will not forget to do all they can for their pastor—and so the rich—but not many of them are called. The Apostle says they oppress you.

I have been preaching in different parts of Greene county and Virginia; a few got religion and were received into church fellowship. There are large and attentive congregations, and many fruits of the laws of God. It is nothing strange to see people coming to meeting ten miles. If I should keep good religion, and ability of body to work in the field,

we hope we shall have some good tidings from Greene county and Virginia hills. May God help that I may see once more a revival in these parts, as the one in 1846.

The church in Aleppo has commenced to build a house of worship. May they all have a mind to work and finish it. We need one to hold protracted meetings in this place.

No more at present, but remember me in your prayer,

E. D. WERTZ.

Letter from Elder Josiah H. Hurley.

LINGLESTOWN, DAUPHIN COUNTY, PA., }
August 3, 1847. }

BROTHER WINEBRENNER:—

I have just returned from the Juniata Division of our extensive field of labor, and would inform you that there has been no little excitement raised in Perry county, during my absence, by a certain sectarian demagogue, who, in some very long and spirited orations, in opposition to what his dignitary was pleased to term the indecorous practice of immersion, and in the defence of the heresy of baby sprinkling, undertook to expose the fatal errors of the Church of God, and to turn her sacred ordinances into ridicule. Yet, after all, his loud peals of thunder have done but little execution, in consequence of its not being mixed with lightning. Of all the absurdities, misrepresentations and inconsistencies that fell from his lips, there has been nothing in Perry county for an age to exceed it.

But you may be anxious to know who this man is that has been acting the mountebank through this hilly country for a time past. It is the Rev. LEVI HUMPHREY, aided by a few of the students of the Theological school under his supervision, who are standing behind the paper ramparts of Dr. BROWNLEE, Mr. GOULDEN and a few other authors equally vulgar with himself, and who are willing to sacrifice every sentiment of God's book upon the altar of some idolizing human name, sect or party, which robs God of all the glory and worship due him, and gives it to men. But he, like many others, when called upon to prove his vile assertions, back out and hide in ambush until his competitor is gone, and then commence waging war again. But I have long since learned to know, by past experience, that not every man who has the sanctimonious garb around him, is a faithful minister of the Gospel of Christ; if they were they could not call the people of God mud puddlers. Will the Rev. gentleman have probity enough to recall some of the slanderous assertions made by him with a view to injure the Church of God? or if not recall them, will he have courage enough to step forward, like a man, and prove them. I trow not. He well knows he cannot.

I hold myself in readiness to accept his challenge, and to meet him, or any of his brethren who may feel disposed to occupy his stead, at any convenient place and time, and discuss the different points at issue between us. If I knew his post office address, I would not trouble you with these lines, but knowing that the *Advocate* has an extensive circulation through his field of labor, I expect to reach him in this way and bring him in to the open field, where we may have a fair sweep at him with the sword of the spirit,—which is the word of God,—for I am not ashamed of the Gospel, and for the simple reason that Paul has given: “Because it is the power of God to salvation to every one that believeth it.”

I am convinced that the position occupied

by us is that which was occupied by the first ministers of the Gospel; and the foundation we build upon is the one that was laid by Jesus Christ himself more than 1800 years ago. If the ministers of the Church of God contend for the faith once delivered to the saints, and expose error in every form, and act out the principles of the Bible, the gates of hell will not prevail against us. May the Lord help us so to do.

Yours in the bonds of Christian love and union,
JOSIAH H. HURLEY.

Letter from Brother John Stump.

NAVAHNE, STARK COUNTY, OHIO, }
July 24, 1847. }

Dear Brethren and Readers of the Advocate:

After greeting you, by these lines, with the most loving kindness, I would tell you of the goodness of God in establishing His Church at this place. Four years ago there was nothing known in this place of God's Church; but the churches were all owned by men—some by Lutherans, some by German Reformed, and some by Wesleyans, &c. But, bless God, it is not so now. In May, 1843, God found me willing to forsake all and follow him. I then found peace to my soul.—After my conversion I was determined to take the Word of God for my only guide. I found the next step was to do as the Eunuch, the Jailor, Cornelius, Lydia, and all others done in ancient days—to go down into the water and be baptised. But, alas! the preachers here knew nothing of this; they preached on infant sprinkling to convince me that I had been baptised when an unthinking infant. This, however, was all to me an idle tale; yet, I had never seen any person baptised. After some time I heard of a people called the Church of God, at Sugar Creek. These, I was informed, feared not men—called no man Lord and master, but took the Word of God for their only discipline. Sugar Creek is 12 miles from where I live. I went thither—I heard, and I hastened on immediately and was baptised by brother Jno. Beidler. Next I found it my duty to do all I could for the cause of Christ and the salvation of souls in this section of country. Accordingly, I insisted on bro. BEIDLER and LOGUE to preach at this place. They came, but it was a new doctrine—yet it was as old as the Word of God itself. But a goodly number have since got their eyes opened and are willing take the true Word of God for their guide, and are now happy on their way to heaven. Since that time there have been twenty-one baptised at this place.

We had a camp-meeting at this place last August, and much good was affected. Souls were converted and baptised. We intend holding another here, commencing on the 26th of August. We truly ask the prayers of the righteous, for we believe it availeth much.

Brethren, may we always be found of one mind, and willing to work together in love and union, and always be humble at the feet of the Saviour—ever denying ourselves of the world and the pleasures of the same—ever showing to the world by our daily walk, conduct, and conversation, wherever we be, that we know nothing less than Jesus and him crucified—always loving to have our conversation, at home and abroad, about heaven and things pertaining thereto. If we thus live, we may be instrumental in bringing our own families, our relations, and our neighbors, to seek the Lord while he is to be found and to call upon Him while he is near.

We have a small church organized at this place, called the Church of God, at Stump's school-house. It consists of worthy members. No one has been expelled from the Church since it has been organized. Pray that the Lord may daily add to the church.

We have a regularly organized Sabbath-School, and we are trying to instruct the minds of the youth in the right ways of the Lord. Pray also for this institution, that much good may be planted in the youth—that it may spring up and bring forth good fruit. No more at present.

I remain your humble brother in Christ till death, hoping if I never see you in this world to see you in heaven,

JOHN STUMP.

Letter from Brother Daniel Long.

QUINEY, ADAMS COUNTY, ILLINOIS, }
August 1, 1847. }

DEAR BROTHER WINERBENNER:—

This is to inform you that I just received the *Advocate* last week, which is a welcome visitor to me and my family. It is a valuable paper, and we can hardly do without it, especially where we now live. There are no brethren in this place, and consequently we can have no meeting; therefore we feel the more anxious to have the *Advocate*, for by it we are encouraged when we hear of the brethren and to know what is going on in the churches scattered throughout the different States. I therefore enclose you \$1 25 for the same for this year.

We formerly belonged to the Church of God at Mount Joy, Lancaster county, Penn'a. From which place we took our leave on the 12th of April last to come to this State, and we arrived, all safe, at Quiney, on the 1st of May, about five miles from which place we now live.

We are well pleased with this country. It is a good country—a very productive one, as much so as any that can be found. I presume the most that we are in want of is the meeting. We would like if we had brethren here to form a church, but we have no brethren and sisters to worship with on the Lord's-day. We frequently have to think of the brethren which we left behind us, especially on the Sabbath. For, although we are far from them, our hearts still cleave to them, and we hope they will not forget us in their prayers, whilst we are, as it were, by ourselves in this distant land. We ask an interest in the prayers of all God's people.

I believe there might be a great deal of good done among the people in this country if some of our preaching brethren were to come to this State and labor for the Lord.—I hope, however, that this will soon be the case. I hope that you, with all the preaching brethren belonging to the East Pennsylvania Eldership will think about this matter, and try to make arrangements, if possible, to send some brother to this country to labor for the Lord. Who knows what might be the result. We feel anxious to see some good done amongst the people here through or by our brethren. To this end we wish success to the *Advocate*.

I see in the *Advocate* that there are some agents wanted to sell books for you. I, for one, think that I perhaps might sell some for you if had them here. If you think proper to send me a few, I will try to sell them for you. Pray for us.

Yours in the bonds of Christian love,

DANIEL LONG.

Letter from Brother Geo. K. Bratton.

YORK COUNTY, PA., July 31, 1847.

BROTHER WINERBENNER:

I see in the sixth number of the *Advocate* a letter from one of our brethren on the subject of temperance. Permit me to give my opinion also, especially with regard to its moral effects upon man.

Our Creator in adjusting the nicely arranged system of man's nature, it is abundantly evident, his passions and appetite were designed to be subjected implicitly to reason and conscience. From the want of this subjection all his misery arises, and just in proportion to the perfection in which it is established does he advance in happiness and virtue. Hence, it is found necessary to strengthen the influence of reason and conscience by all the concurring aids of law, of interest, of public opinion, and also by the sanction of religion. And even all these are frequently found insufficient to overcome the power of vindictive, turbulent and malicious passions, and of earthly, brutal and sensual lusts.

Now it is found that nothing has the power of inflaming these passions, already too strong for the control of the possessor, like the use of ardent spirits. "Let a Bear, bereaved of its whelps, meet a man," said Solomon, "rather than a fool in his folly." He is as dangerous as a ferocious beast, and our only safety is to flee from him, or confine him. I ask, what is there to prevent any man thus bereft of reason and conscience, and surrendered for the time to the dominion of alcohol, from committing any crime which the circumstances around him may suggest. Such are the moral effects of intemperance.

But, when the first stage has passed away, the second is scarcely more enviable. He is now as likely to commit crime from utter hopelessness as he was before from phrenzied impetuosity. The horror of his situation now bursts upon him in all its reality. Poverty and disgrace, the misery which he has heaped upon himself, his family, and his friends, all stand before him, rendered worse by the consciousness that he is violating the laws of God, and all self-government is prostrated within him. He has not moral power to resist the temptation. He has no physical vigor left. The contest within him becomes at last a scene of unmitigated anguish. He will do anything rather than bear it. Hence you find such men the constant attendants upon gambling houses, the associates and instruments of thieves, and not unfrequently do you find them ending their few days by self-inflicted murder.

As this is the moral effects of intemperance upon man, it is really surprising to see men who profess Christianity, and have seen the good effects of temperance for the last few years, should fear this good cause would lead to a bad one.

In conclusion, I would say, that I have very little fears that any of my good brethren will take the cause of temperance to balance the heart for the reception of God's word. But, in the language of Gamaliel, I would say to those who fight against the cause of temperance, "Refrain from these men and let them alone; for if this council or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." Acts 5: 38, 39.

Yours in the bonds of Christian love,

GEO. R. BRATTON.

Letter from Elder David Neidigh, Jr.

REIDSBURG, WAYNE COUNTY, OHIO, }
July 26, 1847. }

BROTHER WINERBENNER:—

I am still much pleased with the *Advocate*, and can scarcely see how the church could do without a paper. I think that it will be sustained; at least the brethren in the West have been doing tolerably well during this year. I, for one, would be sorry if it would go down, for it has been and still is a welcome visitor to my house. Furthermore, I think that the brethren should be very careful in supporting and doing all for it that they possibly can.

When brethren are active in writing good communications for the paper, it will be a means to spread truth and help on with the cause. But, when brethren write for the *Advocate*, they ought always have so much respect for the readers of it as to affix their names to what they have written. In looking over the fifth number of the *Advocate* I discover a communication headed, "Church of God in Ohio," and signed "X." This X has, no doubt, written the truth, and I hope that they that have been guilty of what is written will reform. But, at the same time, I think that this No. X has not proceeded the right way altogether, for to do himself and the cause of God justice. It leaves the impression on my mind that he is either afraid or ashamed of what he has written. Oh, says the No. X, is it not true? Yes, and therefore you, No. X, ought to be more bold in signing your full name to what you have written.—Further, I would inform this No. X, that this is a good way to destroy the character of the *Church Advocate*, and I hope when No. X writes again that he will be man enough to sign his full name to what he writes.

Your friend, DAVID NEIDIGH, Jr.

Letter from Bro. Geo. Barkstresser.

NEWMAN'S MILLS, INDIANA COUNTY, PA., }
August 2, 1847. }

"But Christ is all and in all." Colossians 3: 11.

The necessity of having some religion is generally admitted, even by the most ignorant and profane. All agree that we ought to be religious, but what true religion consists in is very much disputed.

Every man forms a system for himself, and then flatters himself it must be right.—But as there are various schemes which contradict each other, we are sure that they cannot all be right. How then shall we judge whether they are right or wrong? I answer, the Gospel is our only rule. Bring every thing called religion to this touchstone. Bring it to this text: "Christ is all," that is in true Christian religion. "Christ is all," he is the sum and substance of it—the beginning and the end of it.

Paul is here speaking of a conduct which is agreeable to the Christian profession. He is recommending to the Colossians the mortification of all corrupt affection—to put off the old man of sin, and to put on the new man of grace. For a true Christian is a new creature, and in this renovated state, or under the present Gospel dispensation, he says—"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." That is, under the Gospel, God hath no partial respect to persons on account of their country, their religious forms, customs or situation in life. Christ has taken away all partition walls, and men of all sorts stand on

the same level before God, both as to duty and privilege, and for this reason Christ is the *all of the Christian*.

I will now close these remarks by sending you the names of six new subscribers for the welcome visitor, the *Advocate*.

Yours in the bonds of Christian love,
GEORGE BARKSTRESSER.

For the Church Advocate.

Letter from Brother Wm. Miller.

LOW HAMPTON, April 5, 1847.

THE enemy of God and souls is now busily engaged to draw us into a discussion about words to the subversion of men's minds, and I fear to the ruin of souls. What need is there of a continual discussion of the unconscious state of the dead, and the total destruction of the wicked? What if it is so? Why, I will say, Amen, when I know it. What if men are conscious in the spirit after death? Very well, I say, Amen. I think I will not be found fighting against God either way, or taking either one of the views to cut off some of my dear brethren who are looking for and loving the glorious appearing of Christ. All our clamor about what cannot be decided here, is only creating confusion, and every evil work. Our disputes will never make one hair black or white. I honor your motives in not making this question prominent, so as to supersede the Advent question in your paper. True, some may say, it is because you have no arguments to meet them with. But let it go so, it had better be so, than that you should leave your work, and pervert the glorious Advent cause. If others see fit to keep repeating "death is death," until Christ comes, they have a right so to do. One promise I have, which is better than all the arguments I have seen, and I love it,—“For whether we live, we live to the Lord; and whether we die, we die to the Lord; whether we live or die, we are the Lord's. And he is not a God of the dead (body), but of the living (soul).” Amen. So I will leave it, and trust in God.

* Yours, as ever, WM. MILLER.

Selected for the Church Advocate.

Newspaper Fault-Finders.

It takes all sorts of men or persons to make a world, according to the old proverb; and hence, we suppose, if there were no newspaper fault-finders there would be a vacuum—something which nature and philosophy abhor. These fault-finders are a singular and Protean tribe. Some go in for nothing but controversy; others are just opposite, and go against it *in toto*. Some like lengthly notices of deceased friend and relatives; others dislike biographical notices altogether. Some delight in reading the revival department; others declare that it is only a corner wherein fine and foppish preachers have a chance to boast of their superior skill and success in winning others to Christ. Some wish the whole paper made up of short, pithy, home-driving, heart-reaching sketches on religion, and nothing else; others wish to see and read long, well written, and instructive articles on church policy, civil rights and general literature.

Now, who can satisfy the discordant whims of a thousand or ten thousand readers such as the above? Not a editor, surely. If he please one, he must offend another; and *vice versa*. Could you, reader? If so, we are ready to give you a trial. Meantime, we must beg

leave to say, that while the world is as it is, and while men differ in their views, opinions and prejudices, we must be permitted to hold on our old way, and do our duty, whether men will hear or whether they will forbear. Better have the smile of an approving conscience than the heartless and empty adulation of a fellow worm.

Letter from Elder A. Megrew.

JEROMEVILLE, OHIO, August 10, 1847.

BROTHER WINEBRENNER:—

We are some times asked, “Why is it that times are not amongst us as they were once in Ohio?” I will venture to assign some reasons for this:

1st. The preachers have slacked their hand in preaching. This, they say, is for want of support. The brethren or churches, many of them at least, have slacked their hands in giving, and thus the ministers have become discouraged, and their minds embarrassed and perplexed. But,

2d. Many of the members of the church have become worldly-minded and negligent of duty, and disorderly professors are retained in the church, such as Sabbath-breakers, tattlers, tale-bearers, disorganizers, &c.

Now, until these things are remedied, times will never be as they were in by-gone days. But is there a remedy for these things? I answer yes! Let the officers of the church exercise the discipline of the church, and soon the church will be rid of these difficulties. A hint to the wise is enough.

Yours in love, A. MEGREW.

NEWS DEPARTMENT.

First Execution in Schuylkill County.—On Friday, the 13th ultimo, the sentence of the law was carried into effect upon the person of James Riggs, a colored man, who was executed for the murder of James Gunder. Previous to his execution, a fervent prayer was offered up by the Rev. Mr. Hoffmeyer, in his behalf, when the clergy took their departure. During the prayer, he groaned loudly, and incessantly called on the Lord to have mercy on his soul. He was then led on the scaffold by the Sheriff and his Deputy, and said he wanted to speak a few words. Permission was granted him—and the following is what he said:

“In the name of the Father, Son, and Holy Ghost—let this be a warning to every person. And oh! Lord God in Heaven, have mercy on my soul. O! you see how I must die—and I forgive all men—I forgive them—I must die, die, die. God help me to tell the truth; He was always with me, and knows all my doings. God is ready to save my soul, in the name of the Father, Son and Holy Ghost. God bless all the people—forgive them—O! forgive them. I go to my Father in Heaven—in an everlasting land. Glory to God, through our Redeemer. Amen.”

At 26 minutes past 2 o'clock, the Sheriff adjusted the rope around his neck, and drew the cap over his face. As he was about doing this, the prisoner recognized a juror, who was empannelled on his trial, to whom he bid a farewell. The Sheriff now turned to leave the gallows, but the prisoner retained his hand until finally compelled to relinquish it.

A Golden Age.—The gold coinage of the New Orleans mint, during the month of July, amounted to two millions of dollars!

Railway Compass.—We find in an English paper an account of an invention called an Itinerary or Railway Compass. It will, at all times, show the speed of the engine, the distance to the next station, and the position of the train on the line. A chronometer connected with it, shows the railway time. It will note the time occupied at each station, and the speed of each mile, on a paper, which can be taken off and filed. One index on the dial points to the place which corresponds to the one on the railway; another indicates the speed; a third revolves once in 10,000 miles, showing what distance the engine has traveled. This instrument is moved by a separate wheel running on the rail, is not affected by breaks, and being illuminated at night, is easily seen by the engineer. The experiment has been successfully tried, fully realizing the anticipations of the inventor.

Dreadful Collision at Sea.—A telegraphic despatch, dated Boston, August 16, says: The ship *Chanunga*, Patton, from Liverpool, 13th July, bound to this port, reports that on Monday morning, 9th ult., at one o'clock, the weather foggy, he came in contact with the Swedish barque *Iduna*, from Hamburg for New York, with 206 persons on board, and that the barque sunk in 30 minutes after the collision. Captain Patten immediately sent his boats to the rescue, and with one boat from the barque, picked up 34 persons—172 perished. Among them was Capt. A. A. Moberg.

Death of George Rapp.—George Rapp, the celebrated founder and patriarch of Economy, Pa., died last month, at a very advanced age, leaving his niece heiress to an immense estate. He was a singular character, and his life has been chequered with many adventures and changes of fortunes. His government of the town of Economy was by a singular system of social and political despotism, heretofore unknown in this country, as it is hoped it may never be known again.

American Bible Society.—At the monthly meeting of the Board, on Tuesday of week before last, it appeared that the receipts for July, were \$22,000, and the disbursements over \$25,000; that the issues of Bibles and Testaments for the same period were upward of 79,000 copies, in nineteen different languages. Never before were so many issued in one month, and the demand is likely to increase.

A Disciple of Ronge.—The Washington correspondent of the N. Y. Herald says: A Dr. Kock, of Germany, a disciple of Ronge, the reformer, is here. He comes out, we understand, under the advice and counsel of Ronge. His object is, we are informed, to establish a sort of Catholic Church in Washington, independent of the See of Rome, and we are further apprised, that it is the purpose of Ronge, to send out a minister or two into foreign nations generally, preaching the Catholic faith, entirely independent of the head of the Church at Rome.

The Next Congress.—The election news from the West, settles pretty much the character of the next House of Representatives, and it is pretty certain that the Whigs will have a small majority in it—enough, probably, to elect their speaker and all the officers of the House.

Election Returns.—The following are reported as the result of the elections for Congressmen in the several States mentioned:

Kentucky—3 Democrats, 7 Whigs.

Indiana—7 Democrats, 3 Whigs.

North Carolina—6 Whigs, 3 Democrats.

Alabama—2 Whigs, 5 Democrats. Chapman, (Dem.) is probably elected Governor.

Tennessee—5 Democrats, 5 Whigs, and 1 doubtful. Neil S. Brown, the Whig candidate for Governor, is no doubt elected.

Illinois—W. A. Richardson (Dem.) is elected in the district lately represented by Judge Douglass.

Iowa—Messrs. Thompson and Leffler (Democrats,) are reported as elected.

The Horticultural Exhibition.—This popular display of the beautiful products of nature, improved by the art of horticulture, will commence in Philadelphia, on the 15th of September, in the spacious saloons of the Museum Building, to continue during that and the two following days. Great preparations are making to enhance the usual attractions, which have rendered the exhibitions of this Society so popular in former years.

Cotton Factories Stopped.—The Pittsburgh Chronicle of the 9th ult., learns that all the cotton factories in Allegheny city, with the exception of the Penn and Blackstock's, have stopped operations. The proprietors, in consequence of the fall in yarns, had resolved upon this, unless their hands would submit to a reduction of their wages. This the operatives refused to accede.

A New Discovery.—Prof. Schoenbien, it is announced, has made a discovery which is producing a great sensation in Germany.—This distinguished professor, who invented gun cotton, has just discovered a method for immediately cauterizing wounds. This invention, in connection with that of insensibility produced by ether, will effect a complete change in surgery.

The Epidemic at New Orleans.—From the 1st to the 7th ultimo, the admissions into the Charity Hospital, New Orleans, were 283.—During that period 72 deaths took place, of which 52 were of yellow fever. The Delta says, that as only 38 deaths from yellow fever occurred during the previous week, it appears evident that the disease has now most certainly assumed the form of an epidemic.

The Mexican Force.—The New Orleans Times says:—“The forces drawn together for the defence of the Mexican capital, are stated to be 25,000 men in the city itself, 4,000 hourly expected from San Luis, under Valencia, with 14 pieces of cannon, and 15,000 scattered on the road between the city of Mexico and Puebla, to act against the invading forces as they advance.” To meet these, Scott will have about 13,000 effective men, with artillery and batteries of the most complete character.

Money for Mexico.—We learn that on the 7th ult., two millions in specie passed over the Harrisburg railroad, on its way to Mexico, via New Orleans. This, with five millions previously forwarded, makes seven millions of the people's money which have already been drained from the specie of this section of the country to maintain this war.

Cotton Factories at the South.—The "Live Oak" of Pensacola, gives some account of a cotton factory at Arcadia, about 17 miles from Pensacola. It has about 1,000 spindles, and is worked entirely by negroes—mostly girls. It makes five thousand yards of domestic weekly. It has been in operation about a year, and as an experiment it has more than answered the sanguine expectations of its projectors.

Triumph of Cheap Postage.—From a statement made by the Post Office Department, it appears that there will be a probable increase of the revenue for the year 1847 over that of 1846, of a little more than 17 per cent. A little farther reduction of postage would help the revenue—and the people.

Death from Punctures in Dissection.—The London Lancet says:—"From accurate researches it appears that during a period of 21 years, 1826 to 1846, thirty-three students belonging to the faculty of medicine of Paris, died of suppurative fever, arising from punctures received in dissection."

Land Sales.—The public land sales at Milwaukee, Wisconsin, for the month of July, amounted to 23,221 and a fraction of acres sold, for which \$45,276 27 were received.—About two-thirds of the land was sold in lots of 40 acres each.

Balloon Ascension.—Mr. Wise made his sixty-fourth aerial voyage, from Rochester, on the 14th ult. He went up nearly perpendicular to a great height, and then took a north-east course, finally landing in Brighton, about 2½ miles from the city.

Printing Telegraph.—The inventor of the Printing Telegraph, Mr. House, is in Pittsburgh. He is putting up one of his instruments there, and will shortly put up another at Cincinnati. The improvements in the art of Telegraphing seem to keep pace with the lightning.

Opening of the Telegraph to Cincinnati.—The first flash of electricity came through from Cincinnati to Philadelphia on the 20th ult. Mr. O'Reilly, the enterprising agent of the Western line, is entitled to much credit for the energetic manner in which he has prosecuted this great work.

Important Decision.—The Court of Appeals of Kentucky has decided the celebrated Maysville Methodist Church case, by which they give the entire property to the Church South.

To Cure Warts.—Dissolve as much common washing soda as the water will take up; wash the warts with this for a minute or two, and let them dry without wiping. This repeated will gradually destroy the most irritable warts.

At a Friends' meeting held at Newtown, Bucks county, Pa., on Sunday morning, 15th ult., C. C. Burleigh, the celebrated Anti-Slavery orator, arose and addressed the meeting for some time on the subject of slavery. This aroused the ire of some of the congregation, who desired him to desist or change his subject. As he refused, some of the stalwart Quakers put him out by force, in spite of their non-resistance principles.

Cleveland and Pittsburg Railroad.—Eighteen miles of the Pittsburg and Cleveland railroad, were put under contract at Wellsville, on the 3d ult. The work was taken by the contractors at about \$20,000 less than the estimate of the engineer.

Illinois Convention.—Right of Suffrage. The Illinois Convention have agreed to put a provision in the new Constitution which restricts the right of voting to citizens, instead of extending it, as heretofore, to inhabitants.

Medical Department of the Penn'a College.—The announcement of the session of 1847-48 has been made by the Medical Faculty of the Pennsylvania College, and we are pleased to learn by it that the institution is in a very prosperous state—the best evidence of its stability, usefulness and the high character it has acquired.

The Wheeling Terminus.—The report in favor of the Wheeling route, and the terminus of the Baltimore and Ohio Railroad at Wheeling, was adopted at Baltimore, at a meeting of the Board of Directors of that company, by a vote of 17 to 5.

Successor to Tecumseh.—Zion's Advocate says that the successor of the celebrated Tecumseh, called Blackfeather, and a chief among the Shawnees, is a regular member of a Baptist church.

Industry of Females.—About \$5,000,000 are yearly earned in Massachusetts, by females employed in various factories and manufactories of straw, hats, stocks, &c. About 40,000 females are thus annually employed.

How to Read when on the Railroad.—By holding a card over the line below that which you are reading, the eye is freed from the disturbance caused by the motion of the carriage and you may read with comfort.

Temperance among the Cherokees.—The Cherokee Advocate states that the temperance cause in the nation, numbers thousands of friends, including men of wealth, respectability and influence.

South Russia.—A letter from Mr. Schauffer of Constantinople, to a lady in New York, states that there is great interest in religious things in Southern Russia at present; among the German colonists doubtless.

Adams' Manifold Letter-writer is a very useful and convenient contrivance. It supplies pen, paper, and a convenience for writing in the smallest compass possible. Any one wishing to write a letter has only to unroll his paper, and with a steel style he can make one, or a half-dozen letters at the same time. It is useful also to persons travelling.

Another conviction for murder, in this State, has occurred at Lancaster. Jas. Hamilton has been found guilty of the murder of Jacob Hunter. They were both colored, and both drunk at the time of the occurrence.—Hamilton has been sentenced to death.

Rev. Samuel Bowman, D. D., the estimable Rector of St. James' Church, Lancaster, Pa., has been unanimously elected Bishop of the Episcopal Diocese of Indiana.

MISCELLANEOUS.

DUMAH'S BURDEN EXPLAINED.

"The burden of Dumah. He called to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." Is. 21: 11, 12.

These words constitute a distinct and entire prophecy. The style is beautifully terse, graphic, and animated.

The word "Dumah" is here used for Idumea, doubtless with reference to its signification,—*Dumah*, in the original, signifying *silence, stillness*; so that the use of this word, instead of the common name Idumea, is itself a prophecy that the land of Edom was soon to be laid desolate, and left in the stillness and solitude of utter desolation. Soon, and most signally was this prediction fulfilled.—Silence has, for ages, sat like a queenly spectre, musing on the ruins of those cities and the emptiness of their places.

The prophet announces a burden,—a prediction of calamity, on Idumea. His stand-point in time may be learned from the prophecy immediately preceding this. There we read of the fall of Babylon—overthrown by the arms of Cyrus. The attentive reader of this prophecy will see that the scene was, in the prophet's eye, transpiring; all is *present*, and the prophet himself, in conception, was there in the midst of it.

Hence we see his stand-point of time—the point of time where he conceives himself as standing, and from which he takes his observations.

If now, fixing our eye on this circumstance, we look one moment at the history of those times, we get a clue to the meaning of our text. The sweep of Chaldean invasion had crushed alike the temple of Zion, and the palaces of Edom's ancient kings. Most naturally then might these two nations sympathize in the common ruin.

Not so in the next great revolution among the nations. The fall of Babylon brought light and life to Judea; but left Idumea to deeper darkness; and more hopeless ruin.

We turn now to our prophet's words. It was well understood in the adjacent countries, that the eye of Israel's watchman could pierce into the future. Hence, one out of Seir, *i. e.* Edom, cried to him, "Watchman, what is to be the end of these desolations? Can you see aught but gloomy and eternal night before us?"

The watchman answers,—*"Morning comes, and night also comes; if you would enquire, ask on—ask on, you never can get any other answer than this: morning light to the friends of God, but darkness to his foes. The cause and people of God shall triumph—the cause of Satan shall be overthrown. It is vain to expect any other answer from God and his true prophets. Come and enquire as often as you please, no other answer can ever be obtained."*

Such I understand to be the sense of this striking, and somewhat enigmatical prophecy.—*Henry Cowles.*

Watery Potatoes.—We every day hear complaints about watery potatoes. Put into the pot a piece of lime as large as a hen's egg, and how watery soever the potatoes may have been, when the water is poured off, the potatoes will be perfectly dry and mealy.

POSTAGE TO EUROPE.

NEWSPAPER AND LETTER POSTAGE TO EUROPE BY THE STEAM AND PACKET SHIPS.—The New York Herald gives the following as the rates of postage on newspapers and letters to the old world, by the several lines of steamships and packets belonging to that port. It would be advisable for persons having business connections in the old world, to cut out and preserve the table which we annex:

American Line—Steamship Washington.
For each letter and package not exceeding half an ounce, - - - 24 cents.
Over ½ and not exceeding 1 ounce, 48 "
For every additional ½ ounce or fraction, - - - 15 "
For each newspaper, pamphlet, or price current, - - - 4 "
Mail matter to Bremen, either for delivery or distribution, may be sent either with or without the postage being previously paid.

British Line—Steamship Sarah Sands.
For each letter weighing ½ ounce or less, - - - 25 cents.
Every additional half ounce, - - 25 "

French Line—Steamships Union, Philadelphia, New York and Missouri, &c.
[It must be borne in mind that the rates by the French line, refer to letters weighing only one quarter of an ounce.]
Postage at the New York Post Office, 1 cent.
Postage to cross the Atlantic, - - 20 "
Postage from Havre to Paris, - - 10 "
Total, - - - 31 "
Postage of a letter from New York to England, via Havre.

Postage at the New York Post Office, 1 cent.
Postage to cross the Atlantic, - - 20 "
Postage from Havre to English shore, 2 "
English taxation from the shore to the letter's destination, - - - 10 "

Total, - - - 33 "
Packet Ships for Liverpool, London and Havre.
On each letter weighing half ounce, 12½ cents.
Newspapers, - - - 2 "

The Herald says, those at a distance from New York wishing to send letters by the packet ships, have merely to post-pay them to New York, and they will go to their destination. It is generally supposed that these letters, unless the ship postage of 12½, in addition, is made, the letters will go in transient vessels. This, we understand, is not so.

So much for steamships and packet ships leaving the port of New York.

Letters destined for the old world, and intended to be transmitted thence by the Cunard steamships plying between Boston and Liverpool, must be prepaid thro' the United States. The British postage will be charged the persons to whom they are directed.

It is to be regretted that there is so much diversity in the rates of postage, and the difference in the regulations of the several steamships. Thus, letters cannot be prepaid across the Atlantic by the Cunard steamships, and they must be prepaid by the vessels of the other lines.

Mock OYSTERS OF CORN.—Take a dozen and a half ears of large young corn and grate all the grains off the cobb as fine as possible. Mix the grated corn with three large table spoonsfull of sifted flour, the yolks of six eggs well beaten. Let all be well incorporated by hard beating. Have ready in a frying pan an equal proportion of lard and fresh butter, hold it over the fire until it is boiling hot, and then put in portions of the mixture as nearly as possible in shape and size like fresh oysters. Fry them brown and send them to the table hot—they should be near an inch thick.

FORBEARANCE IN LOVE THE BOND OF UNITY.

If there be one practical precept which we could wish to be printed in starry characters on the dark face of our mighty sky, written in sunbeams on the tablet of the heart, and uttered both night and day in voices from the heavens, that the attention of men might be irresistibly turned to it, and their hearts unavoidably impressed by it, this is the one—*forbearing one another in love*. This one short precept, universally obeyed, would set all right, and reduce all to order. It would not at once reconcile all minds, but it would harmonize all hearts. It would not amalgamate all churches into an external uniformity, but it would combine them all in the unity of the Spirit and the bond of peace. It might not hush the voice of controversy, but it would take from it the harsh dissonance of human passion, and cause it to speak in the mellifluous tones of divine charity.—*J. A. James.*

UNCONVERTED MEMBERS OF THE CHURCH.

"Our Rules," says the New York Christian Advocate, "require of members received into the church, that they be subjects of experimental religion; yet it is the practice in more than half the church, to receive persons who have not experienced a change of heart; and there are probably not less than fifty thousand persons whose names on the church books have the letter S. attached, to denote that they are 'seekers,' and not 'believers.'"

The Lutheran Observer remarks that "the direct tendency of this state of things is to a worldly church. Of what possible benefit can it be to put the names of these 'fifty thousand persons' upon the Church books, who give no evidence of a change of heart."

HUMANIZING INFLUENCE OF CLEANLINESS.

A neat, clean, fresh-aired, sweet, cheerful, well-arranged, and well-situated house, exercises a moral, as well as a physical influence over its inmates, and makes the members of a family peaceable and considerate of the feelings and happiness of each other. The connection is obvious between the state of mind thus produced and habits of respect for others, and for those higher duties and obligations which no laws can enforce. On the contrary, a filthy, squalid, noxious dwelling, rendered still more wretched by its noisome site, and in which none of the decencies of life can be observed, contributes to make the unfortunate inhabitants selfish, sensual, and regardless of the feelings of each other. The constant indulgence of such passions rendered them reckless and brutal; and the transition is natural to propensities and habits, incompatible with a respect for the property of others or for the laws.

TO PRESERVE PEACHES.

Clean your peaches by pouring hot water upon them, and afterwards wiping them with a coarse cloth; put them into glass or earthen jars, cork them up and fasten the corks with wire or twine; then place the jars in a kettle of hot water until the atmospheric air is expelled from the jars; after which seal them up tight with wax. Peaches prepared in this way retain their original flavor and are equally as delicious, when cooked in the ordinary manner, six months or a year after being put up, as if just taken from the trees.

THE GOOD LITTLE GIRL.

A very little girl who often read the Bible, gave proof that she understood her obligation to obey its precepts. One day she came to her mother, much pleased to show some fruit which had been given to her. The mother said the friend was very kind, and had given her a great many. Yes, said the child, very indeed; and she gave me more than that, but I have given some away. The mother inquired to whom she had given them; when she answered, I gave them to a girl who pushes me off the path, and makes faces at me. On being asked why she gave them to her, she replied, because I thought it would make her know that I wish to be kind to her, and she will not perhaps be rude and unkind to me again. How admirably did she then obey the command to overcome evil with good.

A tear stood in the eye of little Charles, and he promised his mother to try and do so too. Will my little readers, under similar circumstances, "go and do likewise?"—*S. D. B. Reg.*

SHORT SERMONS.

Jerome admonished Augustine, that his sermons should not be too long, lest they should not be well comprehended. Gregory Naz, said that satiety in a sermon was no less an enemy than too much meat to the body. Basil would end his morning sermon the sooner, lest he should make his hearers dull against evening. Chrysostom compared the people to infants, who must have their meat given them by little and little, for which cause, he says, "care was taken that teachers should neither weary themselves nor their hearers, with a multitude of words." The fathers generally limited the length of their sermons to about an hour. We find Basil and Augustus refusing to speak what they could finish in an hour. Chrysostom reproved those who grudged to give to the Lord two hours for two sermons in a week, implying that an hour was the usual length of a sermon.

DIARRHOEA.

This chilly, changeable weather is the most dangerous imaginable. The cold raw atmosphere causes the collapsing of the stomach, and is one cause of this dangerous and weakening distemper. Too much indulgence in vegetables at such times is unwise. A very simple medicine, and one that can be readily prepared by every body, is blackberry syrup. But a simpler medicine, and one which we are confident, if properly used, would save the lives of large numbers of children that are now afflicted with this disease, is to take a handful of strawberry leaves, and make a tea, the same as you would catnip or any herb tea, and it will certainly cure. The leaves can be got at any garden, or of the hucksters in market. It may be perhaps necessary to slightly purge the stomach first. It is good for adults also.—*N. Y. Sun.*

SUPERIOR JONNY CAKE.—Take one pint of cream, half a pint of meal, two table spoonsful of wheat flour, half a tea spoonful of carbonate of soda, and salt to suit the taste. Bake in a hot oven. The above recipe was furnished by the Rev. Owen Lovejoy, of Illinois, with the remark, "try it" and tell Lord Morpeth to do the same.

BE PERFECT.

We must live holily—without sinning against God. We must walk before him in all well-pleasing. John writes, "Every man that hath this hope in him, purifieth himself even as He is pure." Peter counsels us to be "without spot, and blameless." And Paul prays that the Philippians "may be sincere and without offence, till the day of Christ." To the Thessalopians he writes, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless to the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—Yes, brethren, we must be *filled with the Spirit*. If we have not the spirit of Christ, we are none of his. That Spirit must guide, control, and constantly abide in us,—the lord of every motion. Each thought must be brought into captivity to the obedience of Christ. There is no "standard of piety" accepted with God, short of the Gospel standard.

SPOTS ON THE SUN.

A correspondent of the Newark Daily Advertiser asserts that the sun's disc, for more than a year, has seldom been seen without spots. During the two months past, (April and May) spots have been more numerous and of greater magnitude. It is reasonable to suppose that these spots have had some influence in affecting and varying the temperature of the weather. A comparison of the sun's image and spots as they appear on a screen, magnified, have at various times shown dark patches enough, if placed together, to cover a circle area 50,000 miles in diameter; and it is worthy of remark, that some of these spots, or rather cluster of spots, burst forth suddenly and appear for a day or two, and as quickly disappear, indicating changes in the luminous envelope upon a magnificent scale. There were, on the 29th of May, six spots on the disc of the sun, varying from 5,000 to 12,000 miles in diameter.

A RECEIPT.

Let every person keep a little pulverized charcoal in their bed-room, and, on retiring, take about as much as can be placed on a sixpence, and work it about among the teeth with the tongue. If this be persevered in it will not be long before there will be no such thing as a decayed tooth. Mr. Childs says, in one of her excellent works, that decayed teeth may be restored to soundness by these means; but whether this be so or not, I know that while this simple receipt is attended to, no decay of the teeth can take place. Try it. No DENTIST.

ENTIRE CONSECRATION TO GOD.—He who has not devoted himself entirely to his God, to all that he requires, and live only for his glory, is only, at best, in the outer court of the tabernacle. His mind is dark, his faith is wavering, his comforts are few, and he is a stranger to true rest in Christ. He struggles with unconquered foes, falls and rises, and has a tiresome path to eternity. Easily overcome by temptation, he is tormented by a consciousness of guilt, and the foreboding of ill. But he who is indeed dead to sin, and lives only to the will of his God, has an increasing fulness of holy delight, and a perfect assurance of immortal life.

PREVENT INFECTION FROM TYPHUS FEVER.

Dr. J. C. Smith obtained £5,000 from Parliament for the following receipt:—"Take six drachms of powdered nitre (saltpetre) and 6 drachms of sulphuric acid (oil of vitriol,) mix them in a tea cup. By adding one drachm of the oil at a time, a copious discharge of nitrous acid gas will take place. The cup to be placed during the preparation on a hot hearth or a plate of heated iron, and the mixture stirred with a tobacco pipe. The quantity of gas may be regulated by lessening or increasing the quantity of ingredients. The above is for a moderate-sized room; half the quantity would be sufficient for a small room. Avoid as much as possible breathing the gas when it first rises from the vessel." No injury to the lungs will happen when the air is impregnated with the gas which is called nitrous acid gas; and it cannot be too widely known that it possesses the property of preventing the spread of fever.

GLASS PENS.

Wonders will never cease. Glass is now made into all sorts of things. There is cloth manufactured in England of glass, and it has even been used as the main-spring of a chronometer, and answered well for such a purpose. But for a pen to be made of glass, who would have believed it? Yet it is so, and most excellent writing pens they are. It is well known that with a flux of combination with the silicon, in right proportions, that glass can be made very ductile. Those pens are now becoming not uncommon, and they are perfectly anti-corrosive by the most impure ink.—*Scientific Amer.*

TOMATOES FOR COWS.—It is not generally known that this vegetable is a superior article of food for milch cows. We have tried it two summers, and find it decidedly superior to any other vegetable we have yet tried. They add greatly to the quality, as to the richness of the milk, and give a golden color to the cream and butter, which is at least pleasant to the eye, even if the flavor is not improved. We do not know, however, that they impart any richer flavor to the butter.

CURE FOR THE TOOTHACHE.—Take a piece of sheet zinc, about the size of a sixpence, and a piece of silver, say a quarter of a dollar, place them together, and hold them between and contiguous to the defective tooth; in a few minutes the pain will be gone, as if by magic. The zinc and silver acting as a galvanic battery, will produce on the nerves of the tooth sufficient electricity to establish a current, and consequently relieve the pain.

Good old Mr. Wesley said, "He that is nurturing self-love in his child, is nurturing a devil." We believe it.—Mother, do you think of this when you are "tipping off" that little daughter of yours, in all the gay, foolish frippery and finery of the day: making her proud as a little Lucifer? You are murdering the soul: planting a dagger in your own bosom.—*Lutheran Observer.*

When every man is his own end, all things will come to a bad end. We want public souls, we want them. All seek their own.

POETRY.

From the Methodist Protestant.
VERSION OF THE 67TH PSALM.

BY J. G. WILSON.

Be merciful, O God!
Thy servants bless;
And from thy bright abode
Unveil thy face:
Thy saving health display,
That all may know thy way,
And bow to thy sway
Of Righteousness.

THEE, let the people praise,
Most Holy One!
Let all extol thy grace
And reign begun;
Let the glad nations bring
Their tribute to the King,
And joyous anthems sing
Before thy throne.

For thou shalt judge the world
In equity;
Thy banner be unfurled
O'er land and sea;
In nature's second birth,
The renovated earth,
Her increase shall bring forth
Abundantly.

A LITTLE CHILD'S MORNING PRAYER.

The morning bright,
With rosy light,
Has waked me up from sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day
I humbly pray,
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O, make thy rest
Within my breast,
Great Spirit of all grace;
Make me like thee,
Then shall I be
Prepared to see thy face.

THE TRUE NOBILITY.

BY T. C. UPHAM.

What constitutes the true Nobility?
Not wealth, nor name, nor outward pomp,
nor power:
Fools have them all—and vicious men may be
The idol and the pageants of an hour.
But 'tis to have a good and honest heart,
Above all meanness and above all crime,
And act the right and honorable part,
In every circumstance of place and time.
He who is thus, from God his patent takes—
His Maker formed him the true nobleman;
Whate'er is low and vicious he forsakes,
And acts on rectitude's unchanging plan.
Things change around him—changes touch
not him,
The star that guides his path fails not nor
waxes dim.

RECOLLECTIONS.

Sweet as the calm that o'er the sea
At twilight's hour steals silently,
Are those loved minutes men may steal
From this sad world of woe and care,
To search their hearts, and blissful feel
Some early recollections there:
Some little hymn, to which the knee
Of bends in earliest infancy:

Some short prayer, which the memory
Can call forth just as easily
As when a child—or when, perhaps,
Maternal eyes would gaze and weep,
While, sinking in our sisters' laps,
They lull'd us with this prayer to sleep.
Oh, thought divine! e'en life's rough sea,
That hour would gild most lovely.

MARRIAGE NOTICES.

"I saw two clouds in morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 12th of August, by Elder John Winebrenner, Mr. CHRISTIAN FORTNEY to Miss CATHERINE BASEHORE, both of Dauphin county.

On the 25th of July, by Elder W. McFadden, Mr. HENRY ZIMMERMAN to Miss ANELIA C. WENHICH, both of Harrisburg.

On the 10th of August, by the same, Mr. JOHN HINES, of Harrisburg, to Miss MATILDA STEEL, of Highspire.

On the 5th ult., at Hummelstown, by Rev. J. D. Zehring, W. D. WITMER, M. D., of Philadelphia, to Miss REBECCA STONER, of Hummelstown, Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his residence in Loudon county, Va., on Thursday, the 4th of February, 1847, Rev. JACOB R. SHEPHERD. He was born April 3, 1788, near Halifax, Dauphin county, Pa.

His funeral sermon was preached, on the day of his burial, by the Rev. JOSEPH MERHLEN, from the words, "Death is swallowed up in victory."

On the 17th ultimo, ELIZABETH MYTINGER, (wife of John Mytinger, deceased,) in the 72d year of her age.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 62½ a	5 75
Do. RYE, do. - - -	3 00 a	3 25
Do. CORN, do. - - -	2 75 a	2 87½
GRAIN—WHEAT, per bushel,	95 a	1 00
Do. RYE, do. - - -	70 a	75
Do. CORN, do. - - -	65 a	68
Do. OATS, do. - - -	35 a	40
Do. BARLEY, do. - - -	a	75
SEEDS—CLOVER, do. - - -	4 00 a	4 25
Do. TIMOTHY, do. - - -	2 55 a	2 50
Do. FLAX, do. - - -	1 00 a	1 06
BEEF, per cwt. - - -	5 00 a	5 50
PORK, do. - - -	5 00 a	5 25
HAMS, per pound, - - -	12½ a	15
BUTTER, do. - - -	10 a	12½
LARD, do. - - -	10 a	12½
TALLOW, do. - - -	8 a	10
HARD SOAP, (Dried) per lb.	6 a	7
EGGS, per dozen, - - -	8 a	10
POTATOES, per bushel, - - -	40 a	45
ONIONS, do. - - -	37½ a	50
APPLES, do. - - -	40 a	50
PEACHES, (Dried) per bush.	1 50 a	2 00
FEATHERS, per pound, - - -	37½ a	45
WOOL, do. - - -	30 a	50
SALT, per sack, - - -	a	1 50
HAY, per ton, - - -	9 00 a	10 00
PLASTER, per ton, - - -	4 75 a	5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 87½ a	6 00
Do. RYE, do. - - -	3 37½ a	3 50
Do. CORN, do. - - -	2 20 a	2 25
GRAIN—WHEAT, per bushel,	1 25 a	1 30
Do. RYE, do. - - -	70 a	75
Do. CORN, do. - - -	73 a	75
Do. OATS, do. - - -	45 a	54
Do. BARLEY, do. - - -	85 a	90
SEEDS—CLOVER, do. - - -	4 62½ a	4 75
Do. TIMOTHY, do. - - -	3 00 a	3 12½
Do. FLAX, do. - - -	1 40 a	1 45
BEEF, per cwt., - - -	7 00 a	8 75
PORK, do. - - -	7 00 a	7 25
PLASTER, per ton, cargo, -	2 37½ a	2 50

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate.
Price 50 cents per bottle. Aug. 1.

RELIGIOUS NOTICES.

THE WEST PENNSYLVANIA ELDERSHIP will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

CAMP-MEETINGS IN OHIO.

1. One to commence on the 3d of September, on the farm of Mr. Smith, near Greensburg, Summit county.

2. A camp-meeting will be held in Athens county, Ohio, commencing on the 9th of September next. This camp will be held in or near Alexander township.

The preachers are generally invited to attend the above Camp-Meetings, and the brethren especially are requested to make their arrangements to attend with their tents and stay during the whole time of the meetings.

Resolved, That we advise the brethren not to allow any trafficking to be carried on, during the above named camp-meetings, within the limits of the law.

On behalf of the committee,

A. MEGHEW.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, "The History of all the Religious Denominations in the United States," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 15th of August next, at which time the work will go into the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenborg, C. Zinzendorf, John Wesley, Roger Williams, William Hiccox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell and William Miller.

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address J. Winebrenner & Co., Harrisburg, Pa., or J. Flake, or J. Carrigan, No. 21, north 3d street, Philadelphia.

SITUATION WANTED.

THE subscriber being out of employ and unable to work at hard labor, would hereby give notice that he wishes to be employed as a Clerk or Book-Keeper. He would be willing to serve on reasonable terms. He can give satisfactory references as regards his moral and religious character. Any person wishing to write will address

JOHN R. MACHLIN,

July 15. Newberry, York county.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

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NUMBER 10.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid	Names.	Am't. paid
Bartlett, Daniel	\$1 00	Mason, Catharine	1 25
Cramer, Mich'l	C. A. 1 25	Miller, Thomas	1 25
Do, do.	G. P. 5 00	Nauman, Rebecca	1 25
Fasig, Samuel	1 00	Osmer, Elder A.	1 25
Greer, John	1 25	Phramton, William	1 25
Hicks, Daniel	75	Powers, John	62
Hostetter, Abraham	1 25	Pitts, Samuel	50
Hoch, William	62	Rush, Abraham	1 25
Harris, Samuel	1 25	Ross, Nathan	1 00
Longenecker, Elizabeth	1 25	Saddler, Samuel	1 25
Lutshaw, Benjamin	1 25	Shrom, Elder David	1 25
Martin, Christian	1 25	Unger, Mrs.	1 25
Martin, Elder John	1 25	Wilson, John	1 00
Menely, Alexander	1 25	Wingart, Michael	1 25
Mark, Jane	1 25		

Apology.

ABSENCE from home and a press of other duties, prevented us from preparing and giving our opinion on "Church Elders" in this paper, according to our promise and intention. No preventing Providence, it may be expected in our next.

Acknowledgement.

ELDER JOHN HICKERNELL and others, have our thanks for sending us remittances for the paper and on book accounts.

New Subscribers.

WE offer the *Advocate* during the last six months of the year for 50 cents, if paid in advance. The last half year will commence with the 1st November next. Who will take it for six months at fifty cents?

Our Delinquents once More.

THERE are about Six Hundred and Forty delinquent subscribers on our books—about three hundred for the last volume, and about three hundred and forty for the present one.—

This is altogether too large a number for our small subscription list. We should be glad to have this remedied as soon as possible, as it unsettles our business and runs us into a very considerable expense. We are yet printing the usual number of the paper, in hopes that the delinquents will pay up and order the back numbers. Now, if they have no intention of doing so, the sooner they let us know the better, for then we shall strike off no more than we have really use for.

In order, therefore, to ascertain how many are disposed to be off, and how many are willing to pay up, we shall make out and forward to our agents, for immediate collection, the bills of our delinquent subscribers. We hope they will go to work at once and collect the bills and remit them to us. The sooner, the better.

We should be glad also, to receive other dues, on the Relief subscription and book accounts. For prompt payments we feel much obliged.

The Carlisle Riot Case.

THE trial of the riot case came off in the Carlisle court, week before last, and resulted in the acquittal of Prof. McCINTOCK and about twenty others. These persons were implicated in the riot in Carlisle in June last, on the occasion of the rescue of three fugitive slaves, in which a citizen of Maryland unfortunately received injuries that resulted fatally.

The trial occupied the court about a week, and excited a general and deep interest.

WM. M. MEREDITH, Esq., and other eminent counsel appeared for Prof. McCINTOCK.

On Monday morning, August 30th, the jury came into court at 10 o'clock, and acquitted Prof. McCINTOCK and others, but rendered a verdict of guilty against twelve colored persons, eleven of whom have been sentenced to three years confinement in the Eastern penitentiary. The court house was filled with spectators. The most intense excitement was felt to hear the result.

Sabbath-Schools and Bible Classes.

THE following resolution will be found on the journals of the last annual Eldership, held at Mechanicsburg, Pa., viz:

Resolved, That it be recommended to the preachers and churches to make increased efforts for the establishment and support of Sabbath-Schools and Bible Classes, in all our congregations.

We hope this wish and good resolution will not be overlooked by the ministers and churches of God. We are glad that there are many Sabbath-Schools and Bible classes in successful operation in various places; but there ought to be, and we hope there will be many more, in other places, before long.

Missionary Resolution.

A RESOLUTION directing the manner of raising funds for the Missionary cause, was also passed by the late Eldership, which, we hope the brethren will bear in mind and faithfully carry into effect. The resolution referred to is as follows:

Resolved, That we recommend the raising of funds for the Missionary cause, on the plan proposed by the General Eldership.

The plan proposed by the General Eldership is, to raise funds by subscriptions, rather than by public collections.

Let, then, preachers and elders of each station and circuit attend to this matter, without fail, before the next Eldership. Let them hand round a little subscription among all the church members and friends of the cause, and gather up the money pieces, great and small, as they may chance to fall, in support of this great and noble cause.

Fire in New York.

AWFUL CONFLAGRATION!—ONE HUNDRED FAMILIES HOMELESS!—By the New York papers we learn that that city was visited with a very destructive fire on Sunday evening, the 22d of August. It broke out about 1 o'clock, the Cooper shop of Mr. WATERBURY, No. 321 Front street, between Scammel and Walnut streets, and quickly burned through the block into Water street. Owing to the combustible nature of some of the buildings, the fire made rapid progress, and nearly all the houses were on fire at once. The Herald says:

"We have seldom seen a fire spread with such awful effect. These houses were all occupied by industrious mechanics and laborers, who rented apartments—and the streets in the vicinity presented a most melancholy picture—a perfect wreck of all sorts of household furniture, beds, tables, chairs, and such other articles. We were given to understand that one hundred families were thus in the short space of a few hours, thrown upon the world houseless. The fire was eventually subdued. The fire companies and police displayed their usual ability, and the conflagration would have rapidly extended, were it not for their active and persevering exertions."

Examination.

AN examination of the pupils of the Cedar Hill Seminary will take place, at the Institution, on Thursday the 30th of this month. The friends of the Institution and the public generally are invited to attend.

Central Railroad.

WE have information of the most gratifying character, concerning the progress of this great work. The contractors have entered zealously upon their assigned duties, and every section will be pressed with vigor.

Broad Top Camp-Meeting.

WE have just heard from the Broad Top camp, and from all accounts the brethren of that "hill country" turned out well, and had an excellent meeting.

Brother WM. MILLER writes, "The camp was a good one—it commenced well, and continued to increase in interest until the end."

Brother E. H. THOMAS says, "The Broad Top camp turned out, for these days of declension, extraordinarily good. I think the brethren pronounce it the best ever held by them, except the first, held at the head of Trough creek."

Brother J. LININGER we hope will give us the particulars in detail.

Erie Canal.

THE Erie Canal is a great trouble to the New Yorkers. It is not large enough for the business—the boats get jammed, and sometimes frozen up—and for the last ten days there has been a delay in transportation, owing to an inefficient supply of water on the long level between Lodi Locks and Utica. To add to the misfortune a greater supply of water cannot be procured unless the canal is enlarged to hold it, and business suffers without the present possibility of a remedy.

The New Yorkers must endure these inconveniences a year or two longer, and then our great Central Railroad will relieve the Canal of its phlethora. That improvement will rid them of the necessity of depending on their own insufficient works.

The Rapp Society at Economy.

WE noticed in our last the death of GEO. RAPP, the celebrated founder of "Economy," situated in Beaver county, Pa. Since then new articles of Society, by DANIEL AGNEW, Esq., of Beaver, and WALTER FORWARD, Esq., of Pittsburg. They were subscribed by all the remaining members of the old organization, on the 12th of August, when in general meeting a Council of Nine persons were chosen to manage all internal and external affairs, at the head of whom stands Messrs. R. L. BAKER and JACOB HENRICK, who are vested jointly and severally with the Trusteeship of the association, and who are highly qualified for their important duties. Thus the Society, with entire unanimity, has resolved to remain united, and entered into arrangements which will secure to it a long continuance of contentment and prosperity.

SINGULAR COINCIDENCE.—Gen. Santa Anna debarked from a British steamer, at Vera Cruz, on the 14th of August, 1846, and Paredes, likewise, landed from a British steamer on the 14th of August, 1847.

News from the Army in Mexico.

By Special Express, from New Orleans, we have received authentic intelligence that Gen. Scott has reached the capital of Mexico with his army, after gaining two severe and sanguinary battles, one at El Pinon, and another at San Angel, the former about 9 and the latter about 6 miles south of the city, on the 20th ultimo.

The New Orleans Picayune of the 3d instant, says, "Our army has not only advanced to the city of Mexico, but it has had two engagements with the enemy close under the walls of the city, and defeated them. The Mexicans have been brought to supplicate a suspension of arms, and General Scott has granted it. The Mexican Congress has been convoked to take into consideration Mr. Trist's proposition."

The despatch which contains the intelligence here given, winds up with this qualified declaration:—"Peace will positively be the result."

God grant it may be so.

Dreadful Accident.

At New Cumberland, on Sunday, the 23d of August, as Mr. CHRISTIAN CARVER, with his wife and daughter-in-law, were returning from a funeral, the horse ran off and broke the carriage to atoms, causing the death of Mrs. CARVER, and leaving very little hope of the recovery of Mr. CARVER, or his daughter-in-law, who is a very amiable young lady, and but recently married.

CONTRIBUTORS' DEPART'T.

HISTORY OF THE

Reformed Presbyterian Church.

This church is Calvinistic in doctrine, and Presbyterian in government: adhering to the Westminster confession of faith and catechisms, and form of church government, as containing a just exposition of the teachings of the scriptures in reference to the subjects embraced in them. In worship, public or private, its members employ no other Psalms or hymns than those contained in the inspired book of Psalms. Nor do they use any instruments of music in Divine worship, holding it to be unwarranted under the New Testament dispensation. Their ministers, and candidates for the ministry, all *preach* their discourses; reading sermons is unknown in this body. They do not admit to their fellowship slave-holders, or such as are engaged in the manufacture and sale of liquors as a drink. They endeavor, by a strict discipline, as well as by other means, to preserve in the body purity and a consistent deportment.

Reformed Presbyterians, or, as they are sometimes called, Covenanters, are distinguished from other Presbyterians chiefly by their views in reference to the mediatorial authority of the Lord Jesus Christ, and to the obligation of nations, as well as churches, to yield Him honor and allegiance. They hold that Jesus Christ, as "the Prince of the Kings of the earth," demands of the nations, thro' their magistrates, as well as by the personal acts of the citizens, an open, sincere and practical acknowledgment of his authority; and, also, that this acknowledgment should be made, as was done by the Jews under the Old Testament, with Divine approbation, in

the form of a solemn covenant. In pursuance of this principle, they also hold that in a Christian nation, constitutional arrangement should be made, excluding from offices of power and trust all but Christ's avowed friends; and that magistrates should, in the making and executing of law, recognise and follow the scriptures in all their moral laws and enactments; and that, in Christian nations, there should be a public recognition and defence, and maintenance of the church of Christ. And further, the members of this church refuse to swear allegiance to, or take any part in the administration of any government that is not itself in professed allegiance to Jesus Christ, that is not set in a due measure of conformity to his law, that oppresses the people whom it should defend against oppression and violence, or that embraces in its fundamental arrangements or constitution any immoral principle.

The title "Reformed," adopted by this body, is not to be understood as meaning that they are a *sect* or *secession* from any large Presbyterian body. This is not the fact. They are the descendants of the Reformed Church of Scotland, and hence this title. When in the year 1688, at the close of a persecution of twenty-eight years, waged against the Covenanters of Scotland by Charles II and James VII, a large majority of the ministers and people entered into arrangements in regard to both civil and ecclesiastical concerns, which have been complexly termed, "The Revolution Settlement;" a considerable number refused to accede to them upon the ground that they involved a departure from the former and covenanted principles and position of the Scottish Reformed Church. These faithful men organised themselves on the *old* basis, and claimed, as their descendants in Britain still claim, to be the true representatives of the witnessing and persecuted church. Since that time, Reformed Presbyterians have refrained from swearing any oath of allegiance to the British crown, or to hold any civil office in that empire.

They are called "Covenanters," partly, because of the prominence which they give to the doctrine and institution of covenanting, and partly, because of their still continuing, even in this country, to recognise the obligation of the National Covenant of Scotland, and of the solemn league and covenant of the three kingdoms, Scotland, England and Ireland, "as binding;"—we use their own words in their terms of communion: "upon all those represented in the taking of them, though removed to this or any other land, in so far as they bind to duties not peculiar to the church in the British Isles, but applicable in all lands."

Among the early settlers of these United States, there were some Reformed Presbyterians, and before the year 1743, they were found here in considerable numbers, chiefly in Pennsylvania and the Carolinas. In that year a part of them met and renewed their covenants in the former State. In 1782 all their ministers, and a large part of the people, united with the Seceder ministers and people, and made a new denomination, the Associate Reformed.

In 1798, the Presbytery was constituted anew, and in 1809 they organized a Synod. At present they number upwards of 40 ministers, and 50 congregations, with about 6,000 communicants. They are scattered throughout the Eastern, Middle and Western States, with a few in the slave States.

From the principles of this body, it might have been expected that the moral character of the government of the United States would be, in their estimation, a matter of no small moment, and that they would enquire carefully whether the swearing of oaths of allegiance to this government were consistent or not with their paramount allegiance to Jesus Christ. They did enquire: and, particularly they examined with the greatest care and the most profound interest, the Constitution of the United States, adopted in 1789. We give the result in the language employed by the Presbytery itself in the year 1806. This Presbytery was then the highest court of the church. The penman of the following extract was the late ALEXANDER McLEOD, D. D., of New York, and it embodied, moreover, the previous and fixed judgment of the church. They say,

"There are moral evils essential to the constitution of the United States, which *render it necessary to refuse allegiance to the whole system*. In this remarkable instrument there is contained no acknowledgment of the being or authority of God. There is no acknowledgment of the Christian religion, or professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honors and emoluments Jews, Mahomedans, Deists, and Atheists. It establishes that system of robbery by which men are held in slavery, despoiled of liberty, and property, and protection. It violates the principles of representation, by bestowing upon the domestic tyrant, who hold hundreds of his fellow creatures in bondage, an influence in making laws for freedom proportioned to the number of his own slaves. This constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive and impious."

It is but justice to add, that while thus depriving themselves of the privileges and honors of citizenship, Reformed Presbyterians hold themselves bound to live peaceably with all men, to advance the good of society, and to submit patiently to the common burdens. During the late war with Great Britain, they manifested their readiness to incur danger in resisting the invader.

From this position in regard to the civil institutions of the country, this church has never departed. In 1812, indeed, during the war, a paper was drawn up by Synod in secret session, designed to be presented to the government as a substitute for the oath of allegiance. On this we remark,—1. That the fact of preparing such a paper is, of itself, evidence that the members of this church could not swear the oath of allegiance. 2. This paper was never made public until many years afterwards. Not one of a hundred of the church even knew of its existence. 3. The paper was merely a renunciation of all foreign allegiance, and a declaration of a readiness to advance the welfare of the country with an expression of the Church's approbation of the grand principles of republicanism.

As to a resolution adopted in 1821, and another in 1823, it is enough to say that in 1825, Synod expressly and deliberately affirmed that it was not designed, by either of them, to set aside or alter the previous law of the church; said law being that which we have already quoted from their testimony.

However it is true that, about this time, when

* Testimony of the Church, Edition 1807, page 152.

the church had increased in numbers and wealth, a disposition began to be manifested in some quarters to bring about a change in the position of the church, and to fall in with others in swearing the usual statute oaths. And in 1832, a document was issued by some ministers and others, openly avowing a change of sentiment on this subject, and branding as innovators those who refused to change with them. This event led to the exercise of discipline on those individuals, who then, in the year 1833, organized themselves, with others, into a Synod, claiming to be the very body which had deprived them of its privileges. In the meantime, the Synod—comprising a large majority of the members, regularly certified to this, the highest judicatory of the church—pursued the even tenor of its way.

This was a severe trial to this body—leaving them with numbers considerably diminished, and energies necessarily crippled.—Since that time this church has continued to grow, and is now larger than at any former period of her history in the United States. She has a Theological Seminary, located in the city of Cincinnati, under the charge of Rev. JAMES R. WILLSON, D. D., which is in a flourishing state; the class of last winter numbering fourteen.

A foreign mission is about being established in the island of Hayti—two missionaries having been appointed, one of whom, at least, is expected to sail for that island this fall, (1847.) There is also something doing in the work of domestic missions. Two periodicals, (monthlies,) "The Reformed Presbyterian," edited by Rev. M. RONEY, Newburgh, N. Y., and the "Covenanter," edited by Rev. JAMES M. WILLSON, Philadelphia, are supported in this body—and which, we may add, enjoy the confidence and fellowship of the sister Synods in the British Islands.

Letter from Elder Thos. Hickernell.

ZANESFIELD, OHIO, August 29, 1847.

BROTHER WINEBRENNER:—

Inasmuch as I find that you are somewhat in a hurry to have the subscribers of the *Advocate* to pay up their dues, I do herein send you enclosed \$5 and one new subscriber.

I attended my three large meetings in the State of Indiana. One in the neighborhood of brother BAKER's, in Wabash county; one at brother MELOR's, in Whitley county; and one at brother WALTER's, in De Kalb county.

I baptized an aged brother by the name of STRANG, at the meeting in Wabash county, and had one mourner forward to be prayed for, who found peace. At this meeting we attended to the ordinances in the usual way, and had large and attentive congregations. There was nothing special in the neighborhood of brother MELOR's, only that a deep interest appears to be exhibited to have a church organized there, after the Apostolic plan. Our meeting was injured some on account of sickness. Four of brother MELOR's family had just taken sick before the meeting commenced, but were on the mend before I left. The meeting in De Kalb county was attended by large congregations, but nothing special effected. Brother HENRY BROWN was sick of the billious fever and not expected to live, but when I left there was some hopes of his recovery. As for the rest of the brethren in the neighborhood, they were enjoying good health.

Yours in the bonds of Christian love,
THOS. HICKERNELL.

Letter from Brother John Reis.

MIDDLETOWN, BUTLER COUNTY, OHIO, }
August 16, 1847. }

BROTHER WINEBRENNER:

The subjects of controversy I named in my last to you, are all plainly taught in the scriptures; if not in so many words, still they may be known by the design and order of the Apostolic teaching and practice, as found in the Acts and Epistles. They are plainly taught by the precepts and practice of the Apostles and the conduct of the primitive Christians, and which we can clearly see and understand if we divest ourselves of the inventions of men, and sectarian systems, and dogmas of uninspired men.

On the subject of *ordaining elders*, and *licensing Evangelists*, or *missionaries*, there has been a great deal of controversy in the world since the time when the man of sin got power in the church, (as he supposed,) to constitute the clergy (so called) a *distinct* class in the church. On this subject all writers and controvertists which I have known, looked to *existing modes* and practices of the age in which they lived, and not to the *scriptures*; for had they kept the scriptures before their mind, they would not have fallen into the manifold errors on this, as well as other subjects. The great blunder or erroneous notion under which all parties of our day labor is, that *they look at or pattern after* the present factious modes of doing in this sectarian age, measuring their practices by systems extant, and not by the *scriptures*; because they have now "Conferences," "Presbyteries," "Elderships," "Synods," &c., collected or gathered from *different congregations*, they call *these* Presbyteries, Elderships, &c.; whereas, a Presbytery, or Eldership, or bench of elders, or seniors, in the New Testament, never means more nor less than *the elders of one congregation*, for sectarian denominational associations were *unknown* in the primitive church for centuries. Hence, a single congregation is the largest diocese known or recognised in the New Testament.

The Apostles were naturally and necessarily to induct, or lay hands on those *first* selected officers of the churches, because they were to *found* the Church of God; this threw into their hands every sort of office and duty. The Apostles were the elders (1 Pet. 5: 1,) in every church where they sojourned, and imposed hands on the elders and deacons elect. The Apostles preached first, and first waited upon the tables of the poor. Acts 6: 1, &c. They were the first elders and the first deacons of the churches which they planted or founded.

The Apostles appointed persons, such as Timothy, Titus and others, to assist them in getting things in order. In many places where the Apostles preached and collected disciples, they could not ordain elders when they left, for the good reason that there were none in the community who understood the duties of elders, or were capable of performing them. And hence we read of Apostles *revisiting* those and of *ordaining elders*. See Acts 14: 23, Titus 1: 5, &c.; and hence, too, the caution of Paul to Timothy to appoint no novice, nor to "lay hands suddenly on no man." 1 Tim. 3: 6, and 5: 22.

If any dispute arose in the Apostolic age, as in the case of the Gentile converts, (Acts 15,) the Apostles were naturally to decide. The New Testament not being written and collected, to which the disciples might have recourse to decide the point, the Gospel having sounded out from Jerusalem, and the

Apostles being still there, to whom the promise of the Spirit was given to *guide them* into all truth. John 14: 26. And hence they went to the Apostles and mother church at Jerusalem. And to whom else could they apply but to the Apostles and church at Jerusalem, to decide a point of doctrine?

But, when the church was established with its elders placed over it, and deacons under it, then if any person was chosen by the congregation to fill any vacancy by death, removal, or resignation, then the congregation did naturally *act through its own elders* in laying on hands on the newly elected elder. And when a congregation was (is) founded by an Evangelist, or missionary, the congregation *chose from among themselves* those whom they wished as their elders and deacons; then the Evangelist, or missionary, under whose ministry they were converted, did lay hands on them and induct them into office; and so the congregation was bound to *submit* to those officers or rulers, in all things commanded in the scriptures. But, should one of the elders teach error, the congregation (of pious and intelligent Christians) was to reject both the elder and error taught, and appoint another in his place. And if a church or congregation was not thus able to *try the spirits*, she was not fit or competent to choose her officers; she was yet in the state of which the Apostles often complained of those churches in their day: they must be, partly at least, "carnal," have "need of milk," of such they stood in doubt, and retaught them even the first principles of the oracles of God, &c.—See 1 Cor. 3, Gal. 4, and Heb. 5: 12, &c.

The Apostle allows, 1 Tim. 3, that he who "rules well," that is, governs, presides, disciplines or oversees well his own family, is best prepared to "rule well," "take care of," (ver. 5) govern or oversee well "the Church of God." And he who "labors in word and doctrine,"—who governs or rules well the congregation over which he is appointed, in teaching and discipline, and who is capable and willing to be sent out into the surrounding neighborhoods to preach and instruct the people, is worthy of double honor, and is highly to be esteemed, and to receive from the congregation such support as he needs. Thus, if any elders of a congregation can labor in the Gospel, as well as teach or rule the church, they may labor in the word all around their charge, as well as feed the flock of God.

And if an elder, or elders, of a congregation (were) are so improved in knowledge and piety, (and many such ought to be raised up in every congregation of the saints of the Lord, for this (the Church of God) is the *seminary to produce* scriptural Evangelists, missionaries, or proclaimers of the Gospel,) as to be fit or qualified to go forth to proclaim the Gospel, (not sectarian dogmas,) and found churches or congregations in other parts; the congregation, or sometimes several may co-operate, must naturally set him, or them, apart by imposition of hands of the elders and prayer, and thus *license* him, so commended to the grace of God for the work appointed him, (or them, as the case may be,) and such are amenable to the church which sent them out. See Acts 13: 1, &c.

Who is *divinely called* to teach or propagate the Gospel? Why those persons who *know* (not think they know,) and *believe* the scriptures on *all points* of doctrine, as regards the *founding and discipline* of the "Church of God," and are *capable and willing* to take, as it were, their lives in their hands and go forth to propagate

the Gospel of Christ, (not sectarian or human dogmas,) are those "divinely called" persons, and none else are *called of God*, to propagate the Gospel of truth and salvation to a lost and dying world. For naturally and necessarily a person must *know* "the truth" before he is able to teach others.

In our day we hear every sectarian talk of being "divinely called," *inspired*, or *sent*, to teach or preach the Gospel. Now we know that God is *one*, and truth is *one* and eternally the same, and how comes it to pass that God can inspire so many *different* notions, or dogmas, as the various sectarians pretend? The Catholic pretends to be divinely called or sent—the Episcopalian, the Lutheran, Presbyterian, Quaker, Methodist, Baptist, Christian, &c., &c., down to the Shaking Quaker and Mormon, *ALL* pretend to be "divinely called or sent" to propagate "the truth," yes, and all are *very confident too!!!* Now here is an absurdity, and a gross falsehood on the very face of all this diversity of notions and pretence; for, as said above, God is one, and His truth is one, and He can never inspire and send one person to teach one certain set of notions and practices, and another a *different* set. Impossible in the very nature of God and his immutable order. But this diversity *proves* that it is the *want* of knowing "the truth" which creates this diversity. Hence, *so far* as any person has *found, received and holds* "the truth," he (or she) is divinely sent or inspired to teach, and no further, for the Lord never inspired any person with error, or sent him to propagate a lie.

Can a person be sanctified, made better, by *believing* and obeying human dogmas, traditions, and inventions of men? That is, can a person be sanctified, set apart for the Lord's use, by *believing* and *obeying* a lie? I trow not. Then cease from obeying the traditions and ordinances and practices of men. Opinions and traditionary observances of men have, in most instances, taken precedence over and usurped the sacred word itself, so, that by its non-observance, the word of the Lord becomes with us, as with the Jews of old, of no effect through the traditions of men.

The Catholic may suppose his sect possesses the truth, and hence *feels* quite satisfied or happy in his attending to the duties and ceremonies commanded or instituted by that sect, and so with all other sectarians; but surely no one is or can be *sanctified*, but so far only as he does the will of the Lord *as commanded* in the scriptures, and he must too do his duties *understandingly*, and that to please God—in obedience to God, and not to please a sect or party.

No more at present, but remain yours, &c.,
JOHN REIS.

REMARKS.

If we are not mistaken, our good brother Reis allows in himself what he condemns in others. The foregoing letter abounds in dogmatism quite as much as in sound doctrine. Like more men, our brother R. is altogether as good at making assertions, if not a little better, than at proving them. And this is not all; his writings generally partake of the polemical character—the very thing he sometimes undertakes to reprove others for.

Now, we would say to our brother, as it was said in old times, "Physician heal thyself." We mean to say, do not chide others for what you seem to allow in yourself. If you feel yourself to write on "subjects of controversy," accord the same privilege to others;

and if you can speculate and make assertions without proof, give to others the same right. For instance, when you assert that the elders of established churches, ordained newly elected elders, to fill vacancies, by imposition of hands; whilst, in newly founded churches, they were so ordained by an Evangelist or missionary, under whose ministry they were converted; and, when the elders of a church became so matured in knowledge and piety, as to be capable to go forth as proclaimers, then the congregation, through their elders, are to ordain them in like manner: you will please to give your scripture proofs for all these assertions—and if you cannot, may it not be well to inquire whether you have not committed the same blunder which you have charged upon others. The same things might be said of your views, respecting a Divine call to the ministry, a scriptural Presbytery, or Eldership, &c. Give us your proofs then brother R., and show us that you have made attainments beyond the first principles of the oracles of God.

Lingletown Camp-Meeting.

LINGLETOWN, September 1, 1847.

BROTHER WINEBRENNER:—

This meeting commenced on the 23d of August, according to notice. The number of tents was not as large as was anticipated; the number might have been considerably more had the friends of the cause of God done their duty. Nevertheless, we had a very fine encampment. Twenty-four tents were pitched by the friends of God's cause, from the different churches, viz:—Harrisburg, Middletown, Highspire, Millerstown, Rockeyville and this place.

This was a good camp-meeting. The weather was very favorable, and the meeting well attended by ministers and people. The congregations were large and attentive; preaching was plain, practical and pointed, and if I am a competent judge, I must say, I never heard better preaching. I hope the seed sown at this meeting will one day spring up and bear fruit to eternal life.

The number of converts cannot exactly be told, but there were something like a dozen. Seven followed their Lord and Master in the ordinance of baptism, and three more followed the Lord in this blessed ordinance on the following Sabbath.

The conduct of the people was remarkably good. Brethren from a distance said, they never saw as good behavior at camp-meeting. The last night of the meeting we were troubled with some unruly and wicked young men, and shame enough to say, young women. Such conduct is a reflection upon their character, and upon those under whose care and protection they have been raised. Young men and women, as the above alluded to, ought to be made public examples. Perhaps they would reform, and if not, it might save others from following their degraded example. But, on the whole, this was a meeting that will not so soon be forgotten. Many happy faces were seen here, that never will see each other any more, until the great and coming day of the Lord. What my soul particularly desired, the Lord granted me—and that was peace and union among God's children.—"How blessed it is for brethren to dwell together in peace." The Gospel is a system of peace. "Peace and good will towards men," and all those that are under its peaceful influence will act out its principles.

Yours in love, THOMAS STROHM.

Uniontown Camp-Meeting.

UNIONTOWN, MD., August 31, 1847.

BROTHER WINEBRENNER:—

Agreeably to previous arrangements the brethren pitched their tents on Friday, the 20th of August, on the same ground they occupied two years ago. The day was fine and things generally seemed to indicate a pretty good meeting. But, (as frequently happens even in the life of the most exemplary Christian,) there seemed to be rather an unusual amount of coldness and lethargy existing in the church. The brethren generally, seemed to deplore their want of energy and a disposition to enter heartily in the work; but, by faith in God and prayer, this was measurably overcome, and though not so many embraced religion as on some former occasions, yet I believe at the day of judgment, if not before, it will be made manifest that the seed industriously sown at this meeting, was not altogether lost among thorns and brambles.

The meeting commenced on Friday evening, when a discourse was delivered by brother HAILEY, from Gen. 5: 24, which was followed by a warm exhortation by brother KELLER. On Saturday morning, brother McELROY preached from Songs of Solomon 3: 1, 2, 3, 4; in the afternoon, brother MILLER preached from Prov. 14: 14; at night, brother LAVENTY preached from Rom. 6, first clause of the 23d verse—an invitation was extended to those who felt disposed to give their hearts to God; two presented themselves, and one found peace in believing on Christ. On Sabbath morning, though it was damp and disagreeable, yet the audience was large and attentive—brother OWENS addressed the people from Eph. 2: 4, 5, 6; in the afternoon, brother MILLER preached from 2 Tim. 3: 12; at night, brother McELROY preached from Job 36: 10, 11, 12—there were three mourners, but none professed conversion. On Monday morning, brother MILLER preached from St. John 13, latter clause of 25th verse; in the afternoon, brother OWENS addressed the congregation from St. Matt. 16: 18; at night, preaching was omitted in consequence of the number of persons who were seeking religion, there being six mourners, two of whom professed religion. On Tuesday morning, brother LAVENTY preached from St. Matt. 22: 5; in the afternoon, bro. MILLER preached from Rev. 20: 10; at night, brother MILLER made a few explanatory remarks previous to attending to the ordinances of the Church of God—this was a solemn and feeling time, and no doubt many that were standing round gazing on, felt convinced of the importance of these duties. On Wednesday morning, preaching was again deferred; and in the afternoon, the audience was addressed by bro. McELROY from Phil. 2: 12, 13; at night, brother LAVENTY preached from Job 23: 16, and brother KELLER closed with a warm and impressive invitation to sinners—ten came forward as subjects of prayer, three of whom were made happy in a Saviour's love. On Thursday morning, the friends parted, many, in all probability, never to meet until they meet at the bar of God, summoned there by the last loud trump of Gabriel.

During this meeting there were six professed religion, and three baptized. The number of communicants was one hundred and thirty.

It is a source of regret that, out of the large and unusually attentive audiences which attended this meeting, so very few embraced

religion. But it is to be hoped that many received impressions which will not be easily erased, but which they may carry with them down to the verge of death. Many, no doubt, left the meeting, upon whose guilty consciences the faithful administration of the word of God produced a great effect; and though they did not acknowledge it then, the time will come when they, with many others, will deplore, in darkness and misery, the sad consequences of their improper conduct. Let the Christian then not get weary in his efforts, but toil on, labor on a little longer, and though the wicked still refuse to submit to God, yet the promise to the faithful laborer is, that when the harvest is ended he shall receive his reward; he shall be amply compensated for his labors by receiving a crown of unfading glory, a wreath of imperishable laurels.

Yours in the bonds of Christian love,

J. H. CHRIST.

Perry County Camp-Meeting.

LANDISBURG, September 6, 1847.

BROTHER WINEBRENNER:—

Having been asked to write something in reference to the recent camp-meeting, held near Landisburg, Perry county, I will endeavor to accede to the request.

The number of tents pitched were nineteen. The ministers in attendance were brothers THOMAS, OWENS, BOOTH, LAVENTY, ROSS, MULLINX, STAYNER, and last and least, myself. The preachers were equipped and harnessed for to do what their Divine Master sent them to do, i. e. preach with the power and demonstration of the Holy Ghost sent down from Heaven.

The congregations were ordinarily good—the weather was quite favorable, except on the last night, when, after Divine service, it rained unusually fast for an hour, or longer. We were considerably annoyed by drunken men, such as profanity, whooping and hallooing like fiends from the pit, and, if possible, the females conducted themselves with greater impropriety than the men.

The conversions were few, but I trust they were genuine: there were only seven persons professed a change of heart. Only one woman was baptised. However, we are not discouraged. The seed scattered during the process of this meeting will undoubtedly spring up in due season, and bring forth much fruit to the honor and glory of Christ. God ever bless my dear brethren in the ministry for their labor of love, which they manifested towards saints and sinners during their stay in the grove.

Finally, I must say, I never enjoyed a camp-meeting as well as the present one. I may assign two reasons for this:

First. Because all was affection and union from the commencement to the conclusion—there was no controversy, no hard speeches to affect the feelings. Every thing passed off mildly and harmoniously.

Second. There are no bickerings and disputings among the brethren on this circuit. All is peace and quietness throughout the entire circuit. If any feel disposed to join the Sons of Temperance, or any other benevolent society, they do so, and there is no quibbling and fighting about it. Neither do we carry such matters to the pulpit, but we try to mind our own business. Jesus Christ and him crucified shall be our theme, or at least, I will try, by grace assisting me, to preach thus, let others do as they please. To God be the

glory for all his mercies towards us. Amen.

Yours, &c., THOS. D. DESHIRE.

York County Camp-Meeting.

YOCUMTOWN, August 28, 1847.

BROTHER WINEBRENNER:—

If an account of the camp in York county will be interesting to the readers of the *Advocate*, we freely give you a brief journal of it as near as we can, from beginning to end. The brethren from all parts of the circuit came out on Friday, the 13th, and erected about twenty-three tabernacles, in the grove near brother MANKLEY'S, who appeared to smile and say to the brethren and sisters, welcome, welcome, under the protection of God to this place.

The meeting was opened by brother CRAWFORD, on Friday evening, from Matt. 5: 6. On Saturday morning at 8 o'clock, prayer meeting at the stand; at 10 o'clock, preaching by brother McELROY, 2 Tim. 1: 13; at 2 o'clock, by brother KYLE, from Isaiah 5: 2; and in the evening brother HURLEY preached from Ecc. 1: 2. On Sabbath morning at 8 o'clock, experience meeting at the stand—quite an interesting time; at 10 o'clock, preaching by brother WILLIAM MILLER, from 1 Cor. 13: 1; at 2 o'clock, by brother WINEBRENNER, from Isa. 9: 6; in the evening experience meeting at the stand; and at candlelight preaching by brother SWANTS, from Matt. 5: 20—quite a stir. On Monday, at 8 o'clock, experience meeting at the stand, when the fire began to burn up the dross, and God gave his children a feasting time; at 10 o'clock, preaching by brother ANGLE, from 2 Cor. 5: 17; at 2 o'clock, brother McFADDEN preached from Psalm 48: 14; in the evening experience and prayer meeting, when the fire of God's love was so kindled in the hearts of His children, that I think I never witnessed such a time of rejoicing; and at candlelight preaching by brother MAXWELL, from Heb. 4: 9. On Tuesday morning, at 8 o'clock, prayer and experience meeting—quite an interesting time; at 10 o'clock, German preaching by brother HAWK, from Luke 9: 23; at 2 o'clock, by brother HAILEY, from Exod. 33: 14, after which we repaired to the water to wait upon the Lord in one of His great commands, viz: Baptism, where eight believers were buried with their living head in this holy ordinance; in the evening preaching by brother MILLER, from Tim. 2: 8, after which the ordinances of feet-washing was attended to. I heard many of my dear brethren thank God that he ever instituted such an ordinance of humility. Although despised by scoffers, yet happy are ye if ye know these things and do them. Afterwards we attended to the talking of the Lord's supper. A very solemn and feeling time seemed to prevail among the congregation.

The fruit of the meeting was as follows: On the first night, one presented himself to be prayed for; second night, some five or six presented themselves, and four or five professed to find the Lord; third night, some eight or ten came forward, and five or six professed to find peace in believing; fourth night, some six or eight came forward, and four or five professed to find peace; fifth night, some four or five professed to find the Lord. So that about fifteen or twenty professed to find the Lord. But this was not all, the children of God were revived and built up in the hope set before them.

Notwithstanding, the enemy had a scheme laid to destroy the works of God, yet we feel

to thank the Lord, he did not fully succeed. We think there was seed sown at the meeting, that will only be seen in eternity. We hear that there are some enquiring, since the meeting, what they must do to be saved, that was not at the camp, and are calling the brethren to pray for them. And I, for one, am looking for a work to break out in the neighborhood of Newberry. Bro. HURLEY preached for us on the evening of the 21st, from the 126th Psalm—and we had quite an interesting and feeling time. But I must stop, seeing my letter is longer already than I intended it to be. We hope to hear good accounts from all the camp-meetings.

Yours in the bonds of Christian love,

JOHN R. MACHLAN.

N. B. An account by one of brethren from the United Brethren camp, held near Dover, says that some fifteen or twenty professed to find the Lord. The camp begun on Monday, the 16th, and ended on Saturday, the 21st instant.

J. R. M.

Schuylkill County Camp-Meeting.

ANNVILLE, September 2, 1847.

DEAR BROTHER WINEBRENNER:—

Through the columns of the *Advocate*, I wish to let the friends of Zion know that our Schuylkill county camp-meeting commenced on the 16th and closed on the 24th of August. We had, on the whole, a very precious and glorious time. There were twenty-two tents.

On the first night we had no mourners—on the second night we had none, on account of being disturbed by a heavy rain—on the third night we had thirteen mourners, and eight were happily blessed—on the fourth night we had eleven, and five powerfully converted to God their Saviour—on the fifth night seven mourners, and seven received pardon. Eleven in all were baptised. There was none of our church preachers present but myself. If it had not been for brother SAND, of the United Brethren Church, I do not know how I would have got along. I wonder if all our preaching brethren were engaged, or if carelessness kept them back. Wake up brethren to your duty.

Yours in the bonds of love,

JACOB BREWER.

Woods Meeting in York County.

NEWBERRY, September 6, 1847.

BROTHER WINEBRENNER:—

This will inform you that a protracted or woods meeting is to commence at or near Newberry, on the evening of the 1st of October, which will be on Friday evening, and to continue one week at least. Brothers WINEBRENNER, ROSS and McFADDEN will be expected to attend. Also, other brethren are invited to come over and help us, from all parts of country, as preparations will be made to support all that will come. There is quite a stir in our county since the camp. Some have embraced religion, and others are seeking. We see many more much affected, and are almost persuaded to turn to the Lord. You will therefore publish the above meeting, with a general invitation to other preaching brethren; also, for all others that may feel inclined to come. We are looking for a great time at the aforesaid meeting.

Please send the *Advocate* to MICHAEL FRY, Newberry, York county, Pa., from the 1st of August, and at the meeting you will get the money.

Yours, &c.,

JOHN R. MACHLAN.

Revival in Washington County, Md.

ROHRERSVILLE, August 19, 1847.

DEAR BROTHER WINEBRENNER:—

I take up my pen to inform you of what the good God is doing for the people of Sample's Manor, in this county. This place is distant from Rohrersville about five miles, between Sharpsburg and Harper's Ferry.

Some three weeks ago bro. FENTON commenced a protracted meeting, and it is still in progress. Up to this time there have been about fifty or sixty converts—and sinners are still coming forward and crying for mercy. May the good Lord continue this work until all are savingly converted to God.

This is one of the most general revivals that I ever knew. The word which was so ably held forth by brothers FENTON and W. THOMAS, a preacher of the "Free Communion Baptists," took a more general effect than I ever saw.

I would inform you that Mr. THOMAS is a good and able workman, that needeth not to be ashamed. He is a man of excellent education, and his deportment is that of a Christian. He wishes to know the truth and do it. He told me that he would wish to correspond with you, and would be very glad to form an acquaintance with you, and would like if you could come up shortly. He has read your work on Regeneration, and is much pleased with it; also, HARN on Feet-Washing.

The cry here is, for some able minister of the Church of God to come up and set things in order. I hope you will come, and if you cannot come yourself, send brother ROSS with a lot of books. They want at least two dozen Hymn books, some Testaments, bro. HARN's work on Feet-Washing, and some of your Sermons on Baptism. There are some here that will take the "History of all Denominations in the United States." If there was some one here authorized to act as agent for the same, I think a goodly number might be disposed of. I therefore, send you the name of brother FREDERICK D. ROHRER, who says he will act as agent to sell books, collect dues and forward the same to your order. I hope you will appoint him, and as soon as possible send on some of your books.

I intend to send you some six or eight subscribers for the *Church Advocate*. I forgot to tell you that on last Sunday, there were eighteen believers followed their Lord into the Potomac, and there were baptized by brothers FENTON and THOMAS, besides seven on the Sunday previous—which makes twenty-five in all. May the good Lord help them all to obey in all things and follow their Lord fully. Among the number baptised were some Methodists, who have been trying to serve God for 30 years. They have now come out on the Lord's side to obey all his commandments.

Some twenty of these converts have temporarily organized themselves into a church, and others will follow. They want you or some one of the brethren to come and help them to organize in a scriptural form and name. They also want a sermon on church government. I hope you will come over to the help of the Lord, or send some one if you can. Come to father D. ROHRER's, from thence I will go along to the place.

There is a door open at Harper's Ferry. Many of the brethren in the manor think there might be much good done there if there was an able minister sent there. Sectarianism is beginning to give way there, and all that is wanting now is, the word of God preached in

its pure simple manner. May God own his word wherever it is preached, is my prayer.

Brother ANDREW J. FENTON is a young man of considerable talent, and is authorized to preach by brother MULLINX and the Church of God, at Ringold's Manor. Will you please write to me as soon as this comes to hand, and inform me whether you or some one is coming out, and if so, when? so that we can make arrangements.

No more, but remain yours in the bonds of Christian love, &c.,

THOS. D. G. GRIM.

REMARKS.—Brothers J. KELLER and J. HAIFLEIGH will shortly visit the brethren in the aforesaid place. Brother F. D. ROHRER is appointed agent for the *Advocate* and for the sale of books. A prospectus will be sent him shortly.

Letter from Brother A. H. Kauffman.

WASHINGTON, LANCASTER COUNTY, PA., }
August 18, 1847. }

BROTHER WINEBRENNER:—

Neglecting useless compliments, I thought proper to drop you a few lines, stating to you how we are getting along down here about Washington.

As for our worldly affairs, they are such—we have plenty to eat and to drink, and something to wear; but as for raising a great fortune in this world appears to go rather slow. However, the majority of us here are of those who lend a listening ear to the wise precepts of King Solomon, "Better is a handful with peace and quietness, than both hands full with trouble and vexation of spirit." Yet there are some among us who said to "gold, thou art my hope; and to fine gold, thou art my confidence." Yet, we hope, they are none of those who profess to be the followers of the King of Glory.

Knowing you to be somewhat of an inquisitive kind of person, I suppose you would wish to know how we are getting along in religion.

Well, for my brethren and sisters I cannot speak, neither would it be expedient for me to take the splinter out of my brother's eye, while the beam remains in my own. But I am certain that we have been all living too much at ease in Zion for some time past. Yet, we look forth for a better day. Our meetings are tolerably good. Yet still, I think, we are a little like the Irishmen's hops, "they are not hard crowded the year."

The brethren are complaining about the evenings being so short, and after working hard all day, they do not feel for going to meeting. Indeed, this is the case with myself. I know it, but so it is. When I first set out to serve the Lord, in August, 1840, the evenings were no longer than they are now, I could work hard all day, and take supper at candlelight and go two miles to meeting. It is not so at present. I fear there must be something lacking.

It appears as if the enemy has been trying for some time past to diminish the power of religion, and put up some false piece of work in the place of it; and, I fear, if we are not up in arms against him, he will succeed, and we will become as the house of King Saul, "who went forth waxing weaker and weaker." It is not my intention to ridicule or criticise my fellow man—God forbid; but if the love of God is a universal love, then we should like to see a little more of this love exist among professors of the cause of religion.—For where should it exist else? amongst the

world? I doubt it. Where the love of the world is, there the love of the Father cannot be. But we would say to our brethren, while we see this evil in this our day of tribulation: let us flee from it as from a serpent, and say with Nehemiah, "Come let us build up the walls of Jerusalem that we be no more a reproach."

There is a meeting to commence at Washington, on the 3d of September, and we should like if you could pay us a visit, and draw the bow at a venture, perhaps it might hit the King's enemies between the harness. This meeting is to last seven days. We hope this may be one similar to the one that King Hezekiah held at Jerusalem, 2 Chron. 30, "And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness."

We would invite the brethren and sisters at a distance to attend this meeting, and help us along. We should like to have a good meeting. But before we meet, let us give ear to what the king says in the 8th verse of the above chapter: "Now be ye not stiff-necked, as your fathers were, but yield yourselves to the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may turn away from you."

I should think that the house of the Lord was in a far worse condition in the days of Hezekiah the king, then it is at the present day; but when the king and his princes had taken counsel to come to Jerusalem, together with a great congregation, and humble themselves, what was the result thereof? Their voices were heard, and their prayers came up to his holy dwelling place, even to heaven. May the Lord help us to assemble at this meeting as one man in the battle, and remember that the Lord our God is gracious and merciful, and will not turn away his face from us if we return to him. May the Lord be with us all in time and eternity. Remember us in your prayers.

Yours in the Lord,

A. H. KAUFFMAN.

Letter from Brother Samuel Fasig.

HAYESVILLE, ASHLAND COUNTY, OHIO, }
August 23, 1847. }

BROTHER WINEBRENNER:—

I embrace the present opportunity of sending you \$1 for your excellent paper; I expect soon to send you the rest.

I would remark that I was very much pleased with a letter published in your last paper from brother GEO. U. HARN. I concur with H. in the propriety of your visiting the West. This, I think, would prove advantageous to the cause of God, and be highly satisfactory to the Brotherhood in general.

Your work on Regeneration is doing good in the West. It takes well in these parts. I was in conversation with a brother belonging to the Baptists, the other day, and he told me that he had your work, and was so well pleased with it that he would not take two dollars for it, providing he could not get another.

One thing more before I close. It appears that there is some talk of a union being effected between the Free-Will Baptists and the Church of God. This I would like to see very much. I do not see why those two bodies should stand separate any longer. I would say, God speed a union between all His children. No more at present.

Yours, &c.,

SAMUEL FASIG.

Selected for the Church Advocate.

SONG FOR CHRISTIANS.

BENOLD the mountain of the Lord,
That prophets said should rise!
On mountain tops, above the hills,
It draws our wond'ring eyes.

To this the joyful nations round,
All tribes and tongues do flow;
"Up to the mount of God," they say,
"And to his house, we'll go."

The light that shines from Zion's hill
Shall lighten every land;
And he who reigns o'er Salem's towers
Shall all the world command.

Over the nations he is judge,
His judgments truth shall guide;
His sceptre shall protect the just,
And quell the sinner's pride.

No strife nor rage—no hostile feuds,
Disturb, nor rouse our fears;
To ploughshares we do beat our swords,
To pruning-hooks our spears.

No longer host encount'ring host,
Shall slaughtered saints deplore:
They've hung the trumpet in the hall,
And study war no more.

Come, then, O blessed Israel! come,
And worship at his shrine;
And walking in the light of God,
With holy beauties shine.

Letter from Elder J. M. Klein.

ROCKLAND TOWNSHIP, VENANGO COUNTY, }
August 29, 1847. }

BROTHER WINEBRENNER:—

By this you will learn that I am now in this place laboring in the Gospel. As yet this meeting has been rather on the dull order, although on last night the Lord was with his people, while attending to the ordinances of God's house. A number of those that followed Christ were brought to realize that God blesses the obedient. But you shall have the official of both of these last meetings before long.

On to-morrow, God willing, I shall start for the Pine country, and after a short visit to my old friends in that region, I purpose to return by way of Pittsburg. I will therefore once more ask you to send me some books. Hymn books and reference Testaments are very much wanted.

Yours in love,

J. M. KLEIN.

REMARKS.—Brother KLEIN will find a box of books at Pittsburg, sent him by canal, and directed to the care of brother GEORGE W. GRAY. They were forwarded on the 12th of August.

Letter from Brother Solomon Grose.

LIBERTY CORNER, CRAWFORD COUNTY, O., }
August 23, 1847. }

BROTHER WINEBRENNER:—

Enclosed I send you \$2.25 to be applied to the Relief project. This amount was subscribed by brother DANIEL, sister MARY and myself. You may give us credit in the *Advocate*, and brother THOMAS HICKERNELL can cross it out on his book. I would have paid it sooner, but I had no convenient chance, but by sending by mail. I think if all the brethren who can, will send \$1 between this and Spring, the debt will be paid off. I would like very much to hear of that debt being paid. No more at present.

Yours, &c.,

SOLOMON GROSE.

NEWS DEPARTMENT.

Probable Discovery of the History of a Former Race.—The Lower Sandusky (Ohio) Democrat states that, about two miles from that village, on the land known as the "Kerr tract," there is an ancient mound, circular at the base—about 39 feet in diameter, rising ovally to a point, which is surmounted by an oaken stump, probably originally two feet in diameter, which is almost totally decayed from age. A few days since, some boys dug into the mound; and nearly under the stump, at the depth of three feet, a skeleton was found, much decayed, but portions of it in a fair degree of preservation. Near the head were found two stone hatchets, an arrow head, a stone pipe, and—far more singular—a lot of plates, apparently isinglass, which are covered with lines and hieroglyphics of different and beautiful colors. The colors and workmanship betoken a more advanced and entirely different state of the arts than has been heretofore discovered in the remains of Indian tribes. Some of the plates were destroyed, but there are fifteen preserved. They are circular, oval in shape, and about seven by ten inches in size. A pipe-bowl beautifully finished from stone, was also found, the bowl of which is nearly round, rises from the base, on the bottom of which are the figures "1461." Measures have been taken under the supervision of some intelligent citizens, farther to explore this singular mound. *There is little doubt that these plates contain the history of some former race that has inhabited this country, and farther discoveries will be awaited with impatience.*

Duel in Mexico.—A bloody murder was committed in the army in Mexico, by two young American officers, named Lieutenants Mahan and Mumford. The former was a young man of 22 years of age, and in January, 1845, was married to an amiable and accomplished young lady, by whom he had a son. The latter was also a young man, but unmarried. They went into the field in the presence of older and intelligent officers, and there, armed with muskets loaded with seven balls or buckshot, and pistols in their belts, to approach from a distance of one hundred yards, and fire at pleasure, fully determined that one or both should die. Lieut. Mumford died on the 21st of May, and Lieut. Mahan died on the 1st of June, 1847, twelve days after the fight. Here we have some of the sad and disgraceful fruits of war.

The Ohio Wool Market.—The Cincinnati Chronicle says:—In Springfield, 200,000 lbs. of wool have been sold this season. In Wilmington, Clinton county, 75,000 lbs. have been sold. We are glad to find that the attention of farmers has been strongly turned to the growth of wool. The lands of this State, rich as they are, are found to be admirably adapted to this purpose. The prices of wool are remunerating, although not at all high. The variety, as well as abundance of agricultural resources, in Ohio, is rapidly making it the richest State in the Union.

The Next Congress.—There have been already elected 113 Whig and 94 Democratic members of the House of Representatives, leaving 21 to be elected, which, if they stand as last year, the Whig majority will be six members.

Steam Engine.—A new steam boiler has been invented and patented by James Montgomery, of Memphis, Tennessee. The advantages to be derived from this invention are—1. The reducing the quantity of water used in the boiler. 2. Prevention of explosion. 3. The saving of one-half the space usually occupied by the best class of locomotive boilers.

Prof. Renwick says:—"I have seen one in action, and found it fulfilling completely the views of the inventor; it must completely counteract the danger to which the use of steam is now liable, and promises to render the duration of iron boilers almost indefinite." Experiments have shown that the perpetual motion of the water prevents incrustation of the boiler—that the sparks and smoke are consumed, and that instead of two and a half tons of coal used and thirty pounds pressure obtained from the tubular form of boiler, this has given seventy pounds pressure from the use of only one-half the fuel during the same time. Any one of these advantages would seem to warrant its immediate and universal adoption.

Steam Ship Great Britain.—On Thursday, the 29th of July, the Great Britain was sufficiently raised to leave the keel completely visible, and workmen were busily engaged in pairing the bottom, the vessel being suspended in the air by means of the lever, the wedge, the screw, and the large boxes of sand. Great hopes are entertained that she will be immediately got off.

Star of the Order.—Perhaps our readers are not aware of the reason why the Star of the Sons of Temperance has six points. It was to commemorate the six original Washingtonians, five of whom are now living, and we are happy to add, active working members of our Order.—Cincinnati "Queen City."

Pilgrims for Missouri.—About two hundred Hollanders arrived recently at Baltimore, on their way to Missouri. They form the vanguard of a colony of several thousand from Holland, who, flying from religious persecution under the King of Hanover, in their fatherland, are intending to settle in that great State of the West.

The True Successor.—The present Pope has been preaching. He is the first one that has preached for 300 years. These men claim to be the successors to St. Peter. Bright successors, truly. We hope the present Pope will preach not only now and then, but go at it like St. Peter, with heroic zeal and energy. No doubt as his heart opened, his eyes would open too.

Appalling Shipwreck.—The new ship Mamlouk, owned by W. Delano, Esq., of New York, bound from that port to Liverpool, laden with a valuable cargo and 64 passengers besides her crew, was lost in a hurricane on the 17th ultimo, and 42 persons perished—only one steerage passenger was saved. The vessel and cargo were valued at \$105,000—partially insured.

New Lighthouse.—The lighthouse erected on Cape May, by the Government, in place of the one torn down in consequence of the encroachments of the ocean, has been completed, and the revolving lights were recently lit up.

Peace Memorial.—Dr. W. H. Channing, in an article in the Christian World, suggests the getting up of an immense petition to Congress, for the termination of the Mexican War. He says:

We beg leave to suggest the importance of devising ways and means, over the whole length and breadth of the land, for obtaining the names of at least one million of freemen to a petition, to be laid before Congress at their next session, asking the abandonment of all war measures; and that all supplies required for prosecuting the present war with Mexico be stopped.

And as the women of this country are deeply interested in the Peace question, not only on account of their sympathy with those helpless women, so shamelessly outraged and abused by American troops in their war of conquest; but also because of the sublime declarations of the Prince of Peace, they are called upon to unite in a similar petition, and should set about obtaining to it at least one million of names of their own sex.

Pro-Slavery Press at Washington.—It is proposed by a number of gentlemen of South Carolina and other States, to establish a press in Washington, which shall represent Southern views on the subject of Slavery. The press is to be "free from party influence," and none are to be engaged in the undertaking but "men in every way independent, and whose means and position are such as to free them from all temptation of profit and place."

Public Debt of Ohio.—The public debt of Ohio now amounts to \$19,246,260, and the interest to \$4,524,260. A plan is proposed for paying it off by a tax of 25 cents on each \$1,000 of the present taxable property, by which it is calculated that \$100,000 a year may be raised. This, added to the sinking fund, and other means already provided, will, it is said, pay off the debt in 35 years.

Yellow Fever at New Orleans.—On the 16th of August, there were 52 deaths in New Orleans; and on the 17th, 14 in the Charity Hospital—all of yellow fever. The Delta says this is an alarming increase, and shows that the disease has assumed an extensive epidemic character. The interments from yellow fever, on the 18th, were about 40, besides 20 deaths at the Charity Hospital.

Wesleyan Conference.—The one hundred and fourth annual Conference of the Wesleyan Methodists, commenced in Liverpool, on the 28th of July. The election of the Rev. Samuel Jackson as President of the Conference, was announced. Rev. Dr. Newton was, as usual, re-elected Secretary.

The New Ism.—A New York letter says: "Rongeism, or Free Catholicism, is making great progress in this region. A new church is about to be erected for worship. In order to elucidate the principles of the reformed faith, one of the reformed Catholic clergymen, the Rev. Mr. Dowlat, is lecturing in the Tabernacle."

New York Judges.—By the new regulation Judges of the Superior Court are to receive \$70 a week; Judges of the Common Pleas \$60 a week each; and Judges of the Supreme Court \$50 a week each.

Peach Trade.—It is estimated that thirty thousand baskets of peaches arrive in Philadelphia, and are disposed of, every day during the height of the season. Handsome fortunes are realized in this trade alone, and it has already become recognized as a vast, permanent and profitable branch of industry in that region.

Economical Invention.—A stove has just been introduced into this country from England, which, in its use, ingeniously manufactures superior gas for burning from the coal which it consumes. Thus the same fire which warms the building supplies the gas without additional expense. It is stated that it can be applied to any other stove or furnace.

Taylor Meeting in North Carolina.—One of the largest political meetings ever held in North Carolina, was held in Raleigh, on the 3d of July. General Taylor was unanimously nominated for the next Presidency. The principal feature of this meeting, was the union of Whigs and Democrats. The South will unite for Slavery—why should not the North unite for Liberty?

The Death Penalty.—The Legislature of Louisiana have declared it optional with the jury to have the persons who are convicted of murder, either capitally punished in the old way, or imprisoned for life. The jury, in the only case that has occurred since the passage of the new law, decided on imprisonment in preference to hanging.

Decline of Heathenism.—Among the cheering intelligence from India, is the abolishment, in two of the provinces of that country, of the suttee, or burning of widows, and the prohibition of infanticide. It shows an increasing spirit of humanity in that country, which it may be hoped will prevail.

Cholera in Russia.—The Paris Constitutionnel states that the cholera is raging with intense severity amongst the Russian army of the Caucasus. It has already carried off the General, Major Kowalewski, and Col. Prince Orbelian.

Day of Thanksgiving.—We notice that the Governor of New Hampshire has appointed Thursday, November 25, to be observed as a day of Thanksgiving in that State.

Public Debt of the United States.—According to the Banker's Magazine, the public debt of the United States, on the 1st of July, 1847, was \$39,123,410.

More Troops.—The President has ordered out five more regiments of Volunteers—2 from Tennessee, 2 from Kentucky, and 1 from Indiana.

Effects of the Tariff of 1846.—The Boston Iron Company have closed a contract of 500,000 tons of Nova Scotia coal, to be delivered this fall and winter.

Indiana Legislature.—The Senate will stand 25 to 25—a tie. The House 54 Whigs to 46 Democrats.

The American Protestant Society have recently commenced the publication of a German weekly evangelical newspaper, in New York.

MISCELLANEOUS.

VOLTAIRE.

We have been interested in an article in the Biblical Repository for July, on the life and death of Voltaire. All the facts there stated are not new, but they are impressive and instructive, and especially the circumstances attending the death of this infidel, should serve to annihilate all tendency to the gloomy views which he embraced. We give the concluding part of the article in question:

The account given by the Abbe Baruel, and known through one channel or another, to most readers of religious miscellany, is considerably more particular. The Abbe indeed gives no authority for his statements, the reason of which probably is that his work was so nearly contemporaneous with the events described. Voltaire died in 1778, and the history of Jacobinism was published sometime before the close of the last century. The death of Voltaire was, at all events, too recent to permit any material misrepresentation, and the Abbe challenges denial of his statements.

"In spite of all the sophisters flocking around him in the first days of his illness, he gave signs of unwillingness to return to the God he had so often blasphemed. His danger increasing, he wrote the following note to the Abbe Gauthier: 'You had promised me, sir, to come and hear me. I entreat you would take the trouble of calling as soon as possible.'

Signed, VOLTAIRE.

Paris, the 26th Feb., 1778."

A few days after he wrote the following declaration, in the presence of the same Abbe Gauthier, the Abbe Mignot, and the Marquis de Villevielle, copied from the minutes deposited with M. Momet, notary at Paris:

"I, the undersigned, declare that for these four days past, having been afflicted with vomiting of blood, at the age of 84 and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice having been pleased to add to his good works, that of sending me the Abbe Gauthier, a priest, I confessed to him, and if it pleases God to dispose of me, I die in the Holy Catholic Church in which I was born, hoping that the divine mercy will deign to pardon all my faults; if ever I have scandalized the church, I ask pardon of God and of the church.

Signed, VOLTAIRE.

2d March, 1778."

"In the presence of the Abbe Mignot, my nephew, and the Marquis de Villevielle, my friend."

Voltaire had permitted this declaration to be carried to the Rector of the St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbe Gauthier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest whom Voltaire himself had sent for. Terror and rage then got complete mastery of the dying man. D'Alembert, Diderot and some twenty others, who had beset his apartment, never came near him but to be received with reproaches and execrations. "Be gone," he would exclaim, "it is you who have brought me to my present condition!" Then succeeded alternate blasphemies and prayers.

Some times he would cry out in plaintive accents, "O, Christ! O, Jesus Christ!" and then would complain that he was abandoned both by God and man. The scene was too dreadful to be endured. His friend and physician, M. Tronchin, withdrew in terror, declaring that the death-bed was awful, and that the furies of Orestes could give but a faint idea of those of Voltaire. The Marshal de Richelieu also fled, acknowledging that the scene was too terrible to bear."

To this account, a striking confirmation is added by the anecdote given by Bishop Wilson, to the effect that "the nurse who attended him, being many years afterwards requested to wait on a sick Protestant gentleman, refused till she was assured that he was not a philosopher, declaring, if he were, she would on no account incur the danger of witnessing such a scene as she was compelled to do at the death of M. Voltaire." The excellent Prelate, in whose Lectures on the Evidences of Christianity this anecdote occurs, declares that he received the account from the son of the gentleman to whose dying bed the woman was invited.

THE LAW OF DISCIPLESHIP.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—Matt. 5: 29, 30.

A thought of most impressive weight lies upon the surface of this passage, to wit: that a compliance with these precepts, whatever is meant by them, is an irreversible condition of admission to the kingdom of heaven. "It is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell." We should also bear in mind that a principle of action to which our lives must be habitually conformed, or we cannot be saved, is here revealed; and not, as many suppose, a condition of life to which we must conform in the mere article of conversion. These words were primarily addressed, not to sinners as such, but to those who were already numbered as disciples of Christ, and are designed to reveal the irreversible law of discipleship—the rule of life to which, as such, we must conform, or be excluded from the kingdom of heaven. Hence the important question presents itself with deep and solemn interest.—What is this principle, this irreversible law of discipleship with Christ?

As I understand it, it is this: no person can be saved who does not come into such a relation to sin, that he would rather part with any worldly possession, yea, with life itself, than commit an act of sin in any form whatever. Hence, such an individual, when he finds that he cannot continue in any employment or relation without sin, will abandon it at once, whatever the sacrifice requisite to so doing may be. This, we are taught in the text, must become with us a settled principle of action, a principle to which, in all the circumstances and relations of life, our hearts and conduct are habitually conformed; a principle, all departures from which must be immediately repented of and abandoned, or we cannot enter the kingdom of heaven. The original word here rendered offend means, in this con-

nection, to cause to sin. The words "right hand" and "right eye," designating, as they do, the most important and highly valued members of the body, represent every interest, possession, or gratification, however dear to us it may be. When any member of the body becomes fatally diseased, the part infected, however valuable it may be, must be cut off, and separated from that which is in a sound and healthy state, or the whole body must perish. So with the immortal mind. Sin kills not the body, but the soul. Whatever interest, possession, employment or gratification cannot be retained or continued in without sin, must be abandoned totally, or the soul itself be lost. The idea is not that whatever is a source of temptation or even of very strong temptation, but whatever cannot be retained without sin must be abandoned.—A. Mahan.

ATTENDANCE AT A GREEK BAPTISM.

While in Smyrna I was invited to attend a Greek baptism. It was at the house of one of the most wealthy Greeks in this city—an extensive wine merchant. I was accompanied by the gentleman with whom I boarded, who was uncle to the candidate for baptism. I was very politely received by the gentleman and lady of the house, and was introduced to the company generally, who were nearly all relatives. Three Greek Priests were present, and the company beside, would make in all about thirty persons.

The ceremonies commenced with a loud shout, which continued six or eight minutes. Immediately after this, the principal officiating Priest read a long formula, in a kind of drawling, sing-song manner. During this the baptismal font was brought into the room, which was a metal vessel of sufficient size to hold about twenty gallons. When the reading was concluded, the font was filled about two-thirds, with a mixture of cold and hot water. At this time, the child to be baptised was brought into the room and placed in the arms of the father. It appeared to be less than a year old, and of sickly appearance. I learned that this was the cause of its being baptised so young. The officiating Priest then put a number of questions to the father, to all of which he gave hearty responses. The child was then taken out of the room. At this period of the ceremonies a small wax taper was handed to each individual present, all of which were immediately lighted. The burning candles were also fastened to the side of the baptismal font. Loud chanting next followed, during which time the officiating Priest went thro' the ceremony of sanctifying the water. This mummery, such as whispering over the water and blowing into it repeatedly, appeared to me exceedingly trivial.

The child was now brought into the room in an entire state of nudity, at which time incense was burned profusely. A small quantity of oil was mingled with the baptismal water, and certain parts of the child were anointed; such as the forehead, breast and feet. The Priest then took up the child and immersed it three times. After this was performed the Priest went through the ceremony of sanctifying the clothing of the child before it was again dressed. Chanting was again performed, a benediction given and the company dismissed. I have already remarked, that the Greek church admit of no mode of baptism but immer-

sion, and it must be admitted that they are the best qualified to rightly understand the terms used in the Greek Testament.—*Extract from the Appendix to D. Millard's Journal of Travels.*

CLEANING WHEAT FOR SEED.

The Ohio Cultivator gives the following plan for cleaning wheat for seed:

After passing the wheat once through the windmill in the ordinary way, take a common newspaper of good quality, and place it double over two-thirds of the surface of the fine riddle, leaving one-third or about four inches of the front side uncovered. One good tough paper will last long enough to clean 100 bushels, if the grain is not damp.

The operation is as follows: The grain on falling through the coarse riddle on to the paper, accumulates a certain quantity before it will begin to fall over the margin of the paper; by this means the cockle is carried forward so as to fall on the front screen, and thus have a chance to run the whole length of it, and is more likely to fall through, and while the chess and white caps, being lighter than the wheat as they fall over the margin of the paper, are mostly blown out in front of the mill, and the chess that is blown out runs the whole length of the screen and seldom escapes falling through. Care must be taken to give the riddle its proper inclination, and the mill must stand level so that the grain will fall evenly over the margin of the paper.

To farmers whose grain is foul, I would say, clean your wheat for seed twice according to the above plan; and if there is an occasional grain of cockle in it, pass through your fields next summer when the plant is in blossom, and a little labor will eradicate it.

SALARIES OF THE MEXICAN CLERGY.

The following, says an exchange paper, are some of the salaries of the church Bishops, &c., as estimated in 1802, and they have rather increased than diminished since that time, notwithstanding the exhausting civil wars that have wasted the resources of the nation and the people at large, and debarred the development of the resources of the country, even to the destruction of the progress that had commenced under the slow motions of the Viceroys of Old Spain.

ANNUAL SALARIES.

Archbishop of Mexico,	- - - -	\$130,000
The Bishop of Puebla,	- - - -	110,000
" Valadolid,	- - - -	105,000
" Guadalajara,	- - - -	90,000
" Durango,	- - - -	95,000
" Monterey,	- - - -	30,000
" Yucatan,	- - - -	20,000
" Oaxaco,	- - - -	18,000
" Sonora,	- - - -	6,000

ANTI-SLAVERY WORK.

The Atlas hopes, "that when Congress assembles, one of its first acts may be a repeal of the law by which the United States Government is made a trafficker in slaves, and the price of men and women is placed on deposit in the Treasury of the Republic." So we hope. And we hope that then Congress will forbid the use of our prisons for the safe keeping of slaves; will put an end to slave auctions in the District of Columbia; break up the domestic coastwise slave trade; and resolve to permit the existence of slavery in no new territory.

POETRY.

BALM OF GILEAD.

"Is there no balm in Gilead? Is there no physician there?" Jer. 8: 32.

On Gilead's mount there is a balm—
Its healing virtues none can know,
But those who feel by sin alarmed
And to the Great Physician go.

No poison in that balm is found,
Sweetly it soothes the troubled breast,
It bids our love and joy abound,
And gives the weary prisoner rest.

The Great Physician never sends
A suppliant soul unhealed away;
His mercy and his love extends
To all who his commands obey.

Why then so many waiting stand,
Afflicted with sin's foulest stains,
When the Great Helper is at hand,
Willing to ease their cares and pains?

Is it because they doubt his skill,
That they to him will not apply?
Ah, no, it is alone their will—
Rather than supplicate, they die.

They love the world's bewitching snare,
And choose to bask in pleasure's smiles;
They think her votaries happy are,
And madly listen to her wiles.

And thus they end their mortal strife,
The grave receives their lifeless clay;
They would not ask eternal life,
And ne'er can see the realms of day.

REJOICE IN THE LORD ALWAYS.

REJOICE, the Lord is King,
Your God and King adore;
Mortals give thanks and sing,
And triumph evermore:
Lift up the heart, lift up the voice,
Rejoice aloud, ye saints, rejoice.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 50	a 5 62½
Do. RYE, do. - - -	2 75	a 3 00
Do. CORN, do. - - -	2 50	a 2 62½
GRAIN—WHEAT, per bushel,	95	a 1 00
Do. RYE, do. - - -	70	a 75
Do. CORN, do. - - -	62½	a 65
Do. OATS, do. - - -	37½	a 40
Do. BARLEY, do. - - -		a 75
SEEDS—CLOVER, do. - - -	4 00	a 4 25
Do. TIMOTHY, do. - - -	2 55	a 2 50
Do. FLAX, do. - - -	1 00	a 1 06
BEEF, per cwt. - - - -	5 00	a 5 50
PORK, do. - - - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - - - -	10	a 12½
LARD, do. - - - - -	10	a 12½
TALLOW, do. - - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	8	a 10
POTATOES, per bushel, - -	40	a 45
ONIONS, do. - - - - -	37½	a 50
APPLES, do. - - - - -	40	a 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - - -	30	a 50
SALT, per sack, - - - -		a 1 50
HAY, per ton, - - - - -	9 00	a 10 00
PLASTER, per ton, - - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 50	a 5 62½
Do. RYE, do. - - -	3 75	a 3 87½
Do. CORN, do. - - -	3 00	a 3 12½
GRAIN—WHEAT, per bushel,	1 15	a 1 25
Do. RYE, do. - - -	75	a 77
Do. CORN, do. - - -	70	a 74
Do. OATS, do. - - -	42	a 45
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 50	a 4 62½
Do. TIMOTHY, do. - - -	3 75	a 3 80
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt. - - - -	7 00	a 8 75
PORK, do. - - - - -	7 00	a 7 25
PLASTER, per ton, cargo, -	2 50	a 2 62½

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 26th of August, by Elder Thomas Strohm, Mr. MICHAEL MILLER to Miss ELIZABETH FITTING, both of East Hanover, Lebanon county.

On the 17th of August, at the Perry county camp-meeting, by Elder Thomas Deshieri, Mr. MARTIN KEEL to Miss AMANDA FENACLE, both of Tyrone township, Perry county.

On the 24th of August, by Eld. W. McFadden, Mr. JOHN SMITH to Miss REBECCA ANN McFARLAND, both of Dauphin county.

On the 26th of August, by the Rev. C. W. Schaeffer, Mr. JOHN L. AIKENS, of St. Louis, Mo., to Miss CHLOE MARIA CHASE, of Harrisburg.

On the 2d instant, by Rev. W. R. DeWitt, the Rev. JOHN H. RITTENHOUSE, of Columbia county, Pa., to Miss JANE C. SIMONTON, of Harrisburg, daughter of the late Dr. William Simonton, of West Hanover, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on the 28th of August, after a lingering illness of several months, J. M. G. LESCURE, State Printer, and one of the proprietors of the Democratic Union, in the 45th year of his age.

In New Cumberland, on the 4th instant, CHRISTIAN ZERLEY, aged 71 years, 7 months and 28 days.

In Mechanicsburg, on the 28th of August, MARY ANN WHISLER, daughter of Jacob and Susanna Whisler, aged 20 years, 4 months and 23 days.

Near Washington, Lancaster county, Pa., on the 3d inst., HIRAM AUGUSTUS HIESTAND, son of Jacob and Mary Hiestand, aged 3 years and 1 month.

The funeral services were conducted by Elders JACOB FLAKE and SAMUEL BOWMAN, from Matt. 19: 13, 14.

RELIGIOUS NOTICES.

West Pennsylvania Eldership.—This body will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

East Pennsylvania Eldership.—This body will hold its annual meeting, Providence permitting, at Elizabethtown, Lancaster county, Pa., commencing on Wednesday, the 20th of October next.

The opening sermon will be preached by Bishop JACOB FLAKE—service to commence at 10 o'clock on the day of meeting.

Ohio Eldership.—The Ohio Eldership will hold its next annual session at Smithville, Wayne county, Ohio, commencing on Monday, the 18th of October next.

Indiana Eldership.—The annual Eldership of Indiana, will meet in Troy township, Whitley county, near brother JOHN MELOY's, on the 3d Monday of November, 1847.

Protracted Meeting.—A protracted meeting will be held in the Bethel, at Bainbridge, Lancaster county, commencing on the Friday evening prior to the last Sabbath in this month.

Woods Meeting.—A woods meeting will be held, *deo volente*, at or near Newberry, York county, commencing on Friday evening, the 1st of October next.

Preachers and people generally are invited to attend.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, "*The History of all the Religious Denominations in the United States*," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 1st of October next, at which time the work will be in the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: *Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hirstor, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell and William Miller.*

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address J. Winebrenner & Co., Harrisburg, Pa., or J. Flake, or J. Carrigan, No. 21, north 3d street, Philadelphia.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled **A Pronouncing and Pictorial Bible and Theological Dictionary.**

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.
 2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
 3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.
- P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.
- Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Laramie county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamisburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

HARRISBURG, Pa., OCTOBER 1, 1847.

NUMBER 11.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

East Pennsylvania Eldership.

THE brethren of Elizabethtown solicitous to see a general convocation of preaching brethren and elders, hereby tender a cordial invitation to them all. Brethren, we are fully prepared to give you the necessary accommodations during your stay with us. We want to see you all present, if possible. Let none, therefore, absent themselves on trivial grounds. Let there be a unanimous assemblage—a general rallying around the standard of the cross. The brethren on their arrival, will please to stop at brother A. BRENNER'S, whence they will be conducted to their boarding places.

ELIZABETHTOWN, September 17, 1847.

Our General Agent.

BRO. JOHN STRAYER, our general agent, will shortly visit Washington and Carroll counties, Maryland, for the purpose of selling books, soliciting subscribers and collecting dues.—We request local agents and others to assist him in all his operations as our general agent.

New Subscribers.

WE offer the *Advocate* during the last six months of the year for 50 cents, if paid in advance. The last half year will commence with the 1st November next. Who will take it for six months at fifty cents?

Robert Dawson, or the Brave Spirit.

This is the title of an interesting little volume of 189 pages, 16 mo., published by the Sunday-School Union, and sold by Mr. WILLIAM B. TAPPAN, No. 3, Cornhill st., Boston. It ought to be in every Sabbath-School Library in the land.

Request to Agents.

OUR agents in the West are requested to collect all accounts sent them before the next yearly Elderships, and from thence remit the same, in one or more large bills; this will save postage and ensure to us better currency. We want all delinquents hunted up, and their accounts collected. We want the cash system carried out to the letter. The theory, without practice, is of little value.

Delegates to the General Eldership.

THESE must be appointed by the several annual Elderships this fall, in accordance with the constitution, or rules of co-operation. We hope that the appointments will not only be judiciously made, but also that measures will be adopted, by each Eldership, to provide ways and means for defraying the traveling expenses of the Delegates. Reason and custom, the world over, sanction this measure. If the delegates give their time and services for the good of the cause, the churches may well agree to pay their expenses. It is believed they will cheerfully do so, if measures are adopted to afford them a suitable opportunity.

Revivals.

WE hear from various quarters cheering intelligence of revivals of religion. From the North, South, East and West, we hear and read of great awakenings through abounding grace. A few extracts of these triumphs of the Gospel will be found in our News and Miscellaneous Departments.

There will be found in our Contributors' Department also, a few letters giving an account of the commencement of a work of grace in Mount Joy, Perriopolis and Newburg. May the Lord speed the progress of his cause in the whole earth, so that speedily in every nook and corner—on the hills and the mountains' tops—on the fertile plains, and the distant islands of the seas, "mercy and truth may meet together—and righteousness and peace may kiss each other."

The Annual Elderships.

THE time of holding the Annual Elderships is drawing near. (See notices.) We request all the brethren concerned as delegates, to make their arrangements to attend in good time, and to come prepared to stay till the close of the meetings. Above all, we earnestly entreat all to pray for harmony, peace and prosperity. In God let us seek our help at all times.

The new Pope, fearful of a free press, has published an edict establishing a heavy tax on newspapers, and a stringent censorship.

Congregationalism.

THE August number of the "Christian Observatory" contains an article on the progress and prospects of Congregationalism. From this article, the correctness of which may be relied on, we gather the following facts respecting chiefly the present number of this influential body of Christians.

The *Cambridge Platform* is regarded as the ground-plan of Congregationalism in this country. The system of church polity was drawn up by the synod which met at Cambridge, Mass., in the year 1648. At this time the whole number of churches was thirty-nine in Massachusetts, four in Connecticut, and three in New Hampshire. This was 27 years after the landing at Plymouth, and 17 after the settlement of Boston. Congregationalism was confined almost exclusively to the New England States until so late as the year 1800. Since that time this denomination has extended considerably into many of the other states of the Union.

At this time there are in the Middle and Western states 325 churches; in the six New England states 1270 churches; total in the United States, in round numbers, one thousand six hundred. In England, the writer says, it has been estimated that the Congregational churches are 1853; in Wales 463; in Scotland 103; in Ireland 24; in British Provinces 78; all which added to those in this country, make the total of Congregational churches in Great Britain and America, something over four thousand.

Rome's and Protestant's Union.

IN all the proceedings of the Word's Convention, we have observed nothing more beautiful and sublime than the following dictum, to wit:—

Rome's union is without; Protestant's union is within. Rome's union is her forms and ceremonies; Protestant's in the spiritual affections of "the new man." Rome's union is effected by compulsion and restraint; Protestant's by freedom and the truth. Upon this basis have they reared their standard, and unfurled their banner. On it, in flaming capitals, is printed,

IN RADICALS, UNION;
IN CIRCUMSTANTIALS, LIBERTY;
IN ALL, CHARITY;

Let Rome behold it! Let Infidels see it! and let Christians adore and pray, "That all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

National Convention.

A NATIONAL CONVENTION of the Liberty party is to be held in Buffalo, on the 26th of October next, to nominate candidates for the Presidency and Vice Presidency for the election in 1848.

The Presbyterian Church.

WE copy from the minutes of the General Assembly, the following statistics of the Presbyterian Church in the United States of America, for the year 1847:

Synods in connection with the General Assembly, - - - - -	22
Presbyteries, - - - - -	118
Candidates for the ministry, - - -	343
Licentiates, - - - - -	231
Ministers, - - - - -	1715
Churches, - - - - -	2376

During this year there were,	
Licensures, - - - - -	82
Ordinations, - - - - -	64
Pastoral relations dissolved, - -	52
Churches received from other bodies, - - - - -	44
Ministers received from other denominations, - - - - -	15
Ministers gone to other denominations, - - - - -	7
Members added to church on examination, - - - - -	7,602
Members added to church on certificate, - - - - -	5,672
Adults baptized, - - - - -	1,794
Children baptized, - - - - -	9,342
Whole number of communicants reported, - - - - -	199,453
Am't contributed for religious purposes, - - - - -	\$310,164 91

REMARKS BY W. LORD.

It will be seen from the above aggregates, that there has been a gratifying increase during this year, in the number of our Presbyteries, Candidates, Licentiates, Ministers, Churches and Communicants. The increase also of the amount raised for religious purposes, is over fifty-five thousand dollars over last year. In reference to several of these items, complete returns would have shown still larger results.

WILLIS LORD,

Stated Clerk of the General Assembly.

From Mexico—The Armistice.

THE following are the terms of the Armistice agreed upon while the commissioners of the two Governments shall negotiate terms of peace:

"Neither Army is to be reinforced, nor build new defences during the armistice, nor go beyond its present line; in short, the two armies are in no way to interfere with each other, without forty-eight hours' notice."

The papers give a list of the killed and wounded. It appears that the American loss is about 1000, and the Mexican about 3000. Nothing definite has yet been heard from the commissioners in regard to the negotiations for peace.

Harrisburg Bridge.

THIS noble structure is now up and passable. If the weather continues favorable the whole work, we presume, will be finished sometime next month.

M. Ronge is undergoing a month's imprisonment at Breslau, for preaching without permission of the authorities.

Answers to our Questions respecting Church Elders.

The following answers have been given to our interrogatories respecting Church Elders, by an Elder of the "Church of God."

Question 1. *Is a divine call necessary, or can men be scripturally constituted church elders without such a call?*

Answer. All elders are divinely called. It is evident the Lord called the Apostles and the seventy. We also read, 1 Cor. 12: 28, "The Lord set some in the church; first apostles, secondly prophets, and thirdly teachers." Now, God done this, and not men.—Again, the Apostle asks the question, "How can they preach except they be sent?" Who sent the first teachers or preachers? I answer, the Lord. See Acts 20: 28. The Holy Ghost made elders, and not men.

Ques. 2. *Can churches be scripturally organized without elders?*

Ans. There were some churches who had elders, whilst others had but one, 2 John 1. I do not know that there were any churches organized, anciently, anywhere; but the Lord had some elders to officiate among them.

Ques. 3. *Whose duty is it to appoint church elders? and how are they appointed?*

Ans. There is no scriptural proof that churches ever called or appointed elders. The apostles and brethren, before they were endued from on high, went about to elect or choose an apostle. This the Lord never commanded. Hence, the Lord converted Saul of Tarsus, afterwards, and set him into the apostleship.

Ques. 4. *What are the principal duties belonging to the office of church elders?*

Ans. They are called Evangelists, i. e. publishers of glad tidings, or of good news—bishops, to oversee—elders, to rule—pastors, to feed—shepherds, to watch—stewards, to manage—and ministers, to serve in the Gospel.

Ques. 5. *Do the scriptures require that elders should give themselves entirely to the service of the church?*

Ans. This depends upon circumstances.—If their health and support will admit of it, then, I think, they should; if not, then, like the apostle Paul, they are justifiable to labor with their own hands for a part of their livelihood.

Ques. 6. *Are elders warranted to look to the churches or people, among whom they labor, for a support?*

Ans. Yes; the scriptures warrant them to expect a support from them among whom they labor, provided they possess adequate ability to give it.

In proof of this, I will cite but one passage, which, I think, settles this point clearly and undeniably. This passage is recorded, 1 Cor. 9: 14, "The Lord has ordained (not men) that they which preach the gospel, should live of the gospel." Now, I would ask, how can the preachers live of, or by the Gospel, if the people among whom they labor will not support them? I would further say, that where a people stipulate or agree, expressly or implicitly, to give a minister a support, and afterwards disappoint him by neglecting to make it up, that such a people are guilty of downright immorality and ought to be dealt with accordingly.

I have now tried to answer your questions touching church elders, as well as I could, and, according to promise, we shall look for your opinion on the subject soon.

Our Opinion on Church Elders.

We have heretofore given it as our opinion that there are both *teaching* and *ruling* elders appointed in the Church of God. We rest this, our opinion, on the following reasons and proofs:

1. Because Christ has appointed both *teaching* and *ruling* elders. This fact is sufficiently proved by the following passage:—"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

Mark, God has set—TEACHERS—and GOVERNMENTS in the church. The word *rendered government* is, in the original Greek, *Kubernesis*—in Latin, *Gubernationes*—in German, *Regierung*—and ought to be translated in English, *Governors* or *Rulers*. These GOVERNORS then, as well as the TEACHERS, God has set in the church. Now, if God has set them there, let it be remembered, man has no power to take them out; nor yet, to merge them into one; as the power-loving and monopolizing aristocracy of Constantinople and Rome are wont to do.

2. Our next reason for our opinion is, because the apostle Paul makes a distinction between teaching and ruling elders. "Let the elders," says he, "that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5: 17. Again, he says, "Let him that teacheth, wait on teaching"—and "let him that ruleth, be careful." Rom. 12: 7, 8. These and other texts clearly show that, whilst some are appointed to *teach*, others are set to *rule* in the church. The apostle, we think, would not have made this distinction, where it not for the fact that *teaching* and *ruling* elders are different persons. The phrases, "Elders that rule well, and elders who labor in word and doctrine"—and the exhortations, "let him that teacheth, wait on teaching," and "let him that ruleth be careful," shows that the apostle understood the subject as importing two different vocations.

3. Our third reason for believing in two distinct classes of elders is, because there were a plurality of elders in the primitive churches. The church at Jerusalem had apostles and elders. Acts 15: 22, 23. The church at Ephesus had a plurality of elders. Acts 20: 17. The churches of Lycaonia had a plurality of elders. Acts 14: 23. So likewise had the churches of Judea, Macedonia, Galatia, Crete and other places.

Now if it be true, as some believe, that all church elders are preachers, and that all the preachers are to live by the Gospel; in other words, are to be supported by the churches; then, we would ask, how could the churches support so many preachers? Nowaday, it is very different: many churches do not support one, much less a plurality of preachers.—Here, then, in our judgment, there would be an insuperable difficulty in the organization and policy of the apostolic churches.

4. A fourth reason for our theory is, because it is the most rational. The theory of religion is light compared with the practice; therefore, churches generally require more rulers than teachers. Many can rule well, who cannot labor in the word and doctrine. Others are apt to teach, but inapt to rule. Hence, God, in his wisdom, has appointed some to rule, and some to teach, and some to do both. All this shows the wisdom and goodness of

God, who designed the church, as well as the man of God, to be thoroughly furnished for every good work.

5. A further and fifth reason of our opinion is, because church elders were not always divinely, but often ecclesiastically appointed. Paul left Titus in Crete, that he should ordain elders in every city, or church. Titus 1: 5.—Paul and Barnabas ordained elders in every church in Lycaonia. Acts 14: 25. These and many other elders, which we read of, were elected, chosen, or appointed to office, either by the churches themselves, or by other church elders; so that they were constituted elders (without a divine,) by a simple ecclesiastical call.

From these considerations we maintain that our theory must be the true one, for the order of ruling elders, unlike the teaching elders, does neither require a divine call nor a support from the church; whereas, the theory plead for by the "Church Elder," and others, (viz: "that none but preachers are church elders,") require both.

Here, then, we are met by a poser—they can neither show how a plurality of elders could be supported in every church, nor yet that they were all called of God. If the "Church Elder," or some one else of his school, will reconcile these difficulties, we may, perhaps, become more favorably disposed to his theory. Till then we shall hold on to our opinion, and advocate that system only which has reason, revelation and consistency for its support.

Peach Pickles.

TAKE one gallon of good vinegar and add to it four pounds of brown sugar; boil this for a few minutes and skim off any skum that may rise; then take clingstone peaches that are fully ripe, rub them with a flannel cloth to remove the down upon them, and stick three or four cloves in each; put them into a glass or earthen vessel, and pour the liquor upon them boiling hot. Cover them up and let them stand in a cool place for a week or ten days, then pour off the liquor and boil it as before; after which, return it boiling to the peaches, which should be carefully covered up and stored away for future use.

Tomatoes for Winter Use.

To preserve tomatoes for winter use put them up late in the season, after the hottest weather is past, thoroughly stewed, put into large-mouthed glass bottles, such as are used for pickles, seal tight when cold, and keep in a basement room. They should be stewed until the watery parts are evaporated, and the pulp changed to a crimson color. Great care is necessary to prevent burning.

The Teacher's Institute.

This is a duodecimo work of 258 pages, designed expressly for school teachers, by Wm. B. FOWLE. Mr. F. gives directions in regard to the best method of teaching different branches of study, and we think his illustrations very apt. No teacher can fail to be interested in the work, and we think no one can keep a dull school after a thoughtful perusal of it.

SEMINARIES.—From fourteen Theological seminaries in the United States, 1885 ministers have been sent into the field during the last nine years, of whom 97 have gone to heathen lands.

CONTRIBUTORS' DEPART'T.

A SERMON

ON

The Lawfulness of Judicial Oaths.

BY JAMES MACKEY, V. D. M.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but thou shalt perform to the Lord thine oaths:

"But I say to you, Swear not at all; neither by heaven; for it is God's throne:

"Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

"Neither shalt thou swear by thy head; because thou canst not make one hair white or black.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 33-37.

There is no institution so good but that it may be corrupted, nor so plain but it may be perverted. Almost every religious institution which God has made for men, has, in process of time, undergone, in their hands, some material alteration. This was remarkably the case among the Jews. The religion which God gave to them consisted partly of moral and partly of ritual injunctions. The latter, which were in themselves of smaller importance and designed to be subservient to the former, were by degrees so multiplied as to become almost impracticable, and the other were in proportion disregarded and laid aside. Mint, anise, and cummin, were tythed with very scrupulous exactness, while weightier matters, justice, mercy, truth, and the love of God, were neglected with little concern.

The correction of these abuses is one of the leading objects of Christ's excellent sermon on the Mount. In this he recites the words of several precepts, points out the mutilations and corruptions which had been made in them, and states their true meaning and just extent.

Among other corruptions he mentions the general abuse which had been made of the law relating to oaths. "Ye have heard," &c., "thou shalt not forswear thyself." This the Jews understood as forbidding only perjury, or *swearing falsely* by the name of God. But Christ tells them it extended much farther, and forbade all kinds of profane swearing.—For these are the words of the law: "Thou shalt not swear by the name of the Lord *falsely*: neither shalt thou *profane* the name of the Lord; and thou shalt not take the name of the Lord in vain; neither shalt ye make mention of the name of other gods." By the law, therefore, they were forbidden, in their ordinary discourse, to swear at all, either by Heaven, Earth, Jerusalem, or their heads; for if they regarded these as the creatures of God, to swear by them was to swear by Him, and thus take His name in vain. It was to depart from that plainness and simplicity which religion requires, "Let your communication" (your ordinary discourse) "be yea, yea; nay, nay; for whatsoever is more than these comes of evil."

There is a passage in the Epistle of James similar to this, indeed taken from this precept of our Saviour. "Above all things swear not, neither by Heaven, Earth, nor any other oath, but let your yea, be yea, and your nay, nay, lest ye fall into condemnation."

Now, that these admonitions were not intended to set aside judicial oaths is plain, from the fact that no judicial oaths were ever administered in this way among the Jews—but these oaths were common in their conversation, and were of their own making.—

This is farther proven by the words themselves as referring to their *communications* to each other.

In further explaining this precept of our Saviour, I shall particularly attempt to show that it does not absolutely and universally forbid the use of oaths; but that oaths in many cases, and when rightly understood, are not only lawful, but necessary.

What then is an oath? All intelligent scripturalists, of which you or I know anything, agree in telling us it is a solemn appeal to God, the true God, calling on him to witness the truth or falsehood of what we declare. Thus Paul has verily uttered an oath when he said, "I call God to witness," or God being my witness; "or I call God to record upon my soul," as any other set of words which mean or intend the same. It is, therefore, the substance of the oath, and not the expression of the words we are to look at; for if the mere word *swear*, be the frightful apparition at which some look, why cannot they find the same fault in God himself for using these words in reference to his vows and promises? It is frequently said in the scripture, "God swears." A man equally binds himself to utter the truth whether he speaks the words of the oath himself, or consent to them when he hears them spoken, and answers upon the adjuration of another. Our Lord himself, therefore, was put upon oath by the High Priest when he said, "I adjure thee," &c.; and though put upon oath, he objected not at all to submit, and meekly answered, "thou sayest."

Can it be possible, with this example of our Divine Lord before us, there can ever be an objection urged against the lawfulness and necessity of oaths, and due submission to the power ordained of God himself, and in the highest degree sanctioned by the conduct of himself in the person of the meek and lowly Jesus? Let us not talk of Christian virtue, or adherence to God and conscience, when we differ so widely in this respect, and see so differently from Him who is the bright image of his Father's Glory.

Some have supposed that all oaths are criminal in their nature, and absolutely forbidden in the passage under consideration. This is the opinion of the Quakers and others, who, whatever else may be good among them, are, in my opinion, very poor guides to correct scriptural knowledge. They reject, as we all know, the Gospel ministry, vocal prayer, water baptism, the Lord's supper, and also the authority of the written word, farther than the meaning of it is communicated to them by special light. Arguments from reason and scripture have but little effect on those whose supposed light is superior to scripture.

If we take scripture in its plain sense there is not the least difficulty in proving the sacred institution of human government, and the lawfulness of oaths, which is the subject now before us.

That the Saviour does not absolutely forbid oaths, but allows and sanctions them, I have already shown; but, I shall proceed further to examine his words, and that by adducing scripture passages.

1st. Although a part of the paragraph taken by itself may seem like a universal prohibition, yet when we look at the whole, taken in its connection, it is easily seen that a limitation is intended. It is no uncommon thing for the scripture to use general expressions in a qualified sense. How to qualify them, other passages, and the reason of the case, will easily direct us.

Paul says to the Corinthians, "There is utterly a fault among you that ye go to law one with another." But does the Apostle forbid Christians, in an organized state of society, to make use of the law in defence of their lives and property? By no means. For the Apostles conduct shows he did not mean this. He himself ever sanctioned and treated with respect the institution of government; and he himself make his defence, and appealed from one tribunal to another in his own case.—Well, you ask, what then did Paul mean? He simply forbids that quarrelling and litigious spirit, which induced many in that day to contend with each other before heathen tribunals, when they might better adjust their difficulties by mutual concessions, or terminate them by reference to the church, or to some wise Christian brethren.

Our Saviour says, "Resist not evil, but whosoever smiteth thee on the one cheek, turn to him the other also." Does he intend that we should tamely submit to every outrage without any measures for self-preservation of ourselves and families? No law, either human or Divine, ever required any such thing. He simply recommends a general spirit of prudent meekness and forbearance under light personal injuries. There is also a great difference between natural wrongs and spiritual persecution. Persecution merely for righteousness sake the Christian will always submit to, but personal and national evils, merely for the sake of worldly considerations, requires us all to regard the good of the society, and guard the same by the temporal means God has instituted.

Again: the same Saviour says, "Give to every one that asketh of you, and of him that taketh away thy goods, ask them not again." Must we then give away our whole substance if any man is impudent enough to demand it? or may we not attempt by any means to recover our property when it is taken from us by robbery, theft, or deception? Will any one of those that claim to be non-resistance men tell us whether if any man would borrow, or steal, an article from them, they would never ask them to return it, or make use of means to recover it? If there are any such here, let them lay their hands upon their heart and say, I am the man. But we do not wish them to say so, nor does God require this, because common sense, as well as religion, forbids it. By this passage, though expressed in general terms, no more is intended than a command to be ready to do good according to our abilities, when we meet with those who appear proper objects of our beneficence. That these explanations are correct and in accordance with hundreds of others, no rational mind will deny.

So then, in the text, when Christ says,—"Swear not at all," we are not to conclude that he disallows and forbids all oaths, but only such oaths as he was then speaking of. The general expression must be so explained and limited that it may accord with itself, with common reason, and the tenor of scripture.

It was the opinion of the Jews in our Lord's time, that in extraordinary cases they might swear by the name of God only; but in their familiar conversation they might swear by heaven, the temple, or some other creature, as they pleased, and that such oaths were not binding. This error our Lord corrects, and it is wholly in reference to their private conduct, and not their judicial and lawful testimony that he gave this precept. The sense then of this whole passage relating to oaths,

must be as follows, "Ye have heard that it hath been said by (or to) them of old time, thou shalt not forswear thyself, but perform thine oaths to the Lord"—for you think that oaths made to the Lord are binding on you, whilst others are not.

But I say to you, swear not in this indiscriminate way, that is by every object which comes into your mind—heaven, earth, Jerusalem, your head, &c., and swear not by any other oath in your ordinary talk, but let your conversation (communication) be yea, yea, &c.

Now mark: he does not say, let your testimony or official conduct, but your communication be yea, &c., and Christ would tell them that to swear by anything in a loose train of conversation was profane. He, therefore, directs them never in this way to swear by any object. On this good advice the common swearing would at once cease among them, even corrupt as they were. That this is the plain sense of our Saviour's words, I think, is beyond a doubt.

But further: that he does not forbid, but allows oaths in some cases, will appear,

2d. From the reason of the thing, and from many expressions of scripture; because oaths are necessary in civil society, and it is doubtful whether society could at all subsist without them.

Men in public offices of trust ought to be laid under the most solemn obligation to fidelity, even admitting they make professions of piety. Professions, like many other things, are too often found to be empty witnesses in cases where property, character, or life, is at stake. In all such cases men ought to feel themselves under the most sacred bonds to declare the truth and nothing but the truth. And to men, therefore, who believe in Divine moral government, nothing can have such an effect, such a binding force as an oath. An oath reaches the heart and binds the conscience, recognizes the presence and the judgment of God, and will take hold of the inward man, unless he be entirely dead.

In the patriarchal age oaths were frequently used. Oaths were required by men of distinguished piety, (more pious than we are,) and were required from men of reputed probity. Abimelech made Abraham swear that he would not deal falsely with him. Abraham bound Eliazar with an oath to execute his orders respecting his son's marriage.—Laban exacted from Jacob an oath that he would treat with kindness the wives which Laban had given him. Jacob caused Joseph to swear that he would bury him in Canaan; and certainly our Saviour, who came to promote the interests of mankind, did not forbid a usage which common experience had found necessary to social and personal safety and happiness.

I shall risk nothing by asserting, that oaths are undeniably of Divine institution. They were inwrought into that government which God ordained for his favored people. Cases of doubt and controversy were, by his express command, to be decided by the testimony of persons under oath. The people were by oath to bind themselves to the observance of his law. They were to swear allegiance to him. And none can suppose that God would enjoin on them a practice in its own nature sinful.

The Apostle to the Hebrews speaks of it as a known custom to terminate disputes in this way. "Men verily swear by the greater, and an oath for confirmation is to them an end of all controversy." He manifestly speaks of

this practice with approbation. Paul had the mind of Jesus Christ. Did he imagine that Christ had forbidden the use of oaths? Surely, then, he would not have used them so frequently himself in his Epistles, which were indited by the Holy Ghost. He says to the Romans, "God is my witness, that without ceasing I make mention of you in my prayers." The narrative which he gives the Galatians of his conversion and Apostleship, he thus concludes, "Now the things which I write to you, behold before God I lie not." When he had given the Corinthians a long detail of his sufferings in Christ's cause, lest it should seem incredible, he thus concludes and confirms it, "Now the God and Father of our Lord Jesus Christ knoweth that I lie not." This he done to impress on the minds of the Corinthians a conviction of his regard for them.

Again: he says, "I call God to record upon my soul how greatly I long after you." Again, "I adjure you by the Lord that this epistle be read to all the holy brethren." What are all these but oaths? and that too in the most solemn language that can be imagined by way of appeal of God. Call this affirmation, testimony, witness, oath, swearing, or what you please, it amounts to an oath or oaths. The mere word swear is only another name for the thing, and is no more to be rejected than any other word explanatory of the nature of the transaction.

We go on and say we have still higher authority—even the example of the Lord, and his example never contradicted his doctrine. (It would be well for some to consider this.) He says to the Pharisees, "Why doth this generation seek after a sign? verily I say to you there shall no sign be given," &c. This, Historians tell us, was one of the forms of an oath in that day, as much as to say, God's word is not true if such a thing shall or shall not be done. We have in scripture several instances of the use of this form, which is expressly called swearing. "The Lord was wroth and swore, saying, if any of these men shall see the good land." "I have sworn in my wrath, if they shall enter into my rest." Another instance of Christ approving of an oath, we have in his examination before the High Priest. The questions put to him he several times refused to answer. "Then the high priest arose and said, I adjure thee by the living God that," &c. That is, he requested Christ to answer on his oath, for this was one form of administering a judicial oath, as is evident from several passages of scripture. It is said in the law of Moses, "If any man hear the voice swearing, or of adjuration, and be a witness, whether he have seen or known such a thing, if he utter it not then, he shall bear his own iniquity." That is, if he be adjured, or required by authority to answer on oath to any question, and do not utter the truth, he is a perjured man. To this law, Solomon appeals in the book of Proverbs, "Whoso is a partner with a thief hateth his own soul, he heareth cursing and bewrayeth not." He heareth the adjuration of the magistrate, or the curse is laid upon him to bind him to declare the theft; but he will not bewray or discover the supposed fact because he is a partner. Hence, you see that an adjuration was an oath. Now, to this form, viz: Adjuration, our Lord submitted by answering, without making any objection, nor even giving the least intimation that it was unlawful for him to take, or the magistrate to administer an oath. Blessed Jesus! how crowd-

ed with difficulties was thy pathway, and yet how admirable thy example, and clear of all censure!

Here was an instance, my brethren, of the Divine moral law of God going hand in hand with the government he has ordained in the earth; here was a striking illustration that both have a tendency to promote the Glory of God, in the peace and welfare, present and eternal, of the human family.

Will you bear with me a little longer. In the books of Daniel and the Revelation, angels are introduced, lifting up their hands to heaven and swearing by him who liveth for ever and ever, that the great events which they foretold, should be accomplished.

Yea, the great Creator, the everliving God, is often, in the scripture, said to swear by his own life, in confirmation of the promises and threatenings which he makes to mortals.—Why? To establish their faith in his word, he uses language common among men. If the usage or language were sinful, it would never have been thus countenanced by Divine example.

God often forbids the Jews to swear by heaven gods, or to swear falsely or profanely by His name, but never forbids the use of *pious* or legal oaths. Nay, on the contrary, He expressly enjoins them, in cases of serious and legal importance—and enjoins them in such general terms as apply to all nations. Listen what he says, "He that blesses himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth." The words which follow, evidently, respect the Gospel day—"For behold I create new heavens and a new earth. I create Jerusalem a rejoicing, and her people a joy." Again, God thus speaks to his revolted people, "If thou wilt return, O! Israel, return to me and thou shalt swear, the Lord liveth," &c.

It cannot availingly be alleged that, although oaths were allowed under the old dispensation, they were abolished in the new; because it appears they were not first introduced in Moses' time, but long before his day. They were practiced by Divine approbation, and warranted by Christ's own example. They belonged not to the *ceremonial*, but to the moral law, and by Divine appointment they became a part of the civil constitution, under which the Jews were placed. Christ never relaxed the moral law—this is as permanent as heaven.

Think you if Christ, in his sermon on the Mount, had intended to abolish oaths, which sermon was delivered early in his ministry, he would have afterwards used them himself? Do not, if you please, place your Redeemer in such a predicament, and then declare it to the world.

And, moreover, if oaths had been contrary to the Gospel, the Apostles would not have allowed and practiced them under the new dispensation.

To me it appears, from the whole tenor of scripture, that oaths, *legal oaths*, are as really of a religious nature as vows and prayers. And I will tell you why. They are direct appeals to Almighty God, the God of truth and justice, who knows the heart, abhors falsehood, and will punish iniquity.

An oath then should be administered only when necessary, in the most solemn manner, and in the name of God. I, for one, am glad the laws of our highly favored country do not permit any one to give testimony who does not believe in the existence of a God, and of

future rewards and punishments. I admit, that all human laws are fallible, and may have blemishes; yet, in their general tendency, their object and result, they benefit and promote the welfare of all. However corrupt rulers may sometimes be, and the administration of justice defeated, it is no sound objection either to their existence or their proper use, seeing God intends it so, and has so ordained it. It is by the existence of this institution God has guaranteed to you in his Providence, the property you hold, and afforded you the means of the protection thereof, as well as that of your families, your person, nay, I go further, even your religious privileges also.

I do not persuade you to adhere and practice every thing you find in the laws of our government. You have a conscience and a God, who deserves your supreme regard; but so far as government and its necessary requirements are obligatory upon you, be careful you have proper views of it, and be careful you do nothing to impair its healthful tendency, or incur the displeasure of Him who has instituted it. I can make every allowance for your weakness, (for a weakness certainly it is,) if you believe it is wrong to testify or give evidence under the form of an oath, which simply has in it the word *swear*—be it so, then affirm. But you are faulty for so tenaciously and peremptorily adhering to your views, either of human government or the form of an oath, as to censure, condemn, and even unchristianize others, who differ from you, by proclaiming to the world that such is their sins that you cannot fellowship them. This is what I fondly hope we may yet all see, and, if in other things we differ, let the mantle of Christian charity cover what perhaps we may never see alike in this world. I ask you not to be of my opinion in this matter, (though I firmly believe I have the word and spirit of God on my side,) but I ask you to extend to others the right of thinking for themselves, as you claim it at their hands. I ask you to cease by indirectly condemning the Church of God, of which some of you profess to be members, as tolerating members and things so corrupt that she is unworthy of your fellowship; and that too when a majority of that church declared you are wrong in judging others for opinion's sake. I have no evil feelings against any one for differing from me—at least I wish to have none; and though much apparent reproach I have borne from others on account of my opinion, I have learned to make every allowance, and it is as much for your sakes as my own, that this meeting has been assembled.

You may then ask, perhaps, if Christ has not forbid all kinds of swearing, what he has forbid? I have already fully answered this, but will at some other time more fully explain what He does particularly forbid, if you wish it.

Letter from Elder J. Stamm.

HINKLETOWN, September 9, 1847.

BROTHER WINDBRENNER:—

This is to let you know that a protracted meeting will commence on Saturday, the 9th of October. We would be pleased to see you here. Please put this in the next *Advocate*.—I hope the Lord will put it into the hearts of some of the brethren to come this way.—Brethren, if you cannot come and help us, do not forget to pray for us. Amen.

Yours in Christ,

J. STAMM.

Reflections at a Camp-Meeting.

There is something connected with the associations of Christians, in their different meetings, that is calculated to stir up the energies of the soul and excite into lively exercise all those pious emotions which elevate the soul from earth to heaven, and give it such a longing desire to be there and enjoy for itself the pleasures of that delightful world, that this earth is almost entirely forgotten; the affections become so much absorbed or taken up in contemplation of Heaven and heavenly things, that all else of a temporal nature is almost entirely lost sight of. All the vain and fancied enjoyments of earth present no pleasing aspect to that mind which is filled with the sweet influence of Heaven.—Though the tempests may rise, and the angry winds of persecution howl their sad requiem around the pious man, yet his soul is serene, calm and placid as the unruffled waters of the silvery lake.

Camp-meetings especially have a great tendency to draw off the mind from the concerns of the world, and enable it to realize, to the full extent, all those pious and hallowed emotions which result therefrom. What is more beautiful or more interesting than to see the humble followers of the Lamb of God, who are persecuted, and tempted, and tried, on every hand, leaving their homes, the bustle and commotions of toil and industry, and, in the name of their God, repairing to some sequestered grove, there to worship that God unencumbered by worldly employments or worldly pursuits. Thus, they go. And, as they leave their homes, the warm aspirations of prayer that God may bless and crown the meeting with the best of consequences, is breathed from a hundred or more bosoms.—They leave their homes, and with them all the care, anxiety and bustle of active life. They pitch their tents in the quiet grove, and as the curling smoke rises to the clouds, so the prayers of these happy Christians, mixed, and blended, and united into one, constantly ascend as a grateful incense to the Throne of God, and soon a heavenly fire begins to sparkle but slightly at first. But it burns brighter and brighter every moment until it is fanned into a mighty blaze, extending from tent to tent, and from heart to heart, until every soul is filled with the Divine unction and made happy in a Saviour's love. I see them now. There in the sanctuary of the living God; there they pour forth their soul's sincere desire and prayer to God that the church may be revived and extended, and sinner's converted to God. There in that altar do groans, and sighs, and prayers ascend in behalf of sinners, which will stand as a fearful account against them in a coming day. But they stand around that sacred, that consecrated altar and scorn the prayers, mock the sighs, and laugh at the tears of God's praying Israel. But when the day of reckoning shall come, and the motives and actions of the children of men shall be weighed in the balance of truth, then shall the Christian obtain redress, and the wicked their just desert. Then shall these sighs and tears of the humble Christian stand as flaming witnesses against those who so rashly and wickedly condemn him and sneer at the religion which he professes.

It is a singular circumstance that at camp-meetings generally, "while many are engaged with fear and trembling in working out their own soul's salvation, many more are working out with boldness and head-strong impetuosity,

their own eternal condemnation." Many in the day of eternity will rejoice that they ever heard the warm invitations of mercy. Few even among professors of religion, solemnly think that every meeting they attend, and every sermon they hear preached, will bring them nearer to Heaven or sink them deeper in the flames of eternal misery. Many imagine they can go to a camp-meeting as they go to other places of amusement, and be no worse than before. But, it is a solemn fact, that every neglected opportunity, every despised privilege will augment that fearful list of crime which the recorded angel has made against every sinner and careless professor. Pause then, reader! for a moment, and let us see how we have spent our camp-meetings. Have we attended them in the fear of God, and discharged our duties faithfully; if so, it will add another gem to the crown of glory, which Christ himself shall place upon our heads in a coming day. Or have we turned the meetings into a place of amusement, and gone loitering or lounging about, careless and indifferent, and perhaps laughing at the earnest appeals of God's praying people. If so, it will add fuel to the flames of hell, and plunge us deep into that fiery vortex.

Yours in the bonds of Christian love,

J. H. CHRIST.

UNIONTOWN, Md., August 26, 1847.

Report of the Ohio Camp-Meetings.

THE CAMP-MEETING AT WOOSTER.

This camp commenced on the 19th of August and closed on the 25th. The meeting was well attended with tents, brethren and preachers. The weather was very pleasant, and the congregations very large. There was not that amount of good effected that the true friends of Zion would wished to have seen, but the meeting, upon the whole, was peaceable and pleasant; that is, amongst the brethren. There was some unbecoming conduct among the boys.

There were some few converts; the precise number I do not know. There were three baptized.

THE STARK COUNTY CAMP-MEETING.

This camp commenced on the 26th of August and closed on Wednesday morning, the 1st of September. At this meeting there were but few tents and but few brethren, in consequence of sickness; but were there it appeared had a "mind to work."

I had quite a struggle to get to this meeting, and did not get there until Friday evening, in consequence of sickness in my family. On Monday morning I was sent for to come home, inasmuch as one of my children was not expected to live. But, thanks be to God, the child has measurably recovered.

The meeting, when I left, was very interesting, and, as I was informed by brothers NEAL and ADAMS, continued to increase in interest until the close. As I remarked before, the brethren had a mind to work, and they did work. This meeting reminded me of old times. The brethren did not spend their time in chatting, (as is sometimes the case,) but in earnest prayer and correspondent efforts.

The number of converts I have not been informed. Fifteen or sixteen were baptized. May the Lord continue to revive his work in that section of country, and bless the dear brethren for their labor of love.

Yours in the bonds of Christian love,

A. MEGREW.

JEROMEVILLE, OHIO, Sept. 8, 1847.

Reminiscences of Different Things.

It is conceded on all hands that within the last twenty years previous to 1843, there have been powerful "revivals of religion;" that scores and multitudes have been converted to God through the instrumentality of the ministers of the Church of God and others, who suffered a great deal of persecution for their zeal, and adhering strictly to the word in their outward ordinances, &c. But how is it since the memorable winter of 1843, when certain new fangled doctrines sprang up, and certain men preached in many places in our country, and caused an alarming deadness, also division and contention in the different Christian churches, so that many have been led off to believe erroneous doctrines; such as annihilationism—the unconscious state of the dead—the door of mercy being closed—Adventists should come out of Babylon—have nothing to do with any organization—the second advent is founded on time, and so on, &c.

We might notice another feature here of an error which has also sprung up through these absurd doctrines, that some professors of religion got a hold of, viz: admitting all kind of preachers into their houses of worship.—These very men have caused discensions and divisions among brethren who used to enjoy themselves well in the love of God, walking in all the ordinances of the Lord blameless; especially one Church of God they entirely broke up, at Rohrerstown, which at one time consisted of upwards of twenty members; and also another one, in part, in the same township, called the Church of God at Landisville, with fifty odd members.

Another error is prevailing among different Christian churches, at least among a few, especially among the Dunkers, (German Baptists,) Old Menonites, New Memonites, River Brethren, (or New Dunkers,) and others, concerning the Christian ordinance of baptism. When they preach on this subject, they tell the people it is necessary to be initiated into the Christsan church through water baptism—that baptism is the door into the Christian church, &c. Now I want to know where that stands in the New Testament, and what right any person has to teach the people so?

I want to mention another great error, (or errors,) namely, in regard to camp-meetings and love-feasts. I am aware that these are two delicate subjects to say any thing about, but the truth must be told. Camp-meetings and love-feasts, among other good things, have had their day, and it would be high time to dispense with them altogether, for there is not the least use for any of them, since so many meeting houses have been built within a few years past. The people now have every opportunity, in their Bethels, to worship God according to the dictates of their own consciences. And another reason that might be urged in favor of dispensing with them is, that camp-meetings are attended with a great expense, and sometimes very little good done, with a good deal of disturbance during said meetings. And yet another greater reason is, because we have no scripture for them, especially when we have so many meeting houses for to worship God in. The same can be said of love-feasts among the Dunkers, which is equally as wrong as to hold camp-meetings. To these meetings a great many people resort to in order to feast, and to have a frolic as long as the meeting lasts. Among the most troublesome persons, which make the most

disturbance, are the preachers and church members own children. A great many more reasons might be brought forward, both as regards camp-meetings and love-feasts, but I must bring my communication to a close, as my letter has become rather lengthy already. L.

EAST HEMPFIELD, September 7, 1847.

"Have faith in God."

DR. CLARKE regards this passage as a Hebraism of the superlative degree; but whether it be understood thus, or in a sense more obvious to the general reader, it very manifestly inculcates the duty and necessity of enjoying a faith pre-eminently superior to all the common credence of the unregenerate heart. But the question arises, what is evangelical scriptural faith? That it is absolutely indispensable to salvation most good men unite in maintaining, but in relation to its nature and characteristics there is a wide disparity of belief. Indeed, upon no other fundamental point of Christian duty and experience, has there ever seemed to be such a want of harmony among the talented and the good. This, however, may have arisen more from viewing the subject, through different mediums, than from any necessary difficulty or obscurity of its inherent nature. There are, however, some characteristics which most must, and will acknowledge, who have ever enjoyed a faith to the saving of the soul.

1. *It is an assent of the understanding to the truths of Revelation.* This is indispensable—without it we wander in the dark and hopeless regions of infidelity; but it is not of itself true faith. Thousands yield an intellectual assent to revealed truth who are far from being Christians. It is farther—

2. *An intense desire for salvation.* None are saved without this. It is that intense longing after salvation which makes the sinner willing to be saved by grace. It prompts the cry, "Lord save or I perish!"

3. *It is an implicit trust in God and confident expectation of promised blessings.* It is here that, seeing God in his goodness and mercy, the penitent is brought into his presence as *entirely unworthy—wholly lost* by sin, and without hope, until the eye catches the gracious promises of pardoning mercy, and, all other refuges having failed, throws himself unreservedly into the arms of Christ, and with upheaving emotion, exclaims—"My Lord and my God;" when "I will, be thou clean," is the unfailling seal of God's covenant.

4. *It is the ground work of the Christian's enjoyment.* "The substance of things hoped for, the evidence of things not seen." It brings the very substance of hoped for heavenly joys, and the evidence of those sublimer truths of which philosophy has never dreamed, and nature furnishes no analogies. This is, however, rather an effect, a concomitant, than a constituent element.

Let these suggestions be carefully weighed, for, if true, it will be seen that there is no room for the idea that faith is the "gift of God" in any peculiar sense. Of these characteristics three are eminently practical, and the fourth is merely a result—God giving the power to exercise them, just (and only) as he gives ability to obey any other command.

CLINTON, N. Y., Sept. 10, '47. A. D. W.

BRO. A. D. WILLIAMS has requested us to say, that hereafter his post-office address will be "Clinton, Oneida county, N. Y."

Letter from Elder A. Megrew.

JEROMEVILLE, ASHLAND COUNTY, OHIO }
September 8, 1847. }

DEAR BROTHER WINEBRENNER:—

I wish to communicate a few thoughts to the churches in Ohio, through the *Advocate*, in reference to our coming Eldership.

1st. I should like to see a general turnout of the local elders. Let each church have at least one representative or delegate there.

2d. I would suggest to the churches the propriety of sending a report of what they can do for the support of a preacher, to labor amongst them the coming year.

As the circuits have got out of order, and are a great deal too large to give regular preaching to the churches; and as there is now quite a prospect of laborers for the coming year, provided the churches will sustain them, I think it highly important that the churches should favor the Eldership with such a report. It will aid us much in arranging the circuits. And if the brethren will do what they are able to do, the circuits can be made smaller. This would be a great advantage to both preachers and churches. The churches then would have more regular preaching, and the minister would not have to spend so much of his time in travelling. Of course he would be better prepared to edify the church and to be useful. Besides, it would also give him an opportunity of extending his labors. We have repeated and numerous calls to come and preach, and cannot do it in consequence of having so many appointments.

Will the brethren try this project? there can be nothing wrong in it, and it will be but little trouble, and I am sure quite an advantage. Let some one, either elder or deacon, in each church, ascertain, as near as may be, what each member will do, and take a memorandum of the same and send it to the yearly meeting.

I might have shown many more advantages arising from this plan, but let these few suffice. So then, I conclude for the present by saying, try it, brethren, and that will test the matter. I add no more.

Yours in love,

A. MEGREW.

Letter from Elder John Strayer.

MOUNT JOY, September 20, 1847.

BROTHER WINEBRENNER:—

As I may not return to your place till after the meeting at Bainbridge, I will therefore drop you a few lines.

The meeting here commenced on Friday, the 10th instant, according to appointment. But as the weather was not sufficiently favorable to hold meeting out doors, the meeting was commenced and kept up in the house, every evening, to the present time. Brother MOONEY went home last Wednesday, but was brought back again on yesterday. Through his preaching many have been awakened here—some got religion, and last night seven or eight were forward at the altar—mostly young men. The meeting will likely be kept up for some time. The prospects for good are promising. I wish you could be with us a few evenings.

The meeting down at Washington was ordinary. I hope the people will learn this year, without any further trial, that the good old way of holding camp-meetings is the better way. Try and come to Bainbridge.

As ever yours,

J. STRAYER.

Letter from Brother John Server.

MOUNT JOY, September 21, 1847.

BROTHER WINEBRENNER:—

The Lord is with us. Our altar, for some nights past, has been crowded with souls that are seeking the Saviour. More than half of them are men of a good moral character, and two-thirds of them Sons of Temperance.—Bro. HINNY's son was converted last night. The mens' side of the house was crowded with young men. Brother MOONEY is with us, but he says he must leave us to-morrow, as brother FLAKE has left Lancaster.

Brothers MOONEY and BRENNEMAN requested me last night to write to you to come on to-morrow, to help on with this good work of the Lord. I do hope you will come. If we cannot get some good brother to preach for us, I fear it will not do so well. Brother KYLE is sick and cannot labor. Do not think we have our trust in the arm of flesh. We want to have the attention of the people kept up by the preaching of the Gospel. I pray the good Lord to direct us right in these things. We will look for you to-morrow afternoon.

Yours in love, JOHN SERVER.

Letter from Elder John Gillespie.

PERRYOPOLIS, September 1, 1847.

DEAR BROTHER WINEBRENNER:—

This will inform you as well as the readers of the *Advocate*, that the good work of God is going on in this neighborhood. The time to favor Zion in this place, has at length arrived; and, indeed, it is and has been for the last few weeks, a special season of joy to the little "Church of God" here. However, we anticipated it; and hope to continue to look for still a greater work to go forward. We were favored with the aid of brother WERTS, for a little season, in the commencement of our meeting, but as he was on his way to the camp-meetings, he left on Tuesday, the 10th of August, and we were left alone. Surely never did any one feel his weakness and unworthiness in undertaking to hold a protracted meeting by himself, more than poor unworthy me. But as one soul had been converted and others convicted, we felt it our duty to do all we could, and accordingly we commenced an attack upon the enemies camp. With King Jesus at our head, we felt resolved to labor, and if need be, to die in the army. The contest lasted for four nights without any possible appearance of victory on either side. The devil, as we supposed, became considerably enraged at loosing one of his subjects, rallied forward his forces stronger than they had appeared formerly, as their conduct seemed a little more disgraceful to respectable society. However, on Saturday evening, victory was seen and felt upon Israel's side. Two more of enemy's regulars were seen to have received a fatal wound from the arrows of Emanuel's quiver, which pierced their hearts and they were made prisoners, and fled to the strong hold and obtained an admittance into the favor of King Jesus, who healed their wounded hearts and spoke peace to their souls. Then, O! but they were glad—they shouted glory to God for what he had done for them. Yes, thank God, we were glad too, and as a proof of their love to their Saviour and Lord, two of the three converts followed Him, the next day, in the ordinance of Christian baptism, and the other followed Him on last Sabbath. Truly, we had a solemn time—God's people rejoiced and sinners wept. But, what was still better, we met in the evening

at our usual place for worship, and after addressing the people from the language of Ezekiel, "Why will ye die?" &c., behold another wounded soul presented herself at the feet of Jesus and sued for mercy, and after imploring earnestly for a while His pardoning mercy, their seemed, for a moment, to be a solemn awe to pervade the congregation—and presently she sprang to her feet, exclaiming—"I've got religion! Glory, hallelujah!" It seemed to electrify many of the spectators, and the silent tear was seen to fall from the eyes of some anxious sinners. No wonder sinners would weep to hear one say, I've got religion, when they must say, I am left. O! God, save poor sinners. Permit me here to say, in conclusion, that I feel to bless the name of God for this omen of good, and to ascribe all the praise to His worthy name. Amen!

Yours, as ever, in love,

JOHN GILLESPIE.

Orrstown Camp-Meeting.

According to appointment the union camp at Orrstown, commenced on the 27th of August and continued until the following Wednesday—during which time God especially favored the meeting with the outpouring of His spirit. Numbers were converted, among whom was one fine promising young man, who since died, and, no doubt, is gone to his happy reward.

The brotherhood was much revived at that meeting. Union and harmony also prevailed among ministers and people. Seven were baptized in a stream hard by the camp-ground. Thus ended our united efforts to promote the Glory of God on that occasion.

JNO. C. BOOTH.

Newburg, September 23, 1847.

N. B. There is a small stir here upon the subject of religion. Some are seeking and finding the Lord. Pray for us.

Yours in the Lord,

J. C. B.

Selected for the Church Advocate.

Extract from the Election Law.

We would earnestly recommend the following extracts from the law relating to the elections of this commonwealth, passed July 2d, 1839, to the attention of voters:

"If any person shall use or practice any intimidating threats, force or violence, with design to influence unduly or overawe any elector, or to prevent him from voting, or to restrain the freedom of choice, such persons on conviction shall be fined in any sum not exceeding five hundred dollars, and be imprisoned for any time not less than three nor more than twelve months, and if it shall be shown to court, where the trial of such offence shall be had, that the person so offending was not a resident of the city, ward, district or township where said offence was committed, and not entitled to vote therein, then on conviction he shall be sentenced to pay a fine of not less than one hundred, nor more than one thousand dollars, and be imprisoned not less than six months, nor more than two years."

"If any person or persons shall make any bet or wager upon the result of any election within this commonwealth, or shall offer to make any bet or wager, either by verbal proclamation thereof, or by any written or printed advertisement, challenge or invite any persons to make such bet or wager upon conviction

thereof, he or they shall forfeit and pay three times the amount so bet or offered to be bet."

NEWS DEPARTMENT.

Manufacture of Barrels at Oswego.—Barrel-making, it appears from the Oswego Times, forms no inconsiderable item of the mechanical business of Oswego and vicinity. Probably from 600,000 to 800,000 barrels will be required to supply the Oswego mills this year, and the amount of money that will be paid out for this article alone, will not probably fall much short of \$250,000. The number of workmen employed is, of course, very large.

The application of machinery to barrel-making, within the last few years, has been very successfully undertaken. We see it mentioned in the papers that a machine has been invented, and is now in successful operation in Albany, that will make 7000 hoghead staves in ten hours.

Mr. Wentworth, of Oswego, has his business so perfected by 'labor-saving machines,' that we apprehend the old way of making barrels will not very successfully compete with him. In one shop his staves are cut and dressed by machinery, propelled by a steam engine. The staves are cut from the block at the rate of 8000 a day. The steaming process is done by the steam from the engine. After the staves are cut, they are sawed by two buzz saws, all of one length, and then dressed and jointed in a very expeditious manner on a large wheel, into which knives are inserted. The stave is then fit for use. Six men will cut and dress 8000 in a day. In another shop the barrels are put together. The establishment turns out from 1000 to 1500 barrels weekly, and gives employment to thirty or thirty-five operators.—*Hunt's Mer. Magazine.*

Exports from the United States.—It is ascertained, by positive returns from our Custom houses, that there have been exported from the United States, from the 1st of September, 1846, to the 10th ultimo, 1,421,000 barrels of flour; 315,000 barrels of Indian corn meal; 1,401,000 bushels of wheat, and 8,500,000 bushels of maize, or Indian corn. These few articles alone would amount, at their shipping prices, to nearly twenty millions of dollars.—*Philadelphia Inquirer.*

The Louisiana Sugar Crop.—The N. Orleans Delta says, we learn from all quarters of our State that the sugar crop never was finer. High up on Red River many planted sugar this year in place of cotton. Their crops are said to be even superior to those farther South, and they are expected to send the first sugar to market. If an early frost does not interfere, the sugar produce of Louisiana this year will exhibit the richest yield of any single agricultural product in any one of the States of the Union.

Another College.—The Evangelical Lutheran Church have obtained a charter for a College and Theological Seminary, to be located at Hillsboro', Illinois. They have organized a faculty with five professors, one of whom is Rev. T. W. Hynes, pastor of the Presbyterian church in that place. The College is to be open alike to students of all denominations, whilst the Theological school is designed especially to prepare young men for the ministry in the Lutheran church.

Post Office Reforms.—The Washington National Whig announces that it will advocate the following, among other reforms:

1. The reduction of letter postage to two cents for every half ounce weight, and under, to any part of the United States.
2. The transportation of newspapers, free of postage, to any part of the United States.
3. The transportation of parcels by the United States, at the uniform two cents per half-ounce rate, along all the mail routes.
4. The pre-payment in all cases of the postage upon letters and parcels.
5. The purchase by the government of the Magnetic Telegraph wires already up, and the extension, by the government, of wires between all the principal points in the Union.
6. The establishment of a uniform system of Telegraphage to any part of the United States, the rate to be five cents for every hundred words, and pre-payment in every instance.
7. The Post Office and Telegraph Departments to be sustained out of the general treasury, and their receipts to go into the same.

Speedy Adventists.—Among other meetings held in New York city during the week, we notice a conference of "Believers in the Speedy Advent of Christ." These men seem to be the remnants of the Millerites, who, after having failed in all their predictions as to the time of Christ's second advent, have rallied under the motto,—Christ will come speedily, to judge the world. This is decidedly the most rational and least unscriptural view that can be taken of the question; and it will be well if the believers in this doctrine do not fall into the error of the old Millerites, that a simple belief in the speedy coming of Christ and the end of the world, is the essential ingredient in the business of being prepared to meet him.—*Boston Traveller.*

Mr. Stuyvesant's Will.—It is now said that Peter G. Stuyvesant is far from being the richest man in New York city, next to Mr. Astor. His real estate is estimated, by those who ought to know, at \$2,000,000, and his personal property at \$300,000. One-half of the former is left to twelve nephews and nieces, while three other nephews inherit the other half. The following legacies are left to various benevolent institutions:

American Bible Society,	\$5,000
American Tract Society,	1,000
Institution for the Blind,	3,000
Protestant Orphan Asylum,	5,000

Holland in Michigan.—A town has been incorporated in Michigan, by the name of *Holland*, in reference to the settlers who are to occupy it. Seven or eight hundred emigrants from Holland have already arrived at their new home, and others have followed them. Another colony is to be located in Iowa, and a large number of emigrants are tarrying at St. Louis till the land is selected. Several ministers accompany them, who, with their flocks, leave the father-land for the enjoyment of religious liberty. They are orthodox in doctrine, and members of the Dutch Reformed Church.

Multiplying Bibles.—The American Bible Society employs three hundred hands in the printing and manufacture of Bibles, who make two thousand volumes a day. It is stated that they use eight tons of paper per week in printing.

Important Invention.—The grand desideratum of applying steam and water power to propel common stocking looms, on which vast sums of money and much time unsuccessfully spent in England, has at length been discovered—and three common looms, with slight variations, are now in successful operation in this town, and operate better than the most sanguine expectations of the inventor had anticipated.

On Wednesday last, one girl attended the three looms, and spending much of her time in sitting to watch the operation, she presented at night 23 pairs of stockings, and 22 pair of drawers, as the result of her day's work. Twelve pair of stockings is a girl's day's work on the common hand looms.

Some idea of the saving by the new invention may be formed from the fact that the expense of knitting by it on Wednesday, was less than \$1, while the same work performed on hand looms would cost over \$5. The inventor is Mr. John Pepper, a young man of about 23 years of age, son of Mr. Daniel Pepper, of this town, a stocking weaver.—*Portsmouth (N. H.) Journal.*

The Corn Crop in Ohio.—We have had during this summer, and especially within a few days, many opportunities of observing the corn crop. The conclusions we draw from our observations is, that the corn will be exceedingly abundant this year. The upland fields look as well as the bottoms, and the ears are very heavy. The ground planted is also greater; and we think that the corn crop of the United States, this year, will scarcely fall short of six hundred millions of bushels.—*Cincinnati Chronicle.*

General Scott in Mexico.—The remarks, a few weeks ago, of a worthy correspondent, relative to Gen. Scott's conduct in ordering our troops to conform to the customs of the Church of Mexico, to our deep mortification, turns out to be true. We believe that the Protestant world and the American people will put a due estimate on such conduct—disgraceful in the extreme.—*Texas Presbyterian.*

A complication of Diseases.—The epidemic which is now raging with such appalling fatality in New Orleans, is said to be a complication of the vomito of Vera Cruz, yellow fever peculiar to New Orleans, and the ship fever imported from Europe. It is no wonder, that so few recover from an attack of such a fell destroyer.

Pennsylvania Railroad.—It is said that a contract has been entered into by the Pennsylvania Railroad company, with Messrs. David Reeves & Co., of Philadelphia, for all the railroad iron required on the Eastern division of this road, at \$60.50 per ton, delivered on the line of the road.

Expulsion of Missionaries.—Two English Protestant missionaries, designing to labor in Poland, were lately expelled from Cracow by order of the Austrian authorities, notwithstanding the intercession of the British Ambassador at Vienna. This is among the first fruits of the extinction of Cracow.

Discovery of the Letheon.—The State Legislature of Connecticut has recognized the claim of Dr. Horace Wells, of Hartford, as the sole discoverer of the Letheon, and passed him a vote of thanks.

Population and Improvement of Houston.

The tax collector has recently taken the census of our city, and reported six thousand four hundred inhabitants.

Our city continues to improve with astonishing rapidity. During the last year it is estimated that more than a hundred dwelling houses and ten or twelve large brick stores have been erected. Great, however, as these improvements are, in comparison to those of most of our sister towns of the State, we believe that the business of the city will soon outstrip them. It has been estimated that at least 20,000 bales of cotton will be transported to this city this season, and also a large quantity of sugar, corn, and other products. We think that we may safely calculate that the value of the agricultural products that will pass through our market this season, will exceed \$1,000,000.—*Texas Star.*

Munificence.

Mrs. Farwell, of Cambridge, Mass., recently deceased, left her entire property, of some \$30,000, to the Baptist Board of Missions, and the Newton Theological Seminary. It is stated that Mrs. Farwell, with her husband, the late Deacon Farwell, gave for benevolent objects, during their lives, sums equal to \$100,000.

Wild Geese in August.

Two very large flocks of wild geese passed over Wilbraham, on the 28th August, flying south. This is something remarkable. These animals are rarely, if ever known to go to the south until September is passed. Their passage at so early a season as this was never before known. They must have had a "cold snap" at the North Pole.

Movements of Tavern Keepers.

Those tavern keepers of Brooklyn, who have been unable or unwilling to obtain licenses, held a meeting recently, to form an association for the purpose of resisting any prosecutions they may be subjected to, for violating the excise laws.

Revival in Dubuque, Iowa.

Dubuque has been favored with a glorious revival of religion. Thirty-eight in all have made a public profession of faith in Christ by uniting with the church. Several others indulge hope in the mercy of God, and it is expected they will soon unite with his people.

Newspapers.

In England, Ireland, Scotland, Wales and the British Isles, there are, including monthly publications, 555 published. In the United States there are over 2,000 published—more, we think, than in all the world besides.

Capital Punishment.

The bill for the abolition of capital punishment, was made the special order of the day for the 20th ultimo, in the Legislature of New York.

Eating Peaches.

The Boston Times says that when you eat a peach, never brush away the down that adheres to the skin, as it is a corrective against any evil quality in the fruit.

The Mayor of Burlington, New Jersey,

announces that midnight excursions to that place will not be permitted, and he will hold the owners of steamboats which bring such parties, responsible for the abuses which are inseparable from such untimely visits. Very proper.

MISCELLANEOUS.

SERIOUS COUNSEL TO THE YOUNG.

1. Never think you are too young to be converted, and forgiven, and saved, and given up to God, while you know that you are not too young to sicken, to die, to be judged, to go to heaven or hell.

2. Never take up with anything short of true religion—the entire change of the heart by the power of the Holy Ghost—and the true and full forgiveness of all your sins by faith in the blood of Jesus Christ; for only this religion would do you good.

3. Never be satisfied with *having* religion—seek to *abound in it*. Not merely to be alive, but lively; for, if religion is worth anything, the more you have of it the better; seek to have as much of God's image as can possibly be enjoyed upon earth.

4. Let me remind you, that for this purpose you should study your own easily besetting sin, especially the sins of your youth—be warned against them—watch against them—strain all your efforts to oppose and destroy them, and seek by the grace of God to keep yourselves unspotted from the world.

5. For this purpose form a rule, lay down a plan for life, laying out every day as it ought to be spent, and as you will wish you had spent it when you come to die; for this purpose read daily the Holy Scriptures, consult experienced Christians—ask them how they would advise you to conduct yourself.

6. Seek to live not only for yourselves, but to live usefully as well as safely. Do as much good as you can in the world; and as you are young, and have an influence upon the young, seek to win them to the knowledge, and love, and service of Christ. It is a sad thing to leave the world before you have done any good in it. Exert yourselves, then; and, if you have a short race to run, you will be a quick seizer of the crown. If you leave your friends soon upon earth, it will be to depart and be with Christ, which is far better. This is the consummation of the felicity of true Christians, to be with him where he is, that they may behold his glory.

SINGING IN THE FAMILY.

We visited at the house of a friend not long ago, where the members of the family all sing regularly at worship, and we could not help wishing that the practice was more general. It adds greatly to the interest of devotional exercises, especially among children. It makes the family altar a pleasant place, even to those who have not learned to render to God the service of the heart.

Besides, singing in the family circle has a good influence directly on the affections. The moral influence of vocal music, especially music of a sanctified character, has always been happy in the extreme. It exercises a hallowed power over the soul, it sweeps the secret string of virtue and purity there, and sets them all in harmonious vibration. As it drove the demon from the depraved and wretched monarch of Israel, so it will banish from the chambers of the soul the dark spirits of vice and crime, and excite a purer and holier feeling.

This, indeed, is just what we might anticipate. Music, like an angel from the

courts of Paradise, can throw around the soul a thousand heavenly influences, and charm it almost into the paths of virtue.

REPORT ON THE STATE OF RELIGION.

The report on the state of religion presented at the late meeting of the General Association of Connecticut, has the following paragraph:

"In more than 20 of our churches revivals of religion have been enjoyed, while in several of the others, less marked evidences of the Divine favor have been witnessed. Similar reports were presented by the General Associations of N. Hampshire and Vermont, while in Massachusetts, Rhode Island, and the Presbyterian Church, more powerful and extensive outpourings of the Holy Spirit have been enjoyed. In one association in Massachusetts more than five hundred conversions were reported, while many other places were thus favored in a high degree. Our churches have never exhibited more decisive evidence of outward prosperity. The churches are stable, the congregations are large, the institutions of the Gospel are well sustained: the Sabbath Schools are flourishing, and the contributions to benevolent objects have been prompt and liberal."

We ought not indeed to lose sight of the low estate of Zion, but when God, notwithstanding the unfaithfulness of his people, grants them a little reviving in their bondage, should it not be a matter of gratitude and praise? Gratitude for mercies is as really a Christian virtue as sorrow for sin.

PHONOGRAPHY.

What is phonography? The word is compounded of two Greek words, *sound* and *writing*—and means a method of writing according to the sound.

There is yet another meaning of the word phonography, or rather another application of the meaning, and that is in reference to the change of the whole structure of the English language and other languages, so that every word shall be written and printed precisely as it is to be sounded. This is a wild, foolish, impracticable scheme, which would change our beautiful English into a strange and barbarous jargon. When the language is thus printed, it is called *phonotypy*.—The following is a specimen: "Varyus, etemptis hav bin mad to altar our langwij, brot forerd by difrent men for the purpus of saving time and labur. They call themselves filosofers, men of wisdom and nolij," &c.

In this way they purpose to destroy all the beauty and analogy of the language. *Nolij* is to be written for *knowledge*, which shows at once its derivation from *know*; whereas *nolij* shows no derivation. *Rough* is to be written *ruf*, *weight*, *wat*, *know* no, *physical* *fisikel*, &c.

Besides this, in order to *simplify* matter for the benefit of children, fifteen new letters are to be added to our alphabet, making 41 letters instead of 26! So that our old English language is thus made to resemble very much the Cherokee invented by Geo. Guess a few years ago. Is it possible that there are men of common sense and good judgment who really think that the English language would thus be improved?—or that it is possible to persuade Englishmen and Americans thus to barbarize their language?

I could wish that every newspaper

would present to the eye a specimen of this new language, that the people might learn how to estimate the din about *phonography*. "In mi humbel vu the hul schem iz a schem, not to sa of fuls, but of folli, in its baring on a particular langwij; hard to be lurnd, of no advantij and uslis wen lurnd; fi1 onli to be laft at."

Boston Recorder.

RESUSCITATION OF THE DROWNED.

Deaths by drowning are very frequent, and many lives being sacrificed for want of knowledge of the means of restoring suspended animation. Life, in some instances, will remain an incredible time in the body, and only needs the proper restoratives to set it in active motion again. Dr. Mott, of the American Shipwreck Society, gives the following directions:

"As soon as the body is removed from the water press the chest suddenly and forcibly downward and backward, and instantly discontinue the pressure. Repeat this without intermission until a pair of common bellows can be procured; when obtained, introduce the nozzle well upon the base of the tongue. Surround the mouth with a towel or handkerchief and close it. Direct a bystander to press firmly on the projecting part of the neck, called Adam's apple, and use the bellows actively. Then press upon the chest to expel the air from the lungs—to imitate natural breathing. Continue this an hour at least, until signs of natural breathing come on. Wrap the body in warm blankets, and place it near the fire, and do every thing to retain the natural warmth, as well as to impart artificial heat, if possible. Every thing, however, is secondary to inflating the lungs. Send for medical aid immediately. Avoid all friction until respiration shall be in some degree established."

SCRIPTURE EXPOSITION.

"They were sawn asunder." Heb. 11: 37.

When the early people of God were persecuted, their wicked tormentors taxed themselves to invent the most cruel methods of putting them to pain and to death. In the text, the writer mentions that some were sawn asunder. Who these were cannot be determined with certainty. There was a tradition among the Jews that the prophet Isaiah was put to death in this manner, by order of the wicked king Manasseh, about 700 years before Christ. It is said that a wooden saw was used, that they began at the lower parts of his body, and cut thro' to his head. Several writers doubt the authority on which this account rests; the Jews, however, still believe it. But whether it was this prophet or some other holy man that suffered martyrdom in this way, the passage to heaven, although painful, was short; they were victorious, and gained the prize.

TO CURE DIARRHOEA.

Mix 32 drops of oil of cinnamon; 2 fluid ounces of laudanum; 4 fluid ounces of common spirits of lavender; 4 fluid ounces of tincture of rhubarb. Dose—A teaspoonful once in three or four hours for an adult.

A gentleman of this city has given the above recipe to hundreds, and it has always proved a sovereign remedy. The ingredients can be procured and mixed at any drug store.—*Rochester Democrat.*

GOOD AND TRUE.

A man, says Dr. Franklin, as often gets two dollars for the one he spends in informing his mind, as he does for a dollar he lays out in any other way. A man eats up a pound of sugar, and it is gone, and the pleasure has ended; but the information he gets from a newspaper is treasured up in the mind to be enjoyed anew, and to be used whenever occasion or inclination call for it. A newspaper is not the wisdom of one man, or of two men; it is the wisdom of the age, and of past ages too. A family without a newspaper is always half an age behind the times in general information; besides they can never think much nor find much to talk about. And then there are the little ones growing up in ignorance without any taste for reading. Besides all these evils, there's the wife, who, when the work is done, has to sit down with her hands in her lap, and nothing to amuse her, or divert her mind from the toils and cares of the domestic circle. Who would then be without a newspaper.—*Hestchester Spy*.

MODERN PREACHERS.

There are preachers in the present day, I am loth to call them ministers, who appear more solicitous to make their expressions good than their hearers, and had much rather hear their praises than their sighs, and their auditors should admire their fine language than follow their best counsel. In such sermons there is little spoken either from the heart or to the heart, the orator and auditory agreeing together to deceive themselves. As the conversion of sinners is neither the effect nor the aim of such florid, unedifying discourses, the business is transacted on both sides as if the preacher had done his part when he had shown his wit, and as if the hearers thought they had done theirs when they had commended it.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—In Harrisburg, on the 7th of September, by Elder J. H. Hurley, Mr. WILLIAM H. HOOKER, of Chicago, Illinois, to Miss CAROLINE E. FISH, of York county, Pa.

This pretty fish is caught at last—
The hook and line doth hold her fast;
The hook that holds will ne'er be broke,
Until death strikes the fatal stroke.

May God protect this happy pair,
Of his rich blessings may they share,
And when their life shall pass away,
May they be brought to endless day.

J. H. H.

On the 9th of August, by Elder A. Megrew, Mr. PAUL RICE to Miss ELIZABETH FUNK, both of Wayne county, Ohio.

On the 20th of September, by Rev. C. W. Schaeffer, Mr. THOMAS CUNNINGHAM to Miss MARY A. EMMERSON, both of Harrisburg.

On the 18th of September, by the same, Mr. JOHN LEMMAN to Miss MARY A. FISLER, both of Dauphin county.

On the 15th of September, by Rev. J. F. Mesiek, Mr. JACOB M. SNIDER, of Chambersburg, to Miss FRANCES FENSTERMACHER, of Harrisburg.

On the 9th of September, by the same, Mr. SAMUEL RUPERT to Miss CATHARINE BROWN, both of Harrisburg.

On the 21st of September, by the same, Mr. EMANUEL KELKER to Miss MARY A., daughter of Geo. Beatty, Esq., all of Harrisburg.

On the 23d of October, by Elder J. Winebrenner, Mr. DANIEL WINTERS to Miss MARY C. EPLER, both of Middletown.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—Near the city of Baltimore, on the 18th of September, Mr. JOHN APPLER, son of Abraham and Rebecca Appler, of Carroll co., Md., aged 27 years and 17 days.

He was buried at the Uniontown meeting-house on the 20th, at which time a discourse was delivered from Isaiah 38: 1, by Elder J. KELLER.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 37½ a 5 50
Do. RYE, do. - - -	2 75 a 3 00
Do. CORN, do. - - -	2 50 a 2 62½
GRAIN—WHEAT, per bushel,	1 00 a 1 05
Do. RYE, do. - - -	70 a 75
Do. CORN, old do. - - -	62½ a 65
Do. CORN, new do. - - -	50 a 55
Do. OATS, do. - - -	37½ a 40
Do. BARLEY, do. - - -	a 75
SEEDS—CLOVER, do. - - -	4 00 a 4 25
Do. TIMOTHY, do. - - -	2 55 a 2 50
Do. FLAX, do. - - -	1 00 a 1 06
BEEF, per cwt. - - -	5 00 a 5 50
PORK, do. - - -	5 00 a 5 25
HAMS, per pound, - - -	12½ a 15
BUTTER, do. - - -	10 a 12½
LARD, do. - - -	10 a 12½
TALLOW, do. - - -	8 a 10
HARD SOAP, (Dried) per lb.	6 a 7
EGGS, per dozen, - - -	8 a 10
POTATOES, per bushel, - - -	40 a 45
ONIONS, do. - - -	37½ a 50
APPLES, do. - - -	40 a 50
PEACHES, (Dried) per bush.	1 50 a 2 00
FEATHERS, per pound, - - -	37½ a 45
WOOL, do. - - -	30 a 50
SALT, per sack, - - -	a 1 50
HAY, per ton. - - -	9 00 a 10 00
PLASTER, per ton, - - -	4 75 a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 50 a 5 62½
Do. RYE, do. - - -	3 87½ a 4 00
Do. CORN, do. - - -	2 87½ a 3 00
GRAIN—WHEAT, per bushel,	1 15 a 1 25
Do. RYE, do. - - -	75 a 77
Do. CORN, do. - - -	69 a 70
Do. OATS, do. - - -	42 a 45
Do. BARLEY, do. - - -	85 a 90
SEEDS—CLOVER, do. - - -	4 50 a 4 62½
Do. TIMOTHY, do. - - -	3 75 a 3 80
Do. FLAX, do. - - -	1 40 a 1 45
BEEF, per cwt., - - -	7 00 a 8 75
PORK, do. - - -	7 00 a 7 25
PLASTER, per ton, cargo, -	2 50 a 2 62½

RELIGIOUS NOTICES.

West Pennsylvania Eldership.—This body will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

East Pennsylvania Eldership.—This body will hold its annual meeting, Providence permitting, at Elizabethtown, Lancaster county, Pa., commencing on Wednesday, the 20th of October next.

The opening sermon will be preached by Bishop JACOB FLAKE—service to commence at 10 o'clock on the day of meeting.

Ohio Eldership.—The Ohio Eldership will hold its next annual session at Smithville, Wayne county, Ohio, commencing on Monday, the 18th of October next.

Indiana Eldership.—The annual Eldership of Indiana, will meet in Troy township, Whitley county, near brother JOHN MELOY's, on the 3d Monday of November, 1847.

Protracted Meeting.—A protracted meeting will be held in Hinkletown, Lancaster county, commencing on Saturday evening, the 9th of October.

Preachers and people generally are respectfully invited to attend.

CIRCULAR.

To all Denominations in the United States.

THE proprietors of the work entitled, "*The History of all the Religious Denominations in the United States*," &c., have in contemplation to publish an improved and stereotype edition of the same, with some 18 or 20 portraits of distinguished men. They beg leave, therefore, through the religious press, respectfully to request the several Contributors to the said work, or such other persons as may be deputed to act in their stead and in behalf of the respective denominations, to make and furnish such corrections, alterations and improvements to the several articles in the work as may be desirable, on or before the 1st of October next, at which time the work will be in the hands of the stereotyper.

They would likewise request the favor of having sent them the most approved likenesses of the following persons, to wit: Martin Luther, John Calvin, Ulric Swinglius, George Fox, Menno Simon, Emanuel Swedenburg, C. Zinzendorf, John Wesley, Roger Williams, William Hiscox, William White, William Otterbein, Jacob Albright, Benjamin Randal, Elias Hicks, John Herr, Alexander Campbell and William Miller.

The Editors of the religious press in the United States, are respectfully requested to give this notice one or two insertions in their respective papers and oblige the proprietors.

JOHN WINEBRENNER & CO.

N. B. Persons writing will address J. Winebrenner & Co., Harrisburg, Pa., or J. Flake, or J. Carrigan, No. 21, north 3d street, Philadelphia.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pitsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer,

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN
ADVANCE.

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Is printed and published in Mulberry street, near
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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

East Pennsylvania Eldership.

THE brethren of Elizabethtown solicitous to see a general convocation of preaching brethren and elders, hereby tender a cordial invitation to them all. Brethren, we are fully prepared to give you the necessary accommodations during your stay with us. We want to see you all present, if possible. Let none, therefore, absent themselves on trivial grounds. Let there be a unanimous assemblage—a general rallying around the standard of the cross. The brethren on their arrival, will please to stop at brother A. BRENNER'S, whence they will be conducted to their boarding places.

ELIZABETHTOWN, September 17, 1847.

300 Subscribers Wanted.

WE want about Three Hundred new subscribers in the place of our delinquents.—Were it not for these we might have got along very well, but as it is we need a fresh recruit. We hope our agents will bring us a handsome accession of new subscribers to the Eldership. Remember our reduced terms.—Fifty cents for six months, commencing with number 13, i. e. from the 1st of November next.

Capture of Mexico.

THE American army, under the command of General Scott, has captured the city of Mexico, after several hard and bloody battles. Some 4,000 Mexicans, including woman and children, and about 2,000 Americans, have been killed and wounded in this sanguinary strife. How horrid and painful are these accounts of the destruction of human life. May the Lord have mercy, and put a speedy end to these horrors and abominations of war!

Eldership Letters.

WE have been requested to suggest to the churches and brethren, who may have occasion to write to the Eldership, to prepay their letters, or send them privately.

Accepted of the Eldership
Eldership Journals.

WE hope to be able to lay before our readers the Journal of the East Pa. Eldership in our next, and the Journals of the other Elderships in the succeeding number.

Time of our Proposition Expired.

WE proposed, some month or six weeks ago, to give a copy of the "History of Denominations" for \$1.50, and the next volume of the *Advocate* for \$1, provided the money was sent us by the 1st of October. Those who have done so shall have their books and papers in due time, but those who have not complied with our proposition within the time specified, and yet wish a copy of one or both, will now be charged the regular prices: \$2.50 for the one, and \$1.25 for the other.

Monday Preaching.

THE article which follows we cull from the "New Orleans Protestant." We commend it to the special attention of our ministerial brethren, as presenting an example well worthy of their imitation. The Monday sermons spoken of strike us as something excellent, and no one knows the amount of good they may be the means of effecting. We should be glad to furnish our brethren the opportunity of preaching frequently this way.

"It is the constant practice of one of the best and most laborious ministers of the present generation to write a short article for some religious periodical every Monday. This he does with little fatigue or trouble, the labors of the Sabbath suggesting some thought, or bringing to light some fact worthy of record.

"In the course of a long life many volumes might thus be written, and much good be done, which would be otherwise lost. Is it not a practice which should become universal?—We heartily recommend it to our brethren in the ministry. You preach on the Sabbath perhaps to some hundreds, you may preach on Monday to thousands. Your sermons are preached in a small neighborhood, and a few perhaps will remember them for a little while, the paragraph of ten or twenty lines may travel to the ends of the earth, and do good till the end of time. We wish there were more Monday preachers."

POPULATION OF ST. LOUIS.—In 1831, this city contained 6,000 souls. In 1837 it numbered 12,000; in 1842 it numbered 24,000, and at the close of 1846 it wanted only about 200 of 48,000. It first doubled its population in six, then in five, and then in four years it lacked but a fraction of doubling.

OBITUARY NOTICE

OF

Sister Sarah M. Lingle.

DEPARTED this life, on Wednesday, the 29th ult., SARAH M. LINGLE, consort of John Lingle, aged 24 years, 8 months and 17 days.

Sister LINGLE was the only daughter of JACOB FORNEY, of Lancaster, Penn'a. She was born, educated and reared in that city.

In the year 1842, during a great revival of religion among the people of Lancaster, she was happily converted to God, baptized in his name, and added to his church in that place.

About the close of the year 1844, she was married to brother JOHN LINGLE of this place. Since then, she has resided among us, and was highly esteemed and respected by all who knew her. As a neighbor, she was kind and obliging; as a child, wife and mother, she was tender and ardently affectionate; and as a sister in the church, she was a pattern of piety, and, like John the Baptist, a burning and a shining light.

On Tuesday night, the 28th ult., she took sick. During her accouchement she suffered much, but bore it with exemplary patience and firmness. On Wednesday, towards noon, she began to sink away rapidly. When she found that her departure was at hand, she exclaimed and said, "The Lord is good to them that put their trust in him." "I am going. Heaven is heaving in view—heaven's heaving in view!" Shortly after she gave utterance to these words, she sweetly fell asleep in the Lord without a struggle or a groan.

On Friday morning, the 1st inst., she was borne to her final resting place in the Harrisburg Cemetery, followed by a bereaved and mourning husband, weeping parents and brothers, and a large circle of relatives and friends, who deeply felt and sincerely lamented her early and sudden departure from time to eternity. May the great and Almighty disposer of all events, abundantly sanctify this afflictive dispensation of His Providence to all her relatives, neighbors and acquaintances, for his name and mercies sake. Amen.

Protracted Meeting.

THE Church of God at Mount Joy, intend to hold a protracted meeting, commencing on the 15th instant. Preachers and others coming to the Eldership, are respectfully invited to attend this meeting and spend a few days with them prior to the Eldership. See brother D. M. MARTIN'S letter.

A Massachusetts volunteer, writing from Monterey, says: "The mothers here have a great practice of selling their daughters to the soldiers. I saw two beautiful girls, one 18 and to other 16 sold the last week, the first for \$65 and the last for \$60!"

Literary Notices.

THE PARLOR MAGAZINE. J. T. HEADLY, Editor. E. E. MILES, 151 Nassau street, N. Y., Publisher.

WE have received from the publisher the September number of this useful and popular periodical. No encomiums from us can add anything to its merited reputation. The name of its editor, Rev. Mr. HEADLY, is a sufficient recommendation of any work. In bold, graphic, and yet beautiful and life-like description, he is unsurpassed. And what is more, his productions are not liable to the objection of that overstrained imagery and want of truthfulness evinced by many descriptive writers.

The Magazine is an attempt to supplant the objectionable and trashy light literature of the day, by that of a pure and ennobling character, such as the Christian parent or friend would choose to put into the hands of his children or his friends. And well has the enterprise succeeded. Some of the best Christian talent of the land is brought to enrich the pages of the work; and it may be safely affirmed that it is the best of the kind extant. It merits eminent success, which it will undoubtedly receive. Terms \$2 per annum, in advance.

THE AMERICAN LITERARY EMPORIUM. Rev. D. MEAD, Editor. AYRES & WOODS, Publisher, 139 Nassau street, N. Y.

THIS work professes an object similar to that of the above, but is not like it, exclusively original. It is, however, considerable larger at the same price, and is conducted with a good deal of ability. The matter which it contains is not only unobjectionable in its character, but is also of a high order of literary merit. Both these works will undoubtedly have their friends, and there is ample room for both without any clashing of interests. Would that more of our periodical literature was of this stamp.

CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE. Published by GOULD & LINCOLN, Boston; LEWIS COLBY & Co., New York.

THIS most valuable publication is at length completed by the issue of the sixteenth number. It contains a selection of the choicest productions of English authors, from the earliest to the present time, together with a critical and biographical history of each, from the pen of the talented editor. By a careful perusal of a work like this we can trace the rise and progress of English literature, the steps, as it were, by which it has raised itself to its present eminence. The Cyclopaedia is eminently worthy of a place in every library.

Parliament allows the Queen of England for her support, \$1,750,000; for Prince Albert, her husband, \$133,000; and for her horses and hounds, \$310,000—making in all, \$2,193,000.

Gubernatorial Nominations.

THE Democratic convention of Massachusetts has nominated for Governor, Gen. CALVIN CUSHING, and for Lieutenant Governor, HENRY N. CUSHMAN.

The Democratic convention of Connecticut have nominated GEO. S. CATLIN for Governor, and ORIGEN S. SLYMOUR for Lieut. Governor.

DANIEL HAINES has been nominated by a State convention, at Trenton, as a Democratic candidate for Governor of New Jersey, and Hon. WILLIAM WRIGHT, by the Whig convention, as the Whig candidate.

The Democratic State convention, at Syracuse, New York, have nominated for Comptroller, ORVILLE HUNGERFORD; for Lieutenant Governor, NATHAN DAYTON; for Secretary of State, EDWARD SANFORD; for Attorney General, LEVI S. CHATFIELD; for Treasurer, G. W. CUTLER; for State Engineer, O. W. CHILDS; and for Canal Commissioners, JOHN C. MATHER, ELISHA B. SMITH and FRED'K FOLLET.

The Massachusetts Whig State convention assembled at Springfield, on the 29th ult., and nominated GEORGE N. BRIGGS for re-election as Governor, and Hon. JOHN REED for Lieut. Governor. DANIEL WEBSTER was nominated for next President of the United States by a unanimous vote. REFUS CHOATE and W. G. BATES were appointed Delegates at large to next Whig National Convention.

Mexico City.

THE city of Mexico is situated in a very extensive plain, and yet the mountains which surround it are so elevated that, to the eye, each street really appears to be bounded by the mountains. The streets are parallel, very wide, and well paved. The houses are of stone, and mostly two and three stories high. Many of the houses present a front of 4 to 500 feet. The Great Square (Plaza Mayor) is one of the finest to be seen in any metropolis: in its centre is a colossal statue of Charles IV. of Spain, said to be superior to any other work of this kind existing in the New World. The Cathedral, on the north side of the Great Square, is truly magnificent, and neither gold nor silver has been spared for the ornament of its altars—the pulpits are cut out of blocks of marble. There are many Convents of immense size. The San Domingo is the largest. The churches are all very large. The Mint is an immense establishment. The population at present is about 140,000.

More Troops for the War.

THE Washington Union says that it has been determined by the Government to make no further overtures of peace to Mexico; and that in addition to the reinforcements now moving forward from Vera Cruz, and besides the regiments now organizing in Kentucky, Tennessee and Indiana, other reinforcements, to the full extent authorized by the law of Congress, will be called out at once, to make certain of the security of the army in its present occupation and operations. The Union also says:

"The propositions of Mexico,—that we should pay to Mexican citizens all the damages sustained by them during the war, surrender all that portion of Texas west of the Necees, abandon all of New Mexico, all of Lower and one-half of Upper California, leaving the imports of our own and all other merchants into the Mexican ports open to new duties, or even to confiscation, and to give up

our claim to any right of way across the Isthmus—are so preposterous as to put all hopes of peace, at least for the present, out of the question."

CONTRIBUTORS' DEPARTMENT.

Desecration of the Sabbath.

THAT such a day as the Sabbath has been instituted by God himself, for the observance of every age and generation of mankind until the end of time, is almost universally acknowledged in all civilized countries: a few infidels excepted.

That this day should be kept inviolate, by refraining from all secular labor, is also conceded by many. That this day is most shamefully, as well as criminally desecrated by many, both in church and state, is substantially demonstrated, whether it is seen and believed by the above parties or not. In writing on this subject, I feel comforted that I need not traverse the wilderness of metaphysics for arguments to prove what I shall say, since the external conduct and the internal consciousness of every Sabbath-breaker will conspire to prove it most substantially—soured consciences excepted. Since the ancient, human, and worn-out mode of generalizing the sins of the people, relative to Sabbath-breaking, is so common and inefficient, I shall choose the more scriptural manner of treating the subject, by particularizing the anti-scriptural operations by which the Lord's sacred day is unbecomingly, shamefully, and criminally violated.

The first grade of Sabbath-breakers to which I would advert, are the proprietors of the craft, which they keep plying the natural and artificial streams of our beloved country. I may here mention railroad and stage companies, to which grade is peculiar, the public abomination of mail carrying.

I next mention the well known sin of travelling on business or for pleasure on God's holy day. On this point I would remark that, if infidels, skeptics, and professors of religion would remove the cause of this sin, the effect must cease for ever as a necessary consequence. Is it not a well known fact, that in crimes like the above, there are principals and abettors; the former committing the first, a primary sin, and the latter, to accommodate the former, adds a secondary transgression. The case in point is this, viz: Travelling on business and for pleasure is quite an ancient mode of violating the Sabbath, and took its origin in travelling on foot, and on animals. After a lapse of ages, steam engines and vehicles of various descriptions were invented and constructed for the accommodation of this host of Sabbath-breakers. Now, just let these, as the principals in this crime, give up their rebellion against God, and the sin of the abettor must cease for ever, having nothing to do but to repent of the past and "sin no more."

I next mention the common sin of strolling about on carnal visits, for pleasure and pastime, together with the ostentatious rambling about public works, &c., to gratify corrupted curiosity; and to this I annex the gigantic strolling so peculiar to our villages, towns, and cities. In the commission of this sin, the goddess of fashion makes a mournful display of weak-mindedness of her foolish votaries. She excites the mad ambition of their depraved hearts, then dresses them up with the petty gewgaws of wild fancy, and sends them forth through the streets, exposing them,

first, to the intelligent and pious of the place, who pity their ignorance; and secondly, to God, who "resisteth the proud."

Although, far from being exhausted, I must end this topic of my subject, to give place to the second, in which I purpose to point out another species of Sabbath-breaking under a variety of forms.

The first of which I mention is, iron and all other metallic manufactories in operation on the Sabbath. Manufacturing grain into flour, &c., is another mode of sinning on this sacred day. With this I mention the bloody crime of changing or converting our common aliment into the death-dealing abomination in those laboratories of human woe which have long disgraced our beloved country, not only on the Sabbath, but on every other day of the week. Here I must leave the subject and ask, what has the liquor business done for all the communities which have tolerated the bloody traffic? I answer, it has furnished a fuel for the passions—it has been the cause of crime—the reward of iniquity—the price of blood—the food of uncleanness—the downfall of the great—the destroyer of every good feeling—and a snare to the wise. It has broken the heart of the lonely widow, clothed the orphan in rags, and, like the pestilential blast from the trackless desert, has spread the mantle of human misery over its thousands on earth, and shrouded in the flames of the "second death" its tens of thousands; thus much for the (so called) lawful business of liquor making on the seven days of the week. Pardon this digression ye modern sages, who may be disposed to cavil.

I next mention the impious practice of driving cattle (or any species of animal) to market on the Sabbath. Also driving teams on public roads, or about iron, or any other works.

I next mention the labors of the pious rum-seller on Sabbath, especially in the morning of that holy day, when his drunken customers are so irregular, and some so late in their attendance that he can sometimes hardly get off timely enough to church to say his prayers and confess his sins to the priest. With this religious trafficker in rum, I classify the infidel and skeptical whiskey dealer, whose labors are also extensive on Sabbath morning: and consist first, in dealing out the woful draught to his bloated dupes, and then take a lordly seat and occupy the time in persecuting his neighbors as he sees them repairing to the place of worship. And while his foul-mouthed blasphemy is teeming in torrents from his lips against God's people and cause, his wicked heart within him rejoices at meeting the approbation of his drunken hearers. With the sin of these sons of Belial, I classify the sin of opening eating-houses, confectionary, and all other shops, be they what they may. With these I mention the sin of all those who patronize and lounge about these drunkeries and gluttoneries on the Sabbath day.

Is such a state of things not enough to make a South African caffree blush? and cannot the civilized and enlightened citizens of Pennsylvania blush at such barbarity and criminality? Ye thinking and common-sense men, where is the influence of those wholesome laws of which you boast? for the legislation of which we pay so dear, and which are professedly intended to suppress the abominations at present disgracing our beloved country?

And again: I ask, what are our magistrates doing, who are under oath and obligation to ex-

ecute those laws? Are they satisfied with a little mushroom popularity, founded on no greater merit than a few gold leaf letters stuck up at their offices, representing their magistracy? Are they content with honor which is raised without merit, and lost without a crime, in preference to that sublime honor and substantial fame, founded on a faithful discharge of all their official duties, amidst discouragement and opposition, and despising groundless censure and reproach, disdaining all compliance with public manners, when they are vicious and unlawful, and thus fulfil their duty toward their God and their country?

Lastly on this subject, I would direct my remarks exclusively to us who profess true Godliness. And, first, I would ask ourselves, do we keep the Sabbath purely inviolate in every possible respect? Do we give infidels and nominal Christians all possible reason by our example, to give up their Sabbath-breaking and learn of us to keep holy that sacred day of the Lord? In order to be better able to answer the above questions, either for or against ourselves, I shall enumerate or name some Sabbath operations, which have been peculiar to us quite recently, and for a long time past, which are the following: sewing a little on Sabbath morning; gathering vegetables and fruit from gardens, fields, &c.; unnecessary cooking and sometimes baking; oiling and blacking shoes and boots; gathering fuel for fire; grinding coffee, a very common little crime generally called, (*O! that's nothing*), cutting hair; shaving; brushing and cleansing clothes; ironing a little something, thought not quite smooth enough to be seen; the abomination of lounging in bed and sleeping; giving and receiving money for purely carnal, or worldly purposes; carrying to and fro letters, &c., solely worldly in their nature; indulging in wordly calculations, in worldly conversation, and in worldly thoughts; carnal visiting, in order to pass away the often complained of long Sunday, as some say; asking persons to labor or work for us, and especially when we ask them before we get out of the meeting-house. This act confers about as much honor upon the sanctuary as to offer a burnt sacrifice to the god of lust with a burning cigar, or by masticating a piece of tobacco. That man too is a Sabbath-breaker who owns property in which rum-selling and drinking is carried on, he may think that his wretched tenant's skirts alone will be strained with blood, but God will show him the fatal mistake in some future day. Suffering our children to stroll about, and in various ways violate the Sabbath, makes us indirect Sabbath-breakers. So likewise when we sit about our stores, shops, &c. on Sabbath, and have hoards of sinners gathered around us to engross the time in talking perhaps of any thing, or any subject, except that which God intends; these professors perhaps justify such a course by interchanging a few speculative sentiments on the subject of religion with their carnal visitors, to counter-balance the sin committed by talking about the state of commerce, politics, public improvements, agriculture, and God knows best what more besides all this. But this mode of counter-balancing vice with virtue will, finally, prove the ruin of its adherents.

The last mode of robbing God of Sabbath moments is, the common sin of spending perhaps fifteen, twenty, or thirty minutes before the looking-glass combing, powdering, lacing, fixing ornaments, admiring beauty, and then step mincingly to the sanctuary with the vain

pretension to worship God, while, in fact, self is worshipped and admired. This, with the sin of sleeping in church, are the last things that I shall mention on the subject of Sabbath-breaking for this time.

In composing this, I have performed a duty which has long and powerfully impressed my mind, and however fully it may meet the approbation of the Divine Being, it will by no means receive the sanction of the multitude; this mass of infidels, skeptics and professors of religion will, no doubt, each in their turn, exercise their great and capable minds in condemning, with intuitive infallibility, some things at least, which I have mentioned. Consequently, my only hope from this quarter is, that I shall have the stigmatical epithet of pharisee, sabbatarian, hair-splitter, wild enthusiast, &c. But, be it so. Christ and his followers bore much more than this, and I will most gladly bear this mere trifle for the sake of having peace with God, the prayers and good will of his dear people, and the fond hope of spending an eternal Sabbath in those celestial mansions, in reversion for all the finally faithful.

It may not be amiss to ask: Did the indescribable Jehovah ever repeal the Sabbath or its sacredness? Did he ever abolish the moral law, of which the keeping of the Sabbath is one command? Should we not keep sacred one day in seven, since God, in mercy and pure benevolence, has given us six days to do all our work? Can any manner of secular labor be performed on the Sabbath day, with the divine approbation, which is not mediately or immediately connected with the Glory or Providence of God, the present or eternal welfare of mankind? Was not Christ and his brethren rigid Sabbath keepers in their day, and do not many of us profess to walk in the same steps and mind the same things? But I am here asked, did not Christ and his followers travel on the Sabbath?—Yea, verily. But not for pleasure on pastime; not to the city for merchandise, like many high-toned professors of sanctity now do; not to pay carnal visits to friends and others—nay, verily. He travelled for the glory of his Father and the welfare of mankind; and against this my subject is not written, but directly for it.

But again: I am asked, did not the disciples pluck corn and eat on the Sabbath? Surely they did! and Jesus, their teacher approved of it, as may be seen in his interview with the pharisees, when he told them of David eating in the temple when he had need. Whenever our circumstances in life become such as the disciples were under at that time, we will doubtless be approved also. But, are our circumstances not entirely otherwise? and cannot we keep inviolate the Sabbath?

Finally, I would remark, that I have no confidence in seventh day saintship, and six day demonism; and just as little in six day piety, and seventh day profanity.

Yours, sincerely, J. HINCKLE.

Extract of a letter from El. H. Essich.

COLERAIN, September 26, 1847.

BROTHER WINEBRENNER:—

We are now engaged in a protracted meeting. Prospects are very encouraging. Some few profess to have passed from death to life, and quite a number are anxious. The Rev. E. ANDREWS, an Evangelist, is laboring with us. Pray for us.

Yours in haste, H. ESSICH.

Correspondence.--No. 2.

Change—Parting—Baptismal Scene—Missionary Collection—Massachusetts & Rhode Island Annual Conference—Discussions—Anti-Slavery—Licentiousness—Deputation from England—Sickness of Bro. Goadby—Missionary Spirit—Arrival in New York City.

NEW YORK, September 16, 1847.

BROTHER WINEBRENNER:—

Ever-busy change still operates upon the bosom of society. We are not what we were, and our relations are not what they have been. The effect for weal or woe is seen and felt in every department of human existence. The joys we knew were transient and eager-winged, and even sorrow flits away ere long, though deep its present smart, unless it proceeds from the sting of that worm which never dies.

Such reflections have arisen as the farewell has been uttered with the dear people with whom, in an interval of collegiate study, I have been connected. Never before had I formed stronger attachments to any people, and what tended powerfully to strengthen them was a cordial reciprocity of feeling.—The first Sunday in the month we enjoyed a delightful baptismal scene, and last Sunday, in addition to the customary and heartfelt farewell, we considered the claims of the perishing heathen upon our prayers and our benevolence, and contributed our mite to give them the Gospel. It was a happy privilege. Thus to lay up treasures in heaven is to add stars to the crown of rejoicing.

Yesterday and the day before the privilege was enjoyed of attending the Massachusetts Freewill Baptist and R. Island Annual Conference, at Greenville, R. I. As this was the session last preceding our triennial General Conference, it was one of somewhat more than ordinary interest. The business and discussions passed off harmoniously, with preaching on Tuesday evening, by Elder J. WITTEMORE, of Pawtucket; on Wednesday, A. M. by the writer, and P. M. by Elder J. B. DAVIS, of Providence. This conference includes upwards of four thousand members, and fifty ministers. Among the resolutions discussed was one touching the necessary means for the overthrow of the giant evil of slavery. The sentiment is strong in Rhode Island that civil government, as now administered, has become so corrupt that Christians cannot consistently use it even for the overthrow of evil. If to act and vote under the American constitution is to sanction all the wrong of that government, then it must be confessed that Christians can but stand aloof. But it does not so clearly appear that all this follows. If I obey it in the right, and protest and act against the wrong, then I am doing only what I must do in connection with the church—any church.

Another part of the discussion affected the duty of the ministry in relation to licentiousness. It was affirmed and strenuously urged that ministers should expose the nature, tendency and results of this sin, as they would those of any other of like magnitude. No motives of fear, of consequences, or false delicacy, could avail in view of the oft-repeated allusions and denunciations of this crime in the Bible, which gives it a sort of pre-eminence among sins, in making it the only one of sufficient magnitude to dissolve the marriage tie. It was farther affirmed, that this vice was making far more extensive and fatal progress than community generally were

aware of—that it existed in a secret and solitary, but very reprehensive form, which was sapping the health of many a young man and woman, who were, perhaps, wholly ignorant of the true cause and injury, if not ruining them forever. In view of this, and much more, it was concluded that the minister who did not give this subject some prominence, was guilty of an unworthy dereliction of duty. Few are, indeed, aware of the fearful ravages of this most debasing sin. Few know any thing of the number of Magdalens, prostitutes, and libertines, every where in community, whose schemes are as successful as they are fatal. But the darkest side of the picture is, that the ministry is slumbering unthinkingly over the subject.

The Rev. J. GOADBY, one of the English deputation to our General Conference, was expected to be present, but was detained by serious illness. He is now, however, slightly convalescent. A brief but interesting interview with him was enjoyed. He, with Dr. BURNS, the author the "Pulpit Cyclopaedia," and "Five Hundred Sketches and Skeletons of Sermons," are now visiting among our churches, and will continue to do so until after Conference in October. Their object is to cultivate correspondence and union between the Freewill Baptists of this country and the General Baptists of England, who differ little except in name. Another object is to awaken a stronger missionary spirit among us. In this it is hoped they may have abundant success. The wail of the heathen's cry comes swelling up to the very threshold of Christian temples, and as we catch its sad notes of despair, we hear, "We are perishing—give us the bread of eternal life—tell us your Redeemer's name." And must that cry be longer disregarded! Must they still live and die, and not hear of Calvary! The response delays—and while it delays they are dying. But I must hasten to a close.

I am now, as you see, in the great city of Gotham, and in my next may give you some sketches of things and incidents which have been interesting to me. It is very manifest that an almost incredible amount of vice and wretchedness prevail here, notwithstanding this is the great radiating point of most of the benevolent and reformatory movements of the age. It is enough to make our eyes run down with weeping to take but a single walk along the lanes and by-ways—aye! even in Broadway too. The world is evidently progressing toward improvement, but with a slow and feeble step.

Faithfully yours,

A. D. W.

Review of "L." on Camp-Meetings.

God requires men and women to be liberal in supporting his cause, and to make use of all lawful means to spread and extend the Redeemer's Kingdom. Camp-meetings have been and are still great means to spread the cause of God, if properly conducted. Many souls have been converted from year to year at these meetings. The camp-meeting where I found peace to my soul, something like forty souls were happily converted, and at some other camp-meetings as high as fifty to a hundred have been savingly converted. The principal part of the church that I am connected with, owes their conversion or convictions to camp-meeting efforts. God's spirit found way to their hearts; and if not at them, soon after they gave their hearts to God.—Many more such churches have been estab-

lished through or by means of camp-meetings. In consequence of all this, I cannot consider camp-meetings "erroneous, expensive and unscriptural," as brother L. does in the last number of the *Advocate*. He says, "camp-meetings and love-feasts, among other good things, have had their day, and it would be high time to dispense with them altogether."

Brother L. is very good at pointing out errors in others and other things, and, if I mistake not, better then to detect errors in himself. As for the practices of the different denominations that he speaks of, I have nothing to say. But I am somewhat at a loss to know how a man can call any thing "good," and at the same time denounce it as being "erroneous," and had "better be dispensed with."

I have carefully read over his letter, and in particular the part relating to camp-meetings, to see his sweeping arguments drawn from the sacred word, but I find his arguments commenced and ended in mere assertions, without even common reason in his favor.

Brother L.'s arguments for dispensing with camp-meetings are,—1st. Because "there is not the least use for any of them, since so many meeting houses have been built within a few years." Can the readers of the *Advocate* see any thing like an argument in the above? Brother L. ought to know that not all the churches have meeting houses as handy as he has. Again, he says, "the people now have every opportunity in their Bethels." But how is it in brother L.'s neighborhood? Do they come to the Bethel where he resides? Very few indeed.

But his next and greatest argument appears to be, "that camp-meetings are attended with a great expense." I suppose brother L. never spent much at camp-meetings, for I know not that he has tented out the last six years; what he has done before, I know not, but I opine, little enough. If such brethren, who are opposed to camp-meetings, would do their duty in supporting the cause of God in other ways, then be it so; but they are some times even so close-fisted and narrow-hearted, that they have very little to give for any benevolent cause. I wish no better proof then the above to know that such men love their dollars more than God, and are more anxious to have their chest and coffers filled, then to spend a few dollars for the conversion of sinners.

Brother L.'s last argument is, "because we have no scripture for them." But this argument is like all the rest—a wholesale assertion. We have scripture enough that in ancient days they had meetings that continued seven days, and sometimes twice seven days; and some of these meetings were attended with great expenses, more so then any camp-meeting that was ever held in Lancaster county, or elsewhere. But at that time they were a liberal people, and their aim was to glorify God. And never did any, one as much as hint that these meetings were too "expensive," as an excuse to "dispense with them." Would to God there was more liberality among the people calling themselves the people of God.

It is entirely uncalled for, in my opinion, for any person to come out in public and state to the world that camp-meetings are "attended with great expenses," and therefore ought to be "dispensed with." If only one soul at each camp-meeting is converted to God, we are amply paid for all our expense and trouble; and should there be a camp-meeting that not a soul would be converted, we may still claim the consoling promise of the Lord,

"Come ye blessed," &c., "for I was hungered and ye gave me meat," &c. But to those pe-
nurious persons, the King will say, "Depart
from me ye cursed," &c., "for I was a hun-
gered and ye gave me no meat," &c. The
apostle James says, "Go too now, ye rich
men, weep and howl for your miseries that
shall come upon you. Your riches are cor-
rupted, and your garments are moth-eaten.
Your gold and silver is cankered; and the
rust of them shall be witness against you,
and shall eat your flesh as it were fire: ye
have heaped up treasure together for the last
day." May the Lord help us to be up and
doing. Our time is short. Let us do all the
good we can to the honor and glory of God.

OCTOBER 1, 1847.

S*****.

Freedom of Discussion.

It seems that the citizens of your place
have met those noted Abolitionists, Garrison
and Douglas, with the potent logic of addled
eggs. It is to be regretted that no more pow-
erful arguments than these could be brought
against their peculiar doctrines. I am not
about to justify or apologize for many of their
peculiarities; but it is a source of shame that
the capital of my native State should present
such an instance of trampling under foot sac-
red and inalienable rights—freedom of con-
science and discussion. None but a bad
cause needs the aid of brick-bats and mob-
violence, and even then, policy would dictate
their abandonment. Community generally
sympathises with the persecuted rather than
the persecutors.

But when we turn to principles—to the
eternal principles of right, and see such an
attack upon such fundamental points of our
constitution and of the right, words are feeble
things to depict the outrage. It is not WIL-
LIAM LLOYD GARRISON and FREDERICK DOUG-
LAS whom we see attacked and insulted, but
liberty of conscience and freedom of speech;
and were these men the very incarnation of
the devils themselves, we should feel and
speak thus. These are rights which no man,
or set of men, have any right to deny to the
most wicked or insignificant human being.
So then when the citizens of Harrisburg thus
treated these men, we charge them not with as-
sault and battery, but with trampling upon the
great principles of American Republicanism
and of right—of God. And where is the voice
of the press?—echo answers, where? I fear
for America, when such high-handed outrages
upon her rights go unrebuked by the guar-
dians of the public weal. *Fiat justitia, ruat
cælum*, (Let justice be done, though the hea-
vens fall.)

A. D. W.

A Happy Death.

BY J. FLAKE.

SEVERAL years ago SAMUEL FOUST was ac-
customed to attend our meetings in Lancas-
ter, especially during the seasons of revivals,
with which that place was favored. He was
not then a subject of converting grace, but
appeared serious, and no doubt was deeply
convinced with regard to the need of true
experimental religion.

He removed from thence, and I did not see
him perhaps for two years. As I was passing
along the street in Philadelphia, this summer,
his wife stopped me and said, "will you come
and see my husband, who is very ill?" I an-
swered, yes; and went with her. I found

SAMUEL sitting up, but very weak in body, be-
ing afflicted with a disease of the heart, which
he and his physicians thought would be fatal.
He was in trouble of mind—for death was
near—and he was not prepared to die. I
read the blessed Gospel for him, and prayed
with him.

The next time I called he was changed for
the better spiritually—he had found peace in
believing, and was happy in the Lord. So it
was whenever I called to see him. His faith
was strong; and the way in which he bore up
in sickness, and with his little family around
him entirely destitute, was to me very striking
and deeply edifying.

He was sick several months. One of his
little children died while he lay sick. Anoth-
er child was born two days before he died,
which was this day four weeks ago. I had
gone up the country on a visit, and while
there a letter was handed to me to read, writ-
ten by his sister-in-law, giving an account of
his departure from this world of sin and
sorrow.

The following is an extract from the letter:
"SAMUEL died very suddenly last Sunday a
week. We did not think that he would die.
He was as usual—but when he found he was
going, he clasped his hands and said, Glory
to God, I am going home; and his face shone
like that of a happy spirit. And his last
words to me were, 'Tell Joux, your brother,
to repent, and serve God, and meet me in
heaven, for there is where I am going.' He
gave me some little things to give to Joux for
remembrance. He very often prayed for him,
and talked about him, and he feared he would
put off religion until it would be too late."

"Death cannot make our souls afraid,
If God be with us there;
We may walk through its darkest shade,
And never yield to fear."

PHILADELPHIA, September 26, 1847.

Letter from Bishop J. Flake.

PHILADELPHIA, September 26, 1847.

DEAR BROTHER WINEBRENNER:—

If you can manage to get place for the fore-
going account of "A Happy Death," in the
paper for October 1, it will be gratifying to
the friends of the deceased. I am here again,
through divine mercy, and have just been
holding prayer meeting as usual, with a few
souls, at sister Dawson's house.

I find my health improved by my visit up
the country. I rather regret that I had so lit-
tle opportunity of the benefit of personal in-
tercourse with yourself and other brethren
while away.

Christian fellowship I highly value, and
greatly desire the increase of the brotherhood,
rather than to contract and lessen it.

I hope, by divine permission, to see you at
the Eldership in October, and humbly pray
that Christ Jesus, who is the great Shepherd
in the church and over the ministry, may be
with us according to his word of promise.

Dear brother, let us go for union with those
who have the same faith and practice with
ourselves. May the Lord still be with us, and
teach us what is his good pleasure concerning
us, as Christians and as laborers in his vine-
yard.

Think about what I suggested as to having
a *real* General Eldership, of which all the
preachers shall be members.

Yours in love,

J. FLAKE.

Letter from Elder Brother "X."

WAYNE COUNTY, OHIO, Sept. 20, 1847.

BROTHER WINEBRENNER:—

Through the kind Providence of God I am
permitted to take my seat and take up my pen
to drop you a few lines, which I trust may
find their way into the columns of the *Church
Advocate*, and by that means find their way to
its numerous readers, and be read, I trust,
with some interest by a part, if not all its pa-
trons. The above mentioned paper I love to
read, and wish it much success. I should be
sorry to do anything intentionally, by any
means, that would injure or stop the circula-
tion of the paper, or destroy its character.

But, I would state, that in reading the ninth
number of the *Advocate*, I found a communi-
cation headed Elder D. NEIGH, Jr., who has
seated himself in judgment upon me, and, in
his estimation, has found me guilty. And O!
what a crime! And pray what is it? Why,
the good brother D. N., who I esteem much,
in his reading the fifth number of the *Advo-
cate*, has found a communication headed "The
Church of God in Ohio," and an X. signed to
the end of it.

Look, my readers, at the reasoning of Bro.
D. NEIGH. In his estimation this is a de-
structive monster. He is destroying the pa-
per. Now let me try the Bro. D. N.'s com-
plaints about No. X.:

First and foremost, that X. undoubtedly has
written the truth, and hopes that it will be
the cause of a reformation. Astonishing!—
That which destroys the character of the pa-
per will cause a reformation. O! what a
hope. Its like the spiders web.

But, again: brother D. N. says, X. did not
do himself justice. Astonishing! That X.
has written that which is true and good, and
yet X. is to be condemned. Why? O! be-
cause X. did not do himself justice in doing
that which is good and right. So much for
that.

The next thing in order is, the fear and
shame that brother N. speaks of, that X. was
either afraid of, or ashamed of what he had
written. As for this fear, &c., X. would in-
form brother N. that it was not *fear* that caus-
ed X. to omit his name; from the fact, X.
feels able and fully prepared to prove all that
he has written. And why then be afraid?
And as for the *shame* mentioned by brother
N., if he is a judge, X. had no necessity of
being ashamed, for brother D. N. said, X. had
written truth. Seeing this is the case, X.
would inform brother N. that he omitted his
name because he considered it his privilege
so to do, according to the law of right, and
also his own business. He hopes, moreover,
that Bro. N. will study his Bible, and he will
there learn not to be "a busy body in other
mens matters," and also to be consistent in
writing—for some say, consistency is a jewel.
But if brother N.'s communication is consis-
tent, then jewels must be plenty.

But again: brother N. says, X. is taking a
good plan to destroy the paper. In reference
to this destruction X. would only say, that he
thinks the greatest destruction was in brother
N.'s own mind. His reason for thinking so
is from the confused and contradictory com-
munication that he has written. No one can
help but see his contradiction in his letter.

But again: brother N. says, he hopes when
X. writes again he will be man enough to
sign his full name to what he writes. Look,
my readers, at brother N.'s sayings. First,
he says X. has written truth, and did not do

himself justice, and was afraid and ashamed,
and then condemns X. for not signing his
name, and at the same time leaves the im-
pression upon the minds of his readers that
X. was not man enough. Why condemn X.
for not doing that which he was not man
enough for to do, according to brother N.'s
judgment? O! what an excitement there
must have been in brother N.'s mind, when
he wrote all that. As far as being man
enough, &c., is concerned, I would say, X.
hopes still to be more of a man in Christ, and
study to show himself a workman that need
not be ashamed. I hope that brother N. will
try to do the same, and endeavor to look at the
letter of X. and see what it may mean; and
if it mean examine, I hope he will try to do
so. May the Lord bless us both, and give us
grace never to speak, write, nor sign our
names for the purpose of thinking to be seen
and heard for our much speaking.

X'S DEFENCE.

Letter from Sister I. Bigham.

LIVERPOOL, PA., September 18, 1847.

BROTHER WINEBRENNER:—

I trust you will excuse the audacity I have
assumed in writing this communication. If
you think it worthy a place in the columns
of your paper, you would confer quite a favor
by inserting the same. The subject upon
which I purpose to address the readers of
your paper, has been deeply impressed on
my mind, and may, in all probability, prove
beneficial to some who may give it a careful
perusal.

Myself and companion have attended sev-
eral camp-meetings this season—we heard
the word of God sounding from the sacred
desk with much delight. O! thought I, what
wisdom and foreknowledge there was in God
in creating us rational and intelligent beings,
and has given us laws for our directions.
And how justly does he expect honor and
worship from us as his creatures.

When we consider the goodness of God
manifested to us, his fallen creatures, in giv-
ing us a revelation of his will to teach us the
way to happiness, and make us wise to salva-
tion, whose heart can be so hard that it will
not expand with gratitude to the bountiful
giver of all good for such an inestimable
blessing? There we can learn how holy
men have walked with God, and how his
blessings and approbation rested upon his
obedient children, whilst on the disobedient
and gainsaying, death and sudden destruction
were sent. There we are taught how to over-
come the corruptions of the human heart,
and how to live so that we may be eternally
saved. Whilst we are depraved creatures,
subject to error, it was highly necessary for
us to have this golden rule. If there were no
corruptions within and no temptations with-
out, many scripture exhortations to watchful-
ness would lose their significance. Such as
gentleness, forbearance, patience, long suffer-
ing, meekness and resignation: these are the
fruits of the spirit which we, as Christians,
should bear continually, endeavoring to avoid
foolish and unlearned questions, knowing that
they gender strife, and shun profane and vain
babblings, jestings and trifling, these eat as
doth a canker and increase to more ungodli-
ness. This is a prevailing evil in society,
and seems to have been in the days of the
apostles. Many Christians are contaminated
with this evil, and even ministers are not ex-
empt; and if they who are to lead and feed

the flock of God, and set them a holy and pious example also, harbor this evil, we may readily conclude what the result will be. The little foxes will creep in by and by, and will destroy all the grapes, by not having good watchmen. Those little evils, which are overlooked in the present age of the world, we are led to fear will do much harm. Many have given heed, as we have reason to believe, to seducing spirits and doctrines of devils, and have heaped to themselves teachers, having itching ears, that have turned the word of God into lasciviousness, make sport of the revelation of mercy, and do not endure sound doctrine, but have hearkened to fables. To such we would say, as Paul says to Timothy, "Preach the word; be instant in season and out of season." He did not say, thunder and lightning is what suits such and such a congregation, as we have heard ministers express themselves, and, whilst preaching the word, appeared to be as a sounding brass or a tinkling symbol in our ears, not being mixed with rain, as we thought. This will do to excite the mind, but is not as profitable. It is truly terrifying to the mind to see the vivid lightnings flash around us, and hear the pealing thunders rolling along the firmament of heaven, and we are often disposed to keep silent until the mighty rumbling of the thunder and hurricane is over and has passed to its most distant verge. We look around, and lo! it was a storm. The anticipated rain was not with the mighty hurricane. All nature seems still to mourn for her native element, the lily still hangs her lowring brow and waits with patience for the cool morning dew and the refreshing rains. It is the rains and the dews that fertilize the soil and make vegetation thrive and nature sing for joy. So with the Christian. He desires "the sincere milk of the word, that he may grow thereby;" he desires to be edified and established in word and doctrine, that he may walk in all the holy ways of God blameless. He loves to hear the word preached in power and demonstration of the spirit, it is there he can rejoice whilst sitting under the droppings of the sanctuary, and knows of a truth that God is in his word, "for it is quick and powerful, and sharper than a two-edged sword, even piercing, to the dividing asunder of soul and spirit, joint and marrow, and is a discernor of the thoughts and intents of the heart."—Should we not fear and honor that God whose penetrating eye beholds the inmost desires of our hearts, and takes cognizance of all our actions, who has brought us from darkness to light, and has made us partakers of his grace. Let us, therefore, "stand fast in the liberty wherewith Christ hath made us free, and not be again entangled in the yoke of bondage," heaping the "unity of the spirit." Let us perfect holiness in the fear of the Lord, that when we are called to give an account of our stewardship, we may hear the welcome applause, "Well done good and faithful servants, enter thou into the joys of thy Lord." May God help us to improve the time he has allotted us, and the talents which he has given us, that when our spirits shall take their everlasting flight from this cumbrous clay, that they may soar away through trackless ether to realms of bliss, to unite in singing anthems of praise with Abraham, Isaac and Jacob, and all the holy that have gone before, in praising Him who sitteth upon the throne and the Lamb, forever and ever. To whom be glory, and honor, and dominion, both now and forever. Amen.

I. BIGHAM.

Letter from Brother D. M. Martin.

MOUNT JOY, October 6, 1847.

BROTHER WINEBRENNER:

I take up my pen in haste this morning to address you a few lines, for the purpose of requesting you to publish in the *Advocate*, a notice of our protracting meeting, which will commence, *Deo volente*, on Friday evening, October 15, 1847, in the Bethel, at this place. Brother JOSEPH BRENNEMAN wishes you to see to it, that a number of the preaching brethren will attend our meeting at that time. He thinks those who will attend the Eldership, might easily make arrangements to come here a few days sooner if they were notified, which brother BRENNEMAN wishes you to attend to. We are prepared to accommodate all who come. Yours in the Lord,

D. M. MARTIN.

P. S.—The revival of religion has ceased, but there are many yet under deep conviction; sixteen of those converted united with the church.

D. M. M.

NEWS DEPARTMENT.

Methodist Missions among the Germans in the U. States.—From the Northern Christian Advocate we learn that Bishop Hamline, in giving an outline of the state of the German Missions, stated that "the success of our effort among the Germans commenced with the conversion of Mr. now Dr. Nast. He was a superior scholar, and a professor in an important school, when struck under conviction, by the instrumentality of Bishop McIlvaine, and he was converted under the labors of a Methodist minister. He began his labors as a missionary in Ohio, and the work of revival commenced immediately, which has since spread to the extent that we now have, after only twelve years, six Presiding Elders' Districts of purely German work. Six thousand members are already the fruits of the revival, one-third of whom were Catholics. There are now seventy or eighty German preachers, part of whom were once Catholics. Bishop Hamline considered that this work among the Germans is the most wonderful display of converting grace witnessed in the Christian church since the days of John Wesley. The work is also progressing in the East."

Basket Meetings.—A colporteur in Alabama writes, "There is at present a very interesting state of things on my field. No less than two hundred persons have been hopefully converted and brought into the church. The Lord is at work, and I have indeed a precious time. There seems to be one general revival in this county. I find anxious souls wherever I go, upon the mountain-top or in the valley, in the palace and in the log cabin.

"We are having what we call 'basket meetings,' to which the farmers bring their baskets filled with provisions, in the morning and stay all day. This revival extends over three counties. Even the anti-missionary Baptists have begun to hold their basket meetings."—*American Messenger*.

The Corn Crop.—From every quarter in Tennessee we hear that the corn crop will be better than ever before. More land is in cultivation than in any previous year, and it will probably yield more to the acre on an average. The same accounts reach us from all quarters.—*Fashville Union*.

Illinois.—The new Constitution of Illinois is to be submitted to the people of the State for adoption or rejection, on the first Monday in March next. It provides for biennial sessions of the Legislature; restricts the right of suffrage to white male citizens above the age of 21, who have resided in the State one year preceding the election; permits companies to be incorporated by general laws, but not by special acts, except for municipal purpose, and in cases where, in the judgment of the General Assembly, the objects of the corporation cannot be attained under general laws; forbids the creation of a State Bank, and provides that the stockholders in any corporation or joint-stock association for banking purposes, shall be individually liable, to the amount of their shares. No Act of the Legislature granting banking powers can go into operation unless submitted to the people and by them approved, at the general election next succeeding the date of its passage. The Governor is to hold office for four years, and have a salary of \$1,500 per annum. The Legislature have no power to grant divorces, but may authorize the Courts of Justice to grant them in certain cases.

Immigrants.—The number of passengers who arrived at the port of New York in the first eight months of 1847, was 116,981; a greater number by 1,751 than in the whole of 1846. In the remaining four months of the present year, the number will probably be increased to an aggregate of about 150,000. If we add 100,000 for arrivals at other ports and through the British dominions, we shall not be far from the truth; making the total of immigration into the United States, from foreign countries, during the year 1847, a quarter of a million. The number this year will be double that of any former year, except the last, or nearly so.

Associate Reformed Church.—The Synod of the Associate Reformed Church now numbers 34 ministers, 39 congregations, 3 licentiates, 4244 communicants, according to the statistics published in the Banner of the Covenant.

The contributions for benevolent purposes were—for domestic missions, \$419 18; for education, \$182 10; professor's salary, \$226 66; contingent fund, \$77.

The Theological Seminary at Newburgh, N. Y., where the admirable library, collected in Europe by Dr. Mason, is located, had only four students the past year.

Elections.—In Vermont there is no choice of Governor by the people. The Senate and House are both Whig.

In Maine the Democrats have elected the Governor and a majority of both branches of the Legislature.

The Whig candidate for Congress is elected in Wisconsin.

News from Russia.—Letters from St. Petersburg of the 7th ult., state that the city had been visited with the most terrible storm of wind and rain ever experienced within the memory of the oldest inhabitant. It rained incessantly for forty-eight hours, while the wind blew with intense violence. The result of this visitation was the destruction of above 400 houses. At one period fears were entertained for the safety of the entire city, and some timid and superstitious persons apprehended that the end of the world was at hand.

Important Invention.—A new and important invention, which does away with the present system of rope making, has just been made by Mr. Whipple, of Providence, R. I. By this process, ropes can be made in a piece a mile long, or to an indefinite length, in a square room, thus doing away with the necessity for long ropewalks. Two twists are made at one revolution, without twisting or turning at the end of the rope, as is now the custom. The strand is formed and rope laid in a more perfect manner, and at far greater speed than is now attained. From one hundred and fifty to two hundred feet of two-inch rope can be thus made in a minute; smaller sizes much faster. One man could tend a number of these machines at once. If this invention is carried on, a process will soon be in use, not only doing away with foreign importations and controlling our own market, but exporting to other countries. Two-thirds of all the cordage made in this country is from dewrotted American hemp, at an average of five cents, though the present rate is seven cents.

The Month of September.—The month of September was unusually rainy. The medium temperature of the month is 64—that of the corresponding month last year, was 69½. There were but nine clear days during the month; rain fell on twelve days, and nine other days were cloudy, overcast and foggy. The quantity of rain which fell during the month was a fraction over 8 inches, which was the greatest quantity that has fallen in any month of September for a number of years, except in 1838, when 9 inches fell.

Independent Mails.—We learn from the New Haven Courier, that a grand jury has been summoned by the District Court of Connecticut, to inquire into the facts connected with the two independent mail lines which have recently been established between New York and Boston, and that three persons had been indicted for violating the post-office law. The gentleman who took a package of letters to Hartford, on Tuesday, for Boyd's express, was arrested on his arrival there.

Settlers Wanted—Land given to them.—The State of Arkansas invites emigrants to come and take lands which have been forfeited for taxes, and no payment will be required for them. The Auditor, upon proof of settlement, will make a deed, which deed the Supreme Court of the State has decided will be valid. The forfeited tracts comprise some of the finest lands in the State, and now is the chance for a cheap home or a speculation. The Little Rock (Ark.) Banner office has just issued a volume of 75 octavo pages, containing a list of all the lands which the State can donate, and the laws relating thereto.

Progress of the Telegraph.—Ground was broken on the 3d instant, for the telegraph between Chicago and Michigan city, and a party left the latter place at that date, to commence the work between that point and Indianapolis. The line is to be opened by the 1st of December.

Good Business.—The New York and Buffalo Telegraph Company have declared a dividend of 4 per cent., being the second within the year. This, considering the heavy expenses they have incurred, is doing an excellent business.

Stone Rope.—A rope, nearly three miles long now lies at Gateshead, Engl'd, which was the other day a stone in the bowels of the earth. Smelted, the stone yielded iron. The iron was converted into wire. The wire was brought to the wire-rope manufactory near Gateshead, and there twisted into a line 4,660 yards long. It is the stoutest rope of the kind ever made. It weighs 20 tons 5 cwt., and will cost the purchaser \$5,508. It is intended for the incline plane on the Edinburg and Glasgow Railway, near the latter city. A rope of hemp of equal strength, would weigh 32½ tons and cost \$1,400 more.

Another Telegraph Line.—*Baltimore and the West.*—Henry Rogers, Esq., who until recently had charge of the Telegraph office in Baltimore, the Sun of that city says, has obtained the right of way from the Baltimore and Susquehanna railroad to construct a telegraph to connect either Lancaster or Harrisburg with Baltimore, which will afford a direct communication with the Ohio and Mississippi.

Bank Notes.—The gross circulation of bank notes in the United States about January 1, 1830, was \$61,333,898; January 1, 1834, was \$94,839,570; January 1, 1837, \$149,185,890; January 1, 1840, \$116,562,970, and on the 1st of January, 1843, it had sunk to \$58,563,688. Since that time it has increased, and amounted in December, 1845, to \$105,552,427, and was about the same in December, 1846.

Railway Across the Isthmus of Panama.—N. Klein, who was sent to Bogota to treat with the Government of New Grenada, for the establishment of a railway across the Isthmus of Panama, has returned to France. He has completely succeeded in his mission, having obtained most advantageous conditions for the company he represented. The works will shortly be commenced.

Pennsylvania Hospital.—The number of patients remaining in this institution from the last official month, was 131; admitted this month 144; under treatment during the month 225; discharged 117; remaining September 25th, 150. The hospital has been very much crowded the whole month. Many suitable cases were refused from a want of room.

"The Old Man Eloquent."—The venerable John Quincy Adams will take his seat in Congress during the ensuing session. He thinks he can winter in Washington more comfortably than in the severe climate of Massachusetts.

The Ohio River.—The length of this river from Pittsburg to the mouth, has generally been estimated at 1000 miles, but by actual measurement, it has recently been ascertained to be only 875.

Telegraph Profits.—The receipts on the line, one of the papers of Albany says, for the three months ending September 1, have exceeded the expenditures an amount equal to twelve per ct. per annum upon the capital.

The Crop of Corn.—"We have never seen such fine crops of corn," is the almost universal response, in all quarters of the western country, to inquiries about the prospect of corn.—*Cincinnati Gazette.*

Rich Bequests to the Protestant Episcopal Church.—In the summer of the year 1829, Frederick Kohne, Esq., a native of Germany, and for many years a citizen, first of South Carolina, and then of Philadelphia, died at the latter place deeply lamented—leaving his wife, and Messrs. Bohlens and Vaux, of Philadelphia, and Maxwell, of South Carolina, his executors. He was a very wealthy man, and strongly attached to his church, as his will shows. It made ample provision for his widow, and set apart, besides, certain properties for the benefit of his collateral kindred, and made, moreover, many private private bequests to poor friends, servants, &c.

The will conveyed the following legacies, specifically, to be paid on the death of his widow, which event has just taken place, as we are informed:

The House of Refuge, Philadelphia,	\$100,000
Orphan Asylum, do.	60,000
Pennsylvania Deaf and Dumb Institute, - - - - -	20,000
Female Prot. Ep. Association, Phila.,	5,000
Infant School, do.	5,000
Female Benevol't Society, St. James' Church, - - - - -	3,000
General Ep. Theo. Seminary, N. Y.,	100,000
Prot. Epis. Church Sunday School Union, - - - - -	20,000
Prot. Epis. Ch. Dom. and For. Miss. Society, - - - - -	10,000
Bishop's Fund, Diocese of Penn'a.,	5,000
Prot. Epis. Society for Propagating Christianity in Pennsylvania, -	5,000
Other donations to Protestant Episcopal Institutions, churches, &c., in South Carolina, especially to those of Charleston, - - - -	40,000
	\$275,000

The residue to the executors in trust, for such charities in Pennsylvania and South Carolina as they may deem most beneficial to mankind, the colored population of both States, it being specially conditioned, to be permitted to be partakers thereof.—*New York Express.*

Maryland Election.—The election in this State on the 8th instant, which resulted in the election of Thomas for Governor, by about 800 majority.

Congress.—The delegation in Congress will stand 4 Whigs and 2 Democrats.

Senate.—There were no Senators to be elected this year. The Senate now consists of 13 Whigs and 8 Democrats.

House of Delegates.—So far as heard from the House stands 51 Whigs and 28 Democrats, Charles county to hear from, which will probably elect three more Whigs, which will give that party 54 in the House. A United States Senator is to be elected by the present Legislature in Mr. Pearce's place, whose term expires on the 4th of March, 1849.

Hollanders in Iowa.—The Iowa Sentinel says, that a colony of Hollanders, amounting to about 1000, have purchased two entire townships in Marion county. They bring their own mechanics and artisans with them, and have selected the site for a town. About 3000 more are expected to join them by next spring.

Population of Pittsburg.—Mr. Isaac Harris, the publisher of a Directory, makes the population of Pittsburg 102,500 souls.

☞ The honorary degree of L.L. D. was conferred on the Hon. Thomas H. Benton, at the late annual commencement of the Missouri State University.

News from Europe.—The harvest in Europe, it is said, would realize all that had been promised of it. The disease in the potatoe has again appeared, though not to the extent of former visitations. The commercial accounts are gloomy, and further failures are announced. The fall in the price of wheat from its highest point in May, is not less than 60 shillings per quarter. Such a violent revulsion of prices has spread commercial ruin far and wide.

Cincinnati Exports.—A table presented by Mr. Cist, from the register at the Merchants' Exchange, shows the exports of Cincinnati to be more than thirty millions of dollars annually.

☞ Capt. L. N. CARTER, of the U. S. Marine Corps, died at Norfolk, on the 26th ult.

MISCELLANEOUS.

NEW YORK STATE TEMPERANCE CONVENTION.

A State Temperance Convention was held in the city of Troy, N. Y., on the 12th of August, 1847. Sixteen counties were represented. Hon. George Hall of Brooklyn, presided. We copy the following from the N. Y. Reformer:

The committee on resolutions reported the following, which were accepted, separately taken up and unanimously adopted:

Resolved, That as we believe the Temperance Reformation originated from the same source whence "cometh every good and perfect gift," its hitherto steady progress against all opposing influence confirms our trust that it will not be reversed, nor essentially retarded, by any local and temporary triumph of its opposers.

Resolved, That the result of the election in April last, affords no just ground to believe that a majority of the people of this State are in favor of licensing the sale of intoxicating drinks; and that the precipitate repeal of that law, without any attempt to amend and perfect it, was uncalled for by any sufficient expression of public sentiment.

Resolved, That the system of licensing men to sell intoxicating drinks is radically wrong, and ought to be abolished; and all laws, or parts of laws, that sanction and justify the traffic in such drinks ought to be repealed.

Resolved, That the people of this State have a right, and are in duty bound to protect themselves and secure posterity, by law, if necessary, from the evils of intemperance; and to decide at the ballot-box, whether the traffic in intoxicating drinks shall not be permitted within the State.

Resolved, That as no legislation can be a sufficient defence against the evils of intemperance, but that which aims at the entire prohibition of the sale of intoxicating drinks, the great question now to be submitted to the people, and by them to be decided at the ballot-box, is not "License or No License," but "Sale or No Sale of intoxicating liquors as a beverage," and we tender this issue to our opponents, affirming our determination to have the question settled by a general State vote.

Resolved, That we will vote for such men only as we believe will, if elected, give their influence and vote in favor of a law granting to the people liberty to decide by ballot, in a general State vote, whether intoxicating liquors may or may not be sold within the State.

Resolved, That we do solemnly pledge ourselves to maintain, by just and lawful means, the principles involved in the preceding resolutions.

EXTENSIVE REVIVAL IN VIRGINIA.

The cheering intelligence given in the following note from the Rev. J. J. Royall, we trust, will encourage many to offer earnest prayer and supplications for "the outpouring of the Spirit," and the revival of pure religion through the land. The power, and the grace, and the work are of God—to whom be all the glory—but He calls on his servants to be 'coworkers' with Him, in promoting the kingdom of Christ in the world.

FAUQUIER COUNTY, VA., Sept. 2, '47.

My dear Brother Converse:—We are blessed at this time with a season of great religious awakening in our section of the State. It has been my privilege to labor in three revivals in the counties of Fauquier and Orange during the last four or five weeks, in which there have been scores of professed conversions to God. There has been another work of grace managed by our Methodist brethren, and is reported to have been a work of great power and interest; moreover, our Methodist brethren are at this time enjoying a most interesting revival in this county. It is said to be a work of great power. We bless God for the rich outpouring of Holy Spirit, and the ingathering of redeemed sinners.

One of the most delightful features of these revivals is, the ardent love manifested by brethren of different denominations for each other, and their zealous co-operation for the salvation of sinners. Old School and New School Presbyterians, Methodist and Baptist ministers, have preached, and prayed, and wept together, and all the people have sustained them; and, above all, God has smiled on their labors. We have passed through some most thrilling scenes, and witnessed some most striking displays of divine grace. We feel that we cannot praise, and bless, and thank God our Redeemer enough for what our eyes have seen and our hearts have felt.

OBEYING GOD.

When God says, "Sun, shine in the skies!" the sun directly answers, not in words, but in deeds, "Here am I to do my Maker's will, to light up earth and heaven with my glory, to gild all things with gold, and to make the whole creation rejoice."

When God says to the moon, "Appear!" the moon replies, "Here I am with my silver light, to scatter the darkness and render the night lovely."

When God says to the stars, "Shine forth!" they instantly answer, "We are thy servants, and gladly do thy bidding. Already we are in the skies, and there we keep watch till thou givest us leave to retire."

Thus do the sun, and the moon, and the stars, obey their Almighty Maker.

When God says to the spring, "Come forth with thy flowers!" does she tarry, or refuse to answer? No. "I come," says the spring. "Here are my greenest leaves. Here are my freshest flowers, wherewith to beautify the earth. The snow-drop is in the garden, and the primrose on the bank in the coppice."

When God says to the summer, "Glad-

den the earth!" the answer of summer is this: "At thy voice I spread my influence abroad; the birds are warbling, the flowers are blooming, the trees are blossoming, and nature is rejoicing."

When God says to the autumn, "Withhold not thy fruits!" "They are here!" is autumn's reply. The bush is laden with berries, and the trees with fruit, and the fields are waving with the golden grain, ready for the sickle of the husbandman."

When God says to the winter, "Where art thou, and where are thy storms?" "They are abroad at thy command," replies old winter. "Frost has bound up the earth and the waters; snow has covered the ground and the wings of the howling wind are flying through the air. Who shall stand before thy cold?"

Thus do spring, summer, autumn and winter, obey the command of the Holy One.

And shall the sun with his glory, the moon with her beams, and the stars with their light, obey their Maker? Shall spring with her flowers, summer with her blossoms, autumn with his fruits, and surly winter with his storms, gladly hasten to do the commandment of the Lord, and thou refuse to obey Him? O! let thy language be,—

"While sun, and moon, and stars are seen,
And seasons round me roll,
I will obey the Lord my God,
With all my heart and soul."

A FEW THINGS I DISLIKE TO SEE.

1. I dislike to see a church member so hurt by temperance preaching, that he is compelled to make his complaint to wicked non-professors.

2. I dislike to see a minister of the Gospel rejected by the church because he preaches a pure Gospel, and feels woe is me if I declare not the whole truth.

3. I dislike to see a church in this day of light and improvement, so dark as to oppose the missionary cause, Sabbath-schools, temperance, &c.

4. When a church has had plain preaching on the above named subjects, I dislike to hear another preacher tell them their former preacher has been too plain with them, and it won't do to tell people how bad they are, for they will be discouraged.

5. I dislike to see a preacher forgetful of the sayings of Dr. Doddridge, viz:—"The physicians of souls must speak plainly, lest they murder those that they should cure."

EXPENSE OF RELIGIOUS PAPERS.

Those who think of stopping a religious periodical, says an able writer, on account of the expense attending it, should reflect on the destitution which they will thereby bring upon their families. Our children ought to understand the history of the present age. We send them to study geography—and this is well, because they have to live in a world whose continents, rivers, mountains, islands and waters, they study. We send them to study the history of the past, because they ought thus to be enabled to judge of the present. But after we have given them this geographical and historical knowledge, shall we exclude from them all knowledge of their own times? Shall we withhold the ability to make the appropriate use of the knowledge they have obtained? Do you say they will get this knowledge from secular newspapers? Is

it better to have them obtain a knowledge of the world, disconnected with the doctrines, the prospects, and affairs of the kingdom of Christ, than in connection with them? Is not a well-conducted religious newspaper, bringing sanctified literature, intelligence, and religious instruction, into the bosom of the family, one of the best means of education?

THE MINISTRY AND THE PRESS.

Baxter used to say that but half his work was done in the pulpit. With such talent for preaching as few men ever possessed, his views of the responsibilities of the ministry precluded the idea of discharging them by his public performances merely. The history of his ministry at Kidderminster, shows that he was unwearied in his pastoral labors; caring for the spiritual interests of the several families and individuals composing his congregation; writing and distributing pious books for their edification, and in all suitable ways promoting their individual good.—The fruits of such a ministry were seen in the transformation of a wicked and vicious community into a community of devout, praying people. The voice of prayer and praise might be heard from almost every habitation. The Gospel triumphed.

It is worthy of inquiry, perhaps, whether the ministry of our own day might not profit by the example of the Kidderminster pastor of two centuries since; whether the auxiliary influences which Baxter found necessary and useful, might not be employed more widely, to strengthen and give permanency to the influence of the preached gospel? The press, for instance, might be so employed by every pastor, as nearly to double his moral power. We will endeavor to illustrate this remark in a practical manner, commending the whole subject to the consideration of those who desire to discharge the duties of the sacred office in a way to accomplish the utmost possible good. It is sufficient to forestall the plea of want of time for attention to the press, to state that Baxter wrote nearly sixty volumes, some of them quartos, while at Kidderminster, in addition to his indefatigable labors among his flock.

The secular periodical press is open to the influence of the ministry. Who does not read a newspaper? Whose opinions and morals are not affected by the daily or weekly journal? Our more than two thousand newspapers are doing more, perhaps, to mould the character and shape the destiny of the people, than any other agency. But who wields this influence? From what source are editors supplied with materials for their columns? To a very considerable extent, the papers are echoes of each other. An article will often pass the round of all the journals in the land. With the exception of some local intelligence or discussion, few country journals contain communications of merit from original sources. Frequently the editor is also the printer; and his engrossment in the details of his office forbids the exercise of thought and the patient investigation requisite to give freshness and variety to the editorial department of his journal. The paper is made with the scissors rather than the pen.—Now, the pastor, who will devote an hour or a half day in a week, to the preparation of items of religious intelligence, or the able discussion of some moral or religious topic, or who will copy extracts from favorite authors, and place them in

the hands of the village editor, will find such articles gladly inserted—to be copied perhaps into other journals, and reach thousands of minds. Coming in secular papers, mingling with the elements of commercial and political excitement, they are more likely to meet the careless eye, than if placed in the columns of a religious journal. Religion has its true place, shading and influencing all other topics. Unobserved and unknown, the minister, besides his pulpit efforts, is preaching at the firesides of his people, and of multitudes whom he can reach in no other way. After a time, and as the editor comes to find his paper rendered the more attractive to the mass of his readers, by the infusion of the religious element, he will be led to make selections of the same sort, and his minister may be relieved of his burden, if it be one.

COST OF INTEMPERANCE.

The Hon. E. Everett estimates that intemperance costs the United States, every ten years, Twelve Hundred Millions of Dollars!

Burned Five Million Dollars worth of property!

Destroyed Three Hundred Thousand Lives!

Put into Prison One Hundred and Fifty Thousand Persons!

Sent to the Poor House One Hundred Thousand Children!

Made One Thousand Maniacs!

Made Two Hundred Thousand Widows!

Caused Fifteen Hundred Murders!

Produced Two Thousand Suicides!

Bequeathed to the "cold charities of the world," One Million Orphans!

THE LICENSE SYSTEM.

Chesterfield, in the House of Lords, once expressed a few good thoughts applicable to the License system:

"Vice, my lords, is not properly to be taxed but suppressed; and heavy taxes are sometimes the only means by which that suppression can be attained. Luxury, my lords, or the excess of that which is only pernicious in its excess, though not strictly unlawful, may be made more difficult. But the use of those things which are simply hurtful in their own nature, and in every degree is to be prohibited. None, my lords, ever heard in any nation, of a tax upon theft or adultery, because a tax implies a license granted for the use of that which is taxed, to all who shall be willing to pay it."

CURE FOR DYSENTERY.

A SIMPLE CURE FOR DYSENTERY, WHICH HAS NEVER FAILED.—As the season that that complaint is most prevalent is near at hand, we insert the following, cut from the Caledonian Mercury, a standard Edinburgh paper, which does not publish trumpery. The plan is simple and easy enough of trial:

"Take some butter off the churn immediately after being churned, just as it is, without being salted or washed; clarify it over the fire like honey. Skim off all the milky particles when melted over a clear fire. Let the patient (if an adult) take two table spoonfuls of the clarified remainder, twice or thrice within the day. This has never failed to effect a cure, and in many cases it has been almost instantane-

ous. It has already succeeded in nearly one hundred trials, and to many who were at the point of death, it has given instant relief."

THE LORD'S PRAYER.

WE lay before our readers the Lord's Prayer, beautifully paraphrased into an acrostic, by THOMAS STURTEVANT.

Our Lord and King, who reigns enthroned on high!

Father of light! mysterious Deity!

Who art the great I AM, the last, the first,

Art righteous, holy, merciful and just;

In realms of glory, scenes where angels sing,

Heaven is the dwelling place of God our King.

Hallowed be thy name, which doth all names transcend,

Be thou adored, our great Almighty Friend.

Thy Glory shines beyond creation's space,

Name-d in the book of Justice and of Grace;

Thy kingdom towers beyond the starry skies;

Kingdoms satanic fall, but thine shall rise.

Come let thine empire, O thou Holy One,

Thy great and everlasting will be done!

Will God make known his will, his power display!

Be it the work of mortals to obey.

Done is the great, the wondrous work of love

On Calvary's cross he died, but reigns above

Earth bears the record in thy holy word,

As heaven adores thy name, let earth, O Lord;

It shines transcendent in the eternal skies,

Is praised in Heaven, for man the Saviour dies.

In songs immortal laud his name,

Heaven shouts with joy, and saints his love proclaim.

Give us, O Lord, our food, nor cease to give

Us that food in which our souls may live!

This be our boon to-day and days to come,

Day without end in our eternal home;

Our needy souls supply from day to day,

Daily assist and aid us when we pray,

Bread tho' we ask, yet Lord, thy blessing lend,

And make us grateful when thy gifts descend,

Forgive our sins, which in destruction's place

Us the vile children of a rebel race,

Our follies, faults and trespasses forgive,

Debts which we ne'er can pay, or thou receive;

As we, O Lord, our neighbors' faults o'erlook,

We beg thou'dst blot ours from thy memory's book.

Forgive our enemies, extend our grace,

Our souls to save, e'en Adam's guilty race,

Debtors to Thee in Gratitude and Love,

And in that duty paid by saints above.

Lead us from sin, and in thy mercy raise

Us from the temptor and his hellish ways.

Not in our own, but in his name who bled,

Into thine ear, we pour our every need.

Temptation's fatal charms help us to shun,

But may we conquer through thine conquering Son!

Deliver us from all which can annoy

Us in this world and may our souls destroy,

From all calamities which men betide,

Evil and death, O turn our feet aside;

For we are mortal worms and cleave to clay;

Thine 'tis to rule and mortals to obey.

Is not thy mercy, Lord, forever free!

The whole creation knows no God but Thee,

Kingdom and empire in thy presence fall;

The King eternal reigns the King of all.

Power is with Thee—to Thee be glory given,

And be thy name adored by earth and heaven,

The praise of saints and angels in thine own;

Glory to Thee, the everlasting One,

Forever be Thy holy name adarned;

Amen Hosanna! blessed be the Lord!

CONVERSION OF A CHILD.

A good friend narrated to me the following interesting and instructive little incident:—He himself had been at the church during the day, but the other members of the family had been unable to attend. When his family gathered around him in the evening, he called his little boy to his knee and inquired of him if he had been a good boy during the Sabbath? With a sad look, he said, he had not. He had not been doing good, and had grieved his mother. After suitable admonitions he retired, and the mother explained the case. She had occasion to reprove him during the day for indulging too freely in his sports. Instead of submitting meekly to the reproof, as was usual with him, he became angry and manifested a spirit of stubbornness.—“My son,” said the mother, “I must pray with you.” They retired and she prayed with him until his stubborn heart relented, and he was melted into contrition. They returned, but his spirit was troubled. After sitting awhile by her side he looked up into her face, and said, with the most touching tenderness, “Mother, I want you to pray for me again.” And again she prayed for her son. The storm in his young heart was hushed, a calm and heavenly smile played upon his countenance; and from that day he has given evidence of being truly born of God. O, mothers, instead of angry looks, and hard words, pray for your children, and pray with them. God bless this little lad!—His parents have given him to the Lord, and only ask that he would make him an able minister of the new covenant.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 50	a 5 60
Do. RYE, do. - - -	3 25	a 3 37½
Do. CORN, do. - - -	2 50	a 2 62½
GRAIN—WHEAT, per bushel,	1 12½	a 1 15
Do. RYE, do. - - -	70	a 75
Do. CORN, old do. - - -	60	a 62½
Do. CORN, new do. - - -	50	a 55
Do. OATS, do. - - -	37½	a 40
Do. BARLEY, do. - - -	40	a 75
SEEDS—CLOVER, do. - - -	4 12½	a 4 25
Do. TIMOTHY, do. - - -	2 55	a 2 60
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - - -	5 00	a 5 50
PORK, do. - - - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - - - -	12½	a 15
LARD, do. - - - - -	10	a 12½
TALLOW, do. - - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	37½	a 45
ONIONS, do. - - - - -	75	a 87½
APPLES, do. - - - - -	25	a 40
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - - -	30	a 50
SALT, per sack, - - - -	-	a 1 50
HAY, per ton, - - - - -	9 00	a 10 00
PLASTER, per ton, - - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 25
Do. RYE, do. - - -	4 25	a 4 37½
Do. CORN, do. - - -	3 00	a 3 12½
GRAIN—WHEAT, per bushel,	1 20	a 1 30
Do. RYE, do. - - -	75	a 77
Do. CORN, do. - - -	73	a 75
Do. OATS, do. - - -	42	a 44
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 50	a 4 62½
Do. TIMOTHY, do. - - -	3 75	a 3 80
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - - -	7 00	a 7 25

MARRIAGE NOTICES.

“I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one.”

MARRIED—On the 29th of September, by Rev. J. F. Mesieh, Mr. HENRY STROH, of New Market Forge, Lebanon county, to Miss ELIZABETH M. MARSHALL, of Annville, Lebanon county.

On the 27th of September, by Rev. C. W. Schaeffer, Mr. DAVID KEIFER to Miss MARGARET BECHTOLD, both of Dauphin county.

On the 28th of September, by the same, Mr. JOHN WETZEL to Miss LYDIA SMITH, both of Dauphin county.

On the 23d of September, by Eld. J. Winebrenner, Mr. DANIEL WINTERS to Miss MARY C. EPLER, both of Middletown.

OBITUARY NOTICES.

“Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!”

DIED—In this place, on Sunday morning, the 3d instant, WILLIAM S. GRAMAM, Principal of the Harrisburg Academy.

[Mr. G. was a gentleman of great moral worth, a ripe scholar, and an admirable teacher. He had resided scarcely a year amongst us, but within that time had made numerous friends amongst our citizens, who esteemed him for his high attainments, his moral and social virtues. His death is universally lamented.]

In this place, on Friday morning, the 24th ult., WILLIAM HENLOCK, Jr., infant son of William and Eliza Henlock, aged about 8 months.

At Hagerstown, on the 26th ult., of Croup, MARLE HERBINE, infant son of Rev. Dr. and Catharine Zacharias, aged 9 months.

RELIGIOUS NOTICES.

West Pennsylvania Eldership.—This body will commence its next annual session, by the permission of Providence, on Friday, the 22d of October ensuing, in the meeting-house in Irvin township, Venango county, Pa.

East Pennsylvania Eldership.—This body will hold its annual meeting, Providence permitting, at Elizabethtown, Lancaster county, Pa., commencing on Wednesday, the 20th of October next.

The opening sermon will be preached by Bishop JACOB FLAKE—service to commence at 10 o'clock on the day of meeting.

Ohio Eldership.—The Ohio Eldership will hold its next annual session at Smithville, Wayne county, Ohio, commencing on Monday, the 18th of October next.

Indiana Eldership.—The annual Eldership of Indiana, will meet in Troy township, Whitley county, near brother JOHN MELOX'S, on the 3d Monday of November, 1847.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

MRS. MCNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brennenman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippenburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents. Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the History of Denominations, containing about the same number of pages.
2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the He Pasa Ekklesia.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the “He Pasa Ekklesia,” in this and other States. Apply to the Editor of the Advocate. [May 1.]

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents, for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, in our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

W. DEVOE BAILEY, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names	Am't. paid	Names	Am't. paid
Anderson, James	\$1.25	Wilder, Isaac	1.00
Anderson, James	1.00	Wash, Frederick	1.15
Brady, Elmer Israel	1.00	Miller, Michael L.	50
Brisson, James	1.25	McCreary, George	1.12
Burkesser, Geo.	25	Meyer, John	62
Borerer, Henry	1.15	Meyer, Samuel	62
Bosler, Elizabeth	1.25	Morgan, DeWitt	62
Boring, Ezekiel	50	Morgan, James	1.25
Burkesser, Daniel	1.00	Nigh, David	free.
Chase, G. L. J.	1.25	Parker & Nutley	1.00
Dorman, John J.	1.00	Pearson, John	1.00
Donnelly, C. Hartne	1.25	Reck, Henry	25
Eber, G. W.	1.25	Reid, Ann	50
Ebersole, Daniel	50	Sell, Jane	1.25
Funk, Jonathan	1.00	Stricker, David	1.00
Fager, Emich	1.15	Snyder, Jacob	50
Feltz, Solomon	62	Swick & McClure	62
Fuss, David	1.25	Sensney, Washington	1.12
Funk, Abraham	50	Stubbs, Wm.	1.25
Geney, George	62	Stamen, Elizabeth	1.15
Goetz, William	62	Speelman, James	1.25
Gorner, Ephraim	1.25	Staveland, Josiah	50
Gilford, Benjamin	1.00	Shuler, John	62
Garman, Peter	1.00	Snyder, Abraham	62
Heck, George	1.25	Schrick, Henry	25
Hawk, Jonathan	1.25	Thompson, Davis	1.25
Heck, William	1.25	Thompsons, Margaret J.	50
Hack, Lewis	1.25	Vandenberg, Loyd	1.25
Hoffmeyer, Henry	75	Wison, Joseph (vol. 11)	1.25
Holler, John	75	Do, do.	12
Hughes, Mary A.	75	Wilder, Michael	1.25
Kessler, Benjamin	50	Zimmerman, Philip	1.25
Knoble, Simon	62	Zorger, Michael (6 mos.)	50
Lingle, John L.	1.25		

The Eldership.

This body met at Elizabethtown on the 20th ult. The meeting was not as large as it has been some years. The weather, however, was pleasant, and the people remarkably kind and hospitable. The preaching was sound and spiritual, the congregations pretty large and attentive, and the business proceedings characterized with harmony, order and despatch.

We had thought to publish the Journal in this week's paper, but we found it too late for insertion on our return home. A synopsis of its proceedings is all that we can find room for this week. Our next number will contain the whole Journal.

Another Relief Subscription.

THE Eldership have resolved to make another effort to get out of debt. And as there seems to be no better way than by taking up voluntary subscriptions, they have concluded to present the claims of the Eldership once more, through their agents, to the brotherhood at large. If all will agree to contribute a small amount more, this old debt can be paid off, and the Eldership once more be free. It is not expected that those who subscribed towards this object before, will pay large sums; but it is expected that those who can afford it will give a little more, to settle up this matter, according to the rule, "Bare ye one another's burdens, and so fulfil the law of Christ."

This whole thing seems to be a standing test-matter, to prove and develop the liberality of the brethren. Men never become better acquainted with each other, than when they have frequent and good opportunities to prove each other. So it is here. This is a common debt. All, of course, are alike morally bound to pay it. But a few only have had to bear it. Now, therefore, is a good opportunity to find out who loves his neighbor as himself, and will manifest it by doing to others as he would wish to be done by.

Brothers JOHN STRAYER and JOHN F. WEISHAMPEL are appointed Agents to carry out this new project.

Change of Printers.

MR. W. D. BAILEY, our printer, with whom we had a contract for printing this (12th) volume, has left us to take charge of a printing office at Mercersburg, Franklin county, Pa. We hope he may succeed well with his new enterprise; for his industrious habits, his skill in business, and his obliging disposition, are deserving of respect and patronage. We were loathe to give him up, because his work and conduct was entirely satisfactory to ourself and to our patrons. May it be no less so whither he is gone.

But we hope his successor, our old friend J. B. G. KINSLOE, will render equal satisfaction in conducting the affairs of the office. He will, however, not set in as printer till after the next number. This, and the succeeding number, is got out by our former printer, JOSEPH J. WELTMER, who also knows how to get up, and bring out printer's work in a neat and tasty style.

Mexican News.

THE official accounts from the war department all go to confirm our former statements. The American army have had possession of the city of Mexico since the 14th of September last.

New History of all Denominations.

THE New Edition of this work has been delayed for several causes—one among the rest is, the improvement and re-writing of several old articles. However, the copy is now ready, and the work more than half finished, so that the work may be expected in the course of a few weeks. Agents and others, who have sent us their orders, may look for the books about the latter end of this month.

The work will have three new articles in the place of old ones—eight new and additional articles, and six or seven improved and enlarged ones.

There will be twenty splendid portraits of the following persons, viz:

Martin Luther, John Calvin, Ulric Swingli, George Fox, Menno Simon, Emanuel Swedenborg, C. Zinzendorf, John Wesley, Roger Williams, William White, William Otterbein, Elias Hicks, Alexander Campbell, William Miller, W. Marks, E. Ewing, C. Rush, W. Allen, John Winebrenner, and the Pope of Rome.

The portrait edition, in extra binding, will retail at \$2.50 per copy, and the common edition, without portraits, at \$1.75.

Printers' Proverbs.

PRINTERS have their proverbs as well as men of other occupations. It would be well were they to have them stuck up in prominent places, so that all can read them, and it would be still better, were the precepts they contain to be reduced to general practice. The following list of them, for which we are indebted in part to the *Exeter News Letter*, may not be out of season:

1. Go thou not into the office of the editor, unless thou hast business with him; for his duties require that he should not be disturbed without a cause.

2. And when business dost call thee thither, be careful to take up as little of his time as possible; else thou mayest spoil his editorials, or prevent him from giving some interesting matter to his readers.

3. Pry thou not into the contents of his correspondents; for thou mayest thus learn what shall not be pleasing to thee, and what is meet for thee to know shall be given to thee in due season.

4. Disturb thou not his exchanges, much less do thou carry any of them away with thee; for know thou that such conduct is to him a great vexation.

5. Never inquire thou of him for the news; for behold it is his duty, at the appointed time, to give it to thee without asking.

6. When thou dost write for his paper, never say to him, "What thinkest thou of my piece?" for it may be that the truth might offend thee.

7. It is not fit that thou shouldst ask of him who is the author of any article; for his duty requires him to keep such things to himself.

8. When thou dost enter a printing office, have a care to yourself that thou dost not touch the type; for thou mayest cause the printer much trouble.

9. Look not thou at the copy which is in the hands of the compositors; for that is not meet in the sight of the printer.

10. Neither examine thou the proof-sheet; for it is not ready to meet thine eye, that thou mayest understand it.

11. Prefer the newspaper of thine own Church to any other; subscribe immediately for it, if thou dost not take it already; read it carefully and prayerfully, and pay for it always in advance; and it shall be well with thee and thy little ones.

Thanksgiving Day.

HIS Excellency, Gov. F. R. SHERK, has appointed THURSDAY, the 25th day of this month, as a Day of Thanksgiving and Praise. His Proclamation calls upon the citizens of the Commonwealth to set aside their temporal business, and to assemble in their several places of public worship, to return thanks to God for all His favors and blessings, and suitably to observe the day.

New Subscribers.

WE offer the *Advocate* during the last six months of the year for 50 cents, if paid in advance. The last half year will commence with the 1st of this month. Who will take it for six months at fifty cents?

Ohio Election.

The full and official returns from Ohio show a decided Whig victory. The election was for members of the State Legislature, which stands as follows:

	Whig.	Dem.
Senate, - - - - -	10	17
House, - - - - -	39	43
	58	50

Whig majority on joint ballot, 8.

Pennsylvania Legislature.

THE Senate will be composed of 14 Democrats and 19 Whigs; the House of 65 Democrats and 35 Whigs—Democratic majority in the House 30, and on Joint Ballot 25.

Notice.

PROVIDENCE permitting, the funeral sermon of sister SARAH M. LINGLE will be preached, in the Union Bethel, on Sabbath morning the 14th of this month.

SYNOPSIS OF THE DOINGS OF THE

Eighteenth East Penn'a. Eldership.

The opening sermon was preached by Bishop JACOB FLAKE. Text, Psalms 22: 6.

The meeting was organized by appointing brother E. H. THOMAS, SPEAKER; and brothers J. KELLER and D. A. L. LAVERTY, Clerks.

The Standing Rules of Order were adopted for the government of the Eldership.

The following committees were appointed, viz:

1. Committee of Arrangements; consisting of DAVID KYLE, JOSEPH and ABRAHAM BRENNEMAN.

2. Committee on Journals; consisting of WM HINNY, JACOB FLAKE, and ABRAHAM SWARTZ.

3. Committee on Overtures; consisting of JOHN WINEBRENNER, WM. MOONEY, and WM. MCFADDEN.

4. Committee on Licensing; consisting of JOHN WINEBRENNER, JACOB FLAKE, and EDWARD H. THOMAS.

5. Committee on Education; consisting of JOHN WINEBRENNER, JACOB FLAKE, and WM. MOONEY.

6. Committee on Finances; consisting of JOHN C. OWENS, ABRAHAM BRENNEMAN, and JOHN C. BOOTH.

The following resolutions, among others, were passed, viz:

Resolved, That hereafter no ruling elders shall have the right of voting, but such as are regularly appointed to represent the several stations and circuits in equal ratio with the teaching elders.

Resolved, That a committee of three be appointed to offer their mediation to the Church of God at Mechanicsburg, for the reconciliation of the parties at variance.

Resolved, That each preacher, in future, having a charge, make out a regular list of all his appointments, report the same to the Eldership, and in case any of them be dropped, that he assign his reasons for so doing.

Rules for the Government of the Standing Committee.

The committee appointed to define the duties of the Standing Committee, reported the following rules, to-wit:

1. In the intervals between the meetings of the Eldership, the Standing Committee is authorized to receive proper persons as applicants for license to preach, and to employ them in the work of the Lord.

2. They may also receive persons, already in the ministry, as applicants for admission into the Eldership, and employ them in the work of the ministry.

3. They may make changes in the appointments of the preachers, when requested by the individual churches, or the preachers concerned, and supply new appointments, provided they remove no preacher already employed without mutual consent.

4. They may inquire into complaints against a preacher, either as to moral or ministerial conduct; and, if necessary, advise, reprove, rebuke, or suspend the person complained of, until the Eldership meets.

5. They may act as Mediators and Advisors in any difficulties occurring in the churches, and assist in settling the same.

6. They, and their successors in office, shall be authorised to receive and hold any

property belonging to the Eldership, as trustees, for this body, unless otherwise directed by the Eldership.

The Relief Project.

On this subject, a committee was appointed to devise ways and means for the payment of the debt of the Eldership. Said committee made the following report, to-wit:

The committee on the Relief Project, to devise ways and means for the payment of the debt yet due to brother WINEBRENNER, recommend that the Eldership appoint one or more agents to canvass the entire ground of the East Pa. Eldership, in order to solicit and collect subscriptions for the above-named purpose, until the entire amount due brother W. be collected and paid over to him.

They furthermore advise, that the person or persons employed in the above-named project, receive, as a compensation for the monies collected by them and paid over, — per cent.

Further, we recommend, that a committee of two be appointed to confer with brother WINEBRENNER, ascertain the amount due him, and publish the same.

We further request the other Elderships, or their Standing Committees, to co-operate with us in this project.

WM. MOONEY,
J. C. OWENS.

The report was agreed to.

Brothers JOHN STRAYER and JOHN F. WEISHAMPEL were appointed Agents for the aforesaid purpose; and brothers J. FLAKE and J. ROSS, were appointed to ascertain and publish the amount yet due brother WINEBRENNER.

Report of the Board of Missions.

From the report of the Board of Missions it was found that their receipts amounted to - - - - - \$151 75
Expenditures, - - - - - 127 00

Balance on hand, - - - - - \$24 75

This balance was voted to the General Eldership.

Delegates to the General Eldership.

The following delegates were appointed to the General Eldership, viz:

TEACHING ELDERS—John Winebrenner, Jacob Keller, Joseph Ross, Jacob Flake, James Mackey, and Edward H. Thomas.

RULING ELDERS—John S. Gable, John W. Mateer, Daniel Markley, Abraham Brenneman, Joseph Brenneman, and Jacob Kister.

In connection with this appointment, it was

Resolved, That it be recommended to the preachers, on the several stations and circuits, to take up collections in all their appointments, about the first of May next, for the purpose of defraying the travelling expenses of the delegates to the General Eldership.

Preachers' Appointments.

STATIONS.

Lancaster, Wm. Mooney; Middletown, Abraham Swartz; Harrisburg, Jacob Flake; Shippenburg and Orrstown, Josiah Quigly; Baltimore, John C. Owens, (to be allowed \$100;)
Newburg and Fayetteville, John C. Booth.

CIRCUITS.

Lancaster, J. Keller and J. Hasley; Dauphin, Lebanon and Schuylkill, T. Strohm and A. Snyder; Cumberland, W. H. Mullinix and J. H. Hurley; Perry and Juniatta, G. U. Harn and

D. A. L. Laverty; Washington, T. H. Deshieri; Uniontown, C. Price; York, S. Crawford and W. McFadden; Broadtop and Woodbury, D. Kyle, (to be allowed \$30;)

MISSIONS.

Illinois, to be supplied; Iowa, E. Logue and J. Hawk.

Adjournment.

On motion,

The Eldership adjourned to meet at Orrstown, Franklin county, Pa., commencing on Wednesday, the 1st of November, 1848.

CONTRIBUTORS' DEPART'T.

HISTORY

OF

"The Associate Reformed Church."

BY REV. DAVID MACDILL.

As *The Associate Reformed Church* is one among "the least of the tribes of Israel," it would seem proper that she ought not to occupy much room in a work which is to furnish a view of the whole Church of God in the United States. Circumstances of which the publishers are already apprized, leave but little time to furnish an elaborate or extended article.

Most of the different branches of the church in America have their examples in Europe; and the reason of their separate existence, must be sought for in the history of ecclesiastical movements in that part of the world.

At the revolutions in Great Britain, in the year 1688, some of the Scottish Presbyterians were dissatisfied with the manner in which the question of religion was settled, and refused to fall into the established church. These, on their assuming an ecclesiastical organization, took to themselves the name of the "Reformed Presbytery;" but are usually distinguished by the name of "Covenanters."

About the year 1733, several ministers, among the most conspicuous of whom were MOSES EENEZER and RALPH ERSKINE, seceded from the established church, for reasons similar to those which have produced the late secession of the "Free Church of Scotland." For the increase of discipline, and the administration of the ordinances of Christ, they formed themselves into a Presbytery, known by the name of the "Associate Presbytery." They were learned, pious and powerful preachers. Their numbers increased; their cause prospered; and with it, the cause of pure and undefiled religion. PHILIPS, in his "LIFE OF WHITEFIELD," calls this secession the "Second Reformation."

The chief difference between these bodies was this: The Covenanters regarded the government of Great Britain as having fallen so far short of the reformation which they were bound to seek by the Solemn League and covenant, that they refused to recognise it as the ordinance of God, to be obeyed for conscience' sake; the Seceders were not willing to go this length; but, like the followers of the "Free Church," they would obey God rather than men.

Individuals who had belonged to both these communions, "at home in the Old Country," were early found scattered through the British Colonies in America, and their numbers continued to increase by subsequent emigration. At the period of the Revolutionary war, there existed in the Colonies of New York

and Pennsylvania, two Associate and one Reformed Presbytery.

When the Colonies were severed from the Mother Country, it occurred to many of the ministers and people belonging to these Presbyteries that, as the causes which had kept them apart in Britain had no longer any existence here, it would greatly strengthen their hands, and promote the common christianity, if they could form a re-union. Negotiations to this effect were soon set on foot. In the year 1782 the union was consummated, after much prayerful deliberation. The basis of union is contained in the ten articles which follow:

"1. That Christ died for the elect only.

2. That there is an appropriation in the nature of faith.

3. That the Gospel is indiscriminately addressed to sinners of mankind.

4. That the righteousness of Christ is the alone proper condition of the covenant of grace.

5. That civil power originates from God the Creator, and not from Christ the Mediator.

6. That the administration of the kingdom of Providence is committed to Jesus Christ the Mediator; and Magistracy is the ordinance appointed by the Moral Governor of the Universe, to be the pillar or prop of civil order among men; that it, as well as other things, is made subservient by the Mediator to the welfare of his spiritual kingdom, the church; and besides, the church has the sanctified use of that, and every common benefit, through the grace of our Lord Jesus Christ.

7. That the law of nature, and the moral law recorded in the scriptures, are substantially the same, although the latter expresses the will of God more evidently and clearly than the former; and, therefore, magistrates among christians ought to be regulated by the general directions of the word, as to the execution of their offices in faithfulness and righteousness.

8. That the qualifications of justice, veracity, &c., required in the law of nature for the being of a magistrate, are also more clearly and explicitly revealed as necessary in the scriptures. But a religious test, any farther than an oath of fidelity, can never be essential to the being of a magistrate, except when the people make it a condition of government: then it may be, among that people, by their own voluntary deed.

9. That both parties, when united, shall adhere to the Westminster Confession of Faith; Catechisms Larger and Shorter, Directory for Worship; and propositions concerning Church Government.

10. That they shall claim the full exercise of church government and discipline, without dependence on foreign judicatories."

Some remarks on this basis of union may not be improper in this place.

1. Though it was drawn up in the infancy of our Republic, before our form of civil government was fully settled, it is evident that the fathers of the A. R. Church went *pari passu* with the founders of the republic, in repudiating the doctrine of religious establishments. Indeed, the near resemblance of language, to the language employed in some civil documents of the same era, can perhaps be best accounted for from the fact, that the elder DR. MASON, who acted a leading part in forming the union, occupied the important station

of Chaplain in the army under General WASHINGTON.

2. As the doctrine contained in the second article is sometimes objected to from misconception, it is believed, a few extracts are here given from FISHER'S Chatecism, which, tho' of Seceder origin, is pretty extensively regarded by sound Presbyterians of all denominations, as a standard work.

Q. Is a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come unto him, all that is necessary to constitute justifying faith?

A. No; because there being no appropriation, or particular application in this persuasion, it can be no more than such a faith as devils and reprobates may have, &c.

Q. What is that appropriating persuasion, in the nature of faith, which is necessary to answer the call and offer of the Gospel?

A. It is not a persuasion that Christ is mine in possession, or that I am already in a state of grace; but a persuasion that Christ is mine in the gift of God, and offer of the Gospel. Zech. xiii. 9: "I will say, It is my people; and they shall say, The Lord is my God;" and, therefore, I appropriate unto myself the common salvation: Acts xv. 11; or what did lie before me in common in the Gospel offer, I take home to my own soul in particular, &c.

Q. Since an appropriating persuasion is necessary to the nature of faith, has every one that has true faith always an assurance of his being in a gracious state?

A. No; for, though a believer be persuaded that Christ is his in the promise and offer of the Gospel; yet, through the prevalency of remaining corruption, he may frequently doubt of his being in a state of grace, or of his present title to eternal life. Isa. xlix. 14.

Before dismissing the subject of this union, it may be proper to state, that two ministers of the Associate Presbytery declined uniting with their brethren. Some of the people belonging to the Reformed Presbytery likewise stood off, and were supplied with ministers from Ireland. Hence, there are at the present time an Associate Synod, and a Reformed Synod in the United States.

The united body took to itself the name of the Associate Reformed Synod, the reason of which will be readily perceived. We shall not greatly err if we set down their number at about ten.

The next year after the union was formed, the Synod published a small Constitution, in which, among other things, they declared their adherence to the Westminster Confession of Faith, but reserved a few sections which relate to the power of the civil magistrate in matters of religion for future consideration. These sections were subsequently modified so as to agree with their views on that subject, as expressed in the basis of union; and in the year 1799, there was issued from the press the first edition of the present "Constitution and Standards of the Associate Reformed Church in North America."

The nature of the change which was made in these sections, will sufficiently appear from one example. The 3d section of the 23d chapter of the Westminster Confession of Faith reads thus: "The civil magistrate may not assume to himself the administration of the word and sacrament, or the power of the keys of the kingdom of Heaven; yet he hath authority, and it is his duty to take order that unity and peace be preserved in the church,

that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented and reformed; and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide, that whatever is transacted in them, be according to the mind of God." As modified by the Associate Reformed Church, this section reads as follows: "The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet, as the gospel revelation lays indispensable obligations on all classes of people who are favored with it, magistrates, as such, are bound to execute their respective offices in a suberviency thereunto, administering government on Christian principles, and ruling in the fear of God, according to the directions of his word: as those who shall give an account to the Lord Jesus, whom God hath appointed to be the judge of the world.

Hence magistrates, as such, in a Christian country, are bound to promote the Christian religion, as the most valuable interest of their subjects, by all such means as are not inconsistent with civil rights, and do not imply an interference with the policy of the church, which is the free and independent kingdom of the Redeemer; nor an assumption of dominion over conscience."

From this it will appear that the A. R. Church does not hold that the civil magistrate has absolutely nothing to do about religion. For, 1st, the civil magistrate, as such, has no right to break the laws of God. He has no right to require others to break the laws of God. The people have no such right themselves, and can delegate to their rulers no such power. Secondly: He has so much to do about religion, that he is bound to know what the laws of God are, lest, through ignorance, he usurp dominion over the conscience of the people, and otherwise oppress them, by requiring them to do contrary to God's commands. Thirdly: He should govern Christian men on Christian principles. We may have all the necessary securities for civil and religious liberty, without becoming a nation of infidels, or contemners of God. Fourthly: He should promote the Christian religion by all such means as are not inconsistent with civil rights, or with the rights of conscience. There is a clear coincidence between the principles of the Associate Reformed Church on this subject, and the doctrine of the 3d section, of the 8th article of the Constitution of the State of Ohio, according to which, "no human authority can, in any case whatever, control or interfere with the rights of conscience: * * * no religious test shall be required as a qualification to any office of trust or profit. But religion, morality and knowledge, being essentially necessary to the good government and the happiness of mankind, schools and the means of instruction shall forever be encouraged by legislative provision, not inconsistent with the rights of conscience."

In the year 1802, the Synod was divided into four particular Synods—the Synod of New York, the Synod of Pennsylvania, the Synod of Sciota, and the Synod of the Carolinas and Georgia; subject, however, to a General Synod, which was to meet annually by delegation from the Presbyteries. Prior

to this event, the attention of the church had been turned to the best means of raising up an efficient ministry, and incipient measures adopted for establishing a Theological Seminary. This, at the time, was a bold design. The Synod had to contend with the apathy of all, and with the prejudices of not a few, against any attempt to introduce a higher order of Theological training. To procure a library and funds, and also to obtain some ministerial help to meet the immediate wants of the church, Rev. J. M. MASON, D. D., of the city of New York, was despatched to Europe as the agent of the Synod. The result of this mission was—first, a reinforcement of some six or seven ministers; secondly, the acquisition of the best, if not the largest, Theological Library which at this time, and for many years afterwards, was to be found in the United States.

At the second meeting of the General Synod, in May 1805, the Seminary was organized. It was located in New York, and Dr. MASON was appointed Professor. A few years afterwards, Rev. J. M. MATHEWS, of the Reformed Dutch Church, was appointed his assistant. This was the first Theological school ever established in the United States. It gave an impulse to other denominations of Christians on the subject of Theological literature, which has not yet reached its highest results. Next, in succession to it, arose the Theological Seminary at Andover.

The Associate Reformed Church now, for some time, enjoyed internal peace; and a good degree of success crowned her efforts to extend the kingdom of the Redeemer. The number of her ministry increased till, after sparing some to aid other evangelical churches, she could count between fifty and sixty on her roll, with an encouraging number of Probationers and Students of Divinity. Her borders were enlarged Southward and Westward. But causes of discontent and dissension at length arose. A prevailing party in the East began to depart from her settled faith and practice, in some points which were deemed of importance by many of their brethren. This, after a season of protests and remonstrances, led to the dismemberment of the body. The Synod of Sciota severed its connection with the General Synod. This was in the year 1820. The ministers and elders which composed it, resolved themselves into an independent Synod, to be known in future as the Synod of the West. On leave granted, the Synod of the Carolinas and Georgia withdrew, and took the name of the Synod of the South. The remaining section, which retained the name and the powers of the General Synod, soon after went into the General Assembly of the Presbyterian Church. But a large portion of the ministers and congregations belonging to this section, chose to remain on their former ground, and organize the Synod of New York. The Associate Reformed Church now assumed a new form—that of three separate and co-ordinate Synods.

And thus the Associate Reformed Church, also, led the way in that course of division, which almost every other church in the United States has since run, and which will yet be run by all of them. Yet, the elements of division did not exist in her earlier than in some of the rest; but, in her case, they wrought out their effects sooner, because she knew not how to hold articles of faith, as mere articles of peace.

The Synod of New York recently numbered about thirty-one ministers. She has a Theological Seminary at Newburgh, in the State of New York. Her ministers, as a body, are not inferior to those of any other church in learning, piety and talent.

The Synod of the South numbers at present twenty-seven ministers, with an encouraging list of Probationers and Students of Divinity. They are an active and enterprising body of men. They have a Literary and Theological School at Due West Corner, S. C., which is in a flourishing condition.

The remainder of this paper will be chiefly devoted to the Synod of the West, with which the writer is connected.

In the year 1820, when this Synod was organized, the whole number of her ministers amounted to few, if any, more than nineteen, with a probationer or two; we now number about one hundred and ten ministers and probationers. There were then but two Presbyteries, one of which existed only on paper; we have now thirteen Presbyteries. What was then the First Presbytery of Ohio, consisting of but five ministers, has since swelled out into a Synod embracing six Presbyteries.

In the year 1825, the Synod of the West established a Theological Seminary in the city of Pittsburg. Rev. JOSEPH KERN, D. D., our excellent preacher and amiable man, was the first Professor. He lived but a few years, and was succeeded by Rev. J. T. PRESSLY, D. D., who now presides over the Associate Reformed Theological Institution in Allegheny town.

In the year 1839, the Synod of the West was divided into two particular Synods, called the First and Second Synods of the West. A General Synod, which meets annually by delegation from the Presbyteries, serves as a bond of union between them. It has no appellate jurisdiction, except in cases of doctrine.

Prior to this new organization of the church in the West, a resolution was adopted by the Synod to remove the Theological Seminary to Oxford, Ohio. On farther consideration this design was abandoned; and the plan of having two Seminaries was finally embraced. Of these Seminaries, one is located at Allegheny town, Pa., and is under the care of the First Synod; the other, which belongs to the Second Synod, is located at Oxford, Ohio. Rev. JOSEPH CLAYBAUGH, D. D., presides over the latter. The course of instruction commenced in this institution in the year 1839. During the brief period of its existence, about twenty-seven students have attended within its halls, of whom fifteen or sixteen are now preaching the Gospel. The number of students at present in attendance at the other Seminary, is between twenty-five and thirty. Rev. JAMES L. DINWIDDIE has recently been appointed Assistant Professor.

The Second Synod had, to use a frontier phrase, to "begin in the woods." Except in a few spots within her Geographical bounds, the people are yet laboring under all the disadvantages of a new country. But Providence has set before her an open door. And with the ordinary degree of industry, humility and piety on the part of her ministers, she may within a few years, under the blessing of her Divine Head, become an important branch of the church. A new country has its advantages, as well as its disadvantages. There is "much land to be possessed," and every thing to invite emigrants. A minister,

settling down in a favorable location, may soon collect a large congregation around him. And he may mould its character as he would desire. If he has peculiar p^rivations, he has also peculiar encouragements. A very considerable number of additional laborers could be employed by this Synod with great advantage to the cause of Christ.

It has been remarked that a departure from the former faith and practice of the Associate Reformed Church, on the part of some of the Eastern brethren, led to the dismemberment of the original General Synod. As it will tend to throw light on some parts of our faith and practice, in which we differ from some other branches of the Presbyterian Church, an observation or two, of a more specific nature, may here be made.

[CONCLUDED IN OUR NEXT.]

Correspondence.--No. 4.

Insolence of Cabmen and Hack-drivers—Anecdote of the Mayor—Degradation—"House of Industry and Home for the Friendless"—Grave of McDowall—Nassau Street—Evidences of National Character—Robert Sears—Broadway—Trinity Church—Museum—Theatrical Exhibitions.

NEW YORK, September 1847.

THE first important item upon entering the city, is the continuous and almost insufferable impertinences of the lying cabmen and hack-drivers. Ere the boat has fairly reached her moorings, a dozen are at your elbows, and well nigh stun you with their vociferations. It is all in vain that you answer, "No." Or, if you employ one, you are eminently fortunate, if you arrive at your destination without some attempted imposition. The law indeed regulates their fees, and even forbids their going upon the wharf; but it is unfortunately nearly a dead letter.

A good story is told of the Mayor, who, landing from an Albany boat, was not recognised by them. He took the tickets of all who offered them, and the next day a goodly number were politely invited to the police office to return to the tune of a handsome fine. It is far from as bad in Albany, Providence, or Boston. It need not be so here, and would not, if the city authorities would do their duty.

There are here many points and places of interest which a stranger would wish to visit, but if his stay be only for a day or two, a selection must be made; and any one, however fastidious, may gratify his own peculiar taste. The world is here in miniature. In one grand panoramic view it may be seen, from the pompous "plonsiocracy" of Carlyle, to the lowest specimens of humanity in the very deepest drains and stews of sin and shame. Oh, my brother, what a wail of anguish goes up from this proud city! What a wild hope-wrecking cry of heart-aching misery, breaks from bosoms which once were fitted to be attuned to strains of angel's melody!—now only in unison with the horrible-brazing discord of the Pit.

The friend of humanity, on visiting the city, would do well to visit the "House of Industry and Home for the Friendless," under the charge of the Female Moral Reform Society, and situated on the corner of Second street and First Avenue. Here orphans and half-orphans, who are friendless and homeless, (of which, sad to relate, New York has an abundance) are received, and their physical, mental and religious interests sedulously

regarded. By the kindness of the Matron, I was shown the rooms, inmates and arrangements of the Institution. Every thing indicated comfort and utility, and a judiciousness which gives its patrons no reason to fear from its present management. There are some deficiencies of furniture and advantages which, it is confidently hoped, its friends will ere long supply.

No one who has a heart to feel, can contemplate the self-sacrificing benevolence of these ladies without admiration. In the face of the mockery of the libertine and the sneer of the world, they have nerved themselves to the work, unmindful of aught but the heaven-owned work of raising up and rescuing the degraded, whom others have thought only of branding still more indelibly with sin and shame. Immediately back of the before-mentioned building is a cemetery, in which repose the remains of the persecuted, but now lamented McDowall, who devoted his energies and his life to staying the fearful tide of licentiousness. It is good to gaze upon the tomb of such a man. We gain new strength to sustain the conflicts to which truth and duty call us, in this world of iniquity and trial.

Nassau street, as most are aware, is the principal rendezvous of the printers and booksellers—the Cornhill of New York. The reflections of a few minutes stroll down it, from the Park, almost overwhelms one with the multiplicity of papers, pamphlets, magazines, and all sorts of periodicals—good, bad and indifferent—whose signs are exhibited to view. A singular reflection is connected with the proximity of the publication offices of authors, whose moral qualities are at antipodes. Here perhaps is the office of the Tract Society with its thousand streams issuing forth for the healing of the nations; while but a door or two distant may be found the polluting works of BULVER, DICKENS, SUE, GEORGE SAND, (alias MADAME DEDEVANT) and their numerous compeers, pouring forth their burning lavas of corruption.

I apprehend that Nassau, in New York, Cornhill, in Boston, and a similar street in Philadelphia, would be admirable places for studying American character. An ancient philosopher said, "Show me what a man is, and I will show you what his mother was;" and the principle of correspondence between externals and the man, is no less true in relation to our favorite authors. Let me know the character of a man's reading, and I care not to see him, in order to know him. It is all in vain that the pernicious novel is read in secret, or to gratify novelty,—it leaves its impress indelibly upon the mind. Labor is for time, reading and thought are for eternity. So if the issues of the press are known, the character of the readers is determined. This, like all general rules, may have exceptions, but they are rare.

One of the establishments of Nassau ought perhaps to be mentioned. It is that of ROBERT SEARS. Most have heard of him, but few are aware of the indomitable perseverance by which he has attained his present position. He commenced a poor boy. His first publication was a synoptical chart, retailing at twelve and a-half cents. Now he issues a large octavo every few months, and finds a ready sale. Of late he has become interested in the subject of peace, and will probably do something to allay the dread war-spirit now raging in the land.

Broadway is the great centre of the "ton of fashion," where WILKINS' "upper ten thousand" tread unmindful of others' woe. But even here, ever and anon, some miserable, half-clad and starving remnant of humanity, darts from some avenue unheeded, and—begs for bread. The beggars, as a class, are not however the most needy. Many of them are imposters, while honest suffering prefers to die alone and unaided, rather than ask or receive the cold charities of the world.

A little way down Broadway stands the famous Trinity Church, with its grey gothic turrets and windows of stained glass. To me it seems to frown over the misery and humble worth beneath its proud towering spire. The Master came to preach the Gospel to the poor, but the Servant, if he occupy the pulpit of Trinity, may do so only to the rich. What avails it that this is the most magnificent church edifice in the United States, while it is thus at the expense of the souls of men and the principles of the Gospel of Christ. Of what avail the plea of the soul at the judgment, that it has met the assemblies, and listened to the sermons of Trinity. Gorgeous within, grand and proud without, it is to be feared that the worshippers are too much the same. Still, could we divest it of these associations, we should view it with admiration, as a noble exhibition of the skill and power of man. It is, indeed, a fine specimen of architectural beauty.

The Museum is interesting to most; but here again I must express my dissatisfaction. Those who wish for theatrical exhibitions, negro songs, comic representations, jugglery, etc. etc., can find ways and places enough to gratify themselves without a museum being prostituted for that purpose; and there are many who wish to see the museum without these, and some who will not go where they are, even for the sake of gratifying a taste for Natural Science and a love for the curious.

But it is quite time that I should end this scrawl. May the God of peace be with you. As ever, yours in love, A. D. W.

"Strike but hear Me."

SEEN is said to have been the exclamation of THEMISTOCLES, the Athenian Commander, to EURYBIANES, his Generallissimo, when the latter raised his cane to give him a blow for too vehemently urging his opinion in opposition to that of his superior. The issue of the battle of SALAMIS, however, proved the wisdom of his counsel, as the incident did his magnanimity. He did not stop to settle an affair of personal honor when the interests of his country were at stake. Though EURYBIANES might insult him, it was of little moment to him, if he might be heard in those reasons which he had for the course of action which he advocated. Hence he only answers, *Strike but hear.*

There is in this a lesson which the philanthropist and the Christian—especially the Christian minister—might do well to learn. There are times in the lives of all, when they feel that others have not yielded to them, all that they had a right to claim. If the carnal heart is allowed to dictate, we immediately demand reparation, and frequently resort to retaliation. But if a spirit like that of THEMISTOCLES prevails, we are willing to suffer it patiently, rather than the cause in which we are engaged should suffer. We should feel that we are engaged in a great work, and

could not descend to matters of a personal character.

Some little breach of etiquette, perhaps, has occurred between two brothers. The offended haughtily demands reparation. The other is then illy prepared to render it, however just it may be; and hence commences a feudal bickering which not only estranges the parties, but very likely alienates all the members of the family. How much better to have adopted at first the sentiment of the Athenian—heathen that he was. Even the injured party would suffer far less, and would gain the estimation of the good by the exhibition of a worthy magnanimity.

It too frequently happens that individuals engaged heartily in the same benevolent cause, at length become alienated by some real or fanciful grievance—perhaps only fancying that their feelings have not been sufficiently regarded—and the consequence is, that feelings and animosities are excited, which greatly retard the cause, as well as injure individuals. Such a result cannot be too much deprecated, and might be wholly obviated by a course similar to the one suggested in the caption.

Christian ministers, too, are not wholly free from the sad influence of the evil spirit. Congregational church government does not give room for so great a display of it; but at least, it does sometimes creep in; and nowhere are the consequences more injurious. There is no spectacle more lamentable than that of Gospel ministers engaged in bickerings; and yet this is by no means rare. Is it possible that the servants of Jesus cannot be made to feel the importance of their work so forcibly as to endure all—suffer all, for the sake of the cause of Christianity! Can they not be made to feel that in their work personal considerations must be lost sight of, and all be done for the glory of God!

It is hard to persuade men to disregard personal feelings for the sake of truth and righteousness—that it is far "better to suffer wrong than to do wrong." If we would thus feel, and consequently act, a vast majority of our troubles, as well as those of others, would be entirely obviated. But as it is, the heathen General offers us lessons, whose value we are incapable of appreciating.

A. D. W.

The Horse that cannot Speak.

ANDERSONSTOWN, YORK COUNTY, PA.,
October 8, 1847.

DEAR BROTHER WINEBRENNER:—

I take up my pen in hand in order to write a few lines, through your valuable paper, on the subject of being honest with God and man, in doing our duty to the animal creation, as I have learnt both from experience and report that horses, in the service of the ministers of the Gospel, have been shamefully treated for the want of regular attendance. I have travelled as a missionary in the vineyard of the Lord about seven years, during which time I learnt considerable on this subject. I have learnt from experience that on many occasions, while the people manifested great care and friendship towards me, and fed me with more than was actually necessary, my poor horse had to stand either out of doors altogether in the rain, and sometimes snow, or be tied to an empty and tempting rack, or trough, with no expectations of getting any thing to eat for a whole day. Now I am convinced, could such animals

speak for themselves, they would be calling for their feed which justly belongs to them. But why do they not get it? Why, because they cannot speak.

I recollect of an old man, not a thousand miles from this, that had religion enough to take his half bushel, bring down his oats, and inquire of the preachers whether that amount would be enough for his or their horses, and of course they would say *yes*; and then he would carry it out, and instead of giving it to the horse or horses, he would hide it under some hay in the fothering-room, and let it lie until the preachers were gone, and then carry it back again without giving the horse a bite of it. Thus, he cheated the preacher and his poor dumb brute, and worst of all, he cheated and deceived himself. If he had considered the matter right, he would surely have done otherwise. Oh! what a grand scheme of hypocrisy—too much for a heathen to be guilty of; and yet there are many others who are not a whit behind this old man above spoken of.

But again: not only preachers' horses have to suffer this way, as they travel through this wilderness world; but sometimes professors abuse their own animal creation entirely beyond reason or mercy. Animals may need correction as well as mankind, but I do not think that God intended that man should deal so cruelly with them as they sometimes do, by beating or running them in races, &c. I would just ask such men whether they think that God is so blind that he cannot see their wickedness? or what they expect to answer him in the day of judgment for such conduct? Remember, horse-robbing and starving will be among the rest of your sins in that awful hour, when God shall judge the world. It is nothing less than stealing in the sight of God. Robbing the poor animal of that which God has sent into the world for the use of man and beast! Sometimes some professors wonder why the preachers' horses are so poor and thin in flesh? I answer: there are too many stingy horse-masters along the preachers' road.

Again: some wonder, why don't the preachers stop more with us? I answer: the reason is, they have a feeling for their horses, and want them well and decently fed, which you have been neglecting. Therefore, if you want the preachers to stop with you oftener, feed their horses better, and live right in the sight of God, and they will call to see you as well as other people. But so long as you keep starving their horses, you need not wonder why they pass by your door without giving you a call.

I wonder how some persons, who are so neglectful in the above named matter, would like it if some person would serve them in like manner? Would they think it was a Christian act? I trow not. I think experience would teach them better.

Perhaps I have written enough on this subject to prove successful in putting in mind the honest who have, out of ignorance or neglect, passed by their duty in this matter, will, we hope, learn to do better; and as for them who feel disposed to cheat and rob the poor animals out of their feed, which God has intended for them, I will leave them to settle their account with a righteous God.

As the poor horse cannot speak and plead his own cause, I have thought it necessary to give a few hints to the wise, by becoming his spokes-man, in helping him to obtain that which justly and honestly belongs to him.

HONESTY.

Letter from Brother John Reis.

MIDDLETOWN, BUTLER COUNTY, O.,
October 11, 1847.

BROTHER WINEBRENNER:—

My design in writing is to show the absurdity and evil of parties and party movements, and to draw people from the bewildering notions and practices taught by men, to the Gospel order as taught in the scriptures. This is a hard task, as you well know. It is next to impossible to make any one, who is an adherent to a party, or set of notions, to see the truth in this perverted age; for men are determined to be guided by the views and practices as they now exist. They measure their belief and practice of religion by existing sectarian teachings and plans; and hence, all who are engaged in upholding their dogmas, in which they pride themselves and feel an interest in upholding, are past conviction: or if they even see and feel, (as all must who are the least acquainted with the scriptures and the nature of Christ's religion, which is a system of peace, order and union) that it is wrong and sinful to build and keep up *separating factions*; still they will adhere to their dividing plans, they are unwilling to say our fore-fathers were (and hence we too are) doing wrong in adopting *unscriptural* plans and human names. Many sectarians will say that the fore-fathers and systems of their brother sectarians are wrong and unscriptural; but then they seem not to remember that, seeing and saying that my neighbor is wrong, does not make me right.

The precepts of Apostles and commanded practices of primitive Christians, ARE LAWS to all professors of Christianity in the world, from the Apostles down to the end of time. Hence, if we wish to think, believe and act at all scriptural and right, we must always keep the Apostles and their doings, as recorded in the New Testament, before our mind.

At the time when the Apostles wrote their epistles, they wrote them to the congregations or churches, as they were THEN constituted, or founded Apostles, independent—one Church of God, (though the disciples may have met in different houses to worship) in a city or town; not like now, in the sectarian church, unscripturally founded, three to ten, and more sectaries or denominations in one city or town.

You call on me in your "remarks" to give scripture proof for what I have "asserted." I tried to show, in my first paragraph, how the church was founded and disciplined; and that this could be clearly seen by the honest uncontaminated inquirers after "the truth," though not taught in so many words; for there are many things plainly taught in the scriptures, which we can learn only by comparing one part or point with another, by learning the design, scope, &c., of the scriptures.

Now, I might as well be asked to prove the origin of councils, or of Popery, from or by the scriptures, as to be called on to produce scripture proof direct in so many words, that, when vacancies occurred, after the churches were established, (after the Apostle's death) that the remaining elders did "ordain such as the congregation might choose." For remember this, we have only the doings of the Apostles, and of those congregations collected by them related in the Acts and Epistles; when the Apostles died, their history naturally ceased too. Of the congregations which succeeded the apostolic, or first churches, we have no history in the New Testament, for

the good reason that they were not in existence when the scripture history was finished. We may perhaps find something in church history of those times, if any extant, to show how churches choose their elders, &c. We have, however, directions given by St. Paul and others, how to conduct church affairs in after times. For instance: Paul tells Timothy what characters ought to follow the then existing elders of the church. He says, among many other things, (see epistle to Timothy and Titus) "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2: 2. Further, St. Paul could not direct, for he could not give directions immediately to congregations which had no existence. Thus, Paul shows what characters elders and deacons should be, and directs that men should be *first proved*. 1 Tim. 3: 10.

That the congregations were all by the Apostles founded independent, is as plain to the biblical student, the honest searcher for "truth," as any thing written in the book; yet in no place is it written in so many words; and so with many other subjects, and which the honest student of the Bible can find by letting scripture explain scripture. If the "professing world" has blinded itself with their traditionary notions, &c., as the Jews of old had done, it is not the fault of the scriptures, but of the perverters of the truth.

You say that if I feel to write on "subjects of controversy, I should accord the same privilege to others." Gladly, with all my heart; yea, I wish every soul would "contend earnestly for the faith, or truth, once delivered to the saints." It is every body's privilege—every one's duty; but I would, by no means urge any one to contend for any perverting notions; for this would be sinful in them. The Apostle Paul to Timothy cautions, again and again, not to contend concerning genealogies and other things, which would only draw them from the truth and union. The Jews said "we are Abraham's children"—"he is our father," &c. The leaders of sects, with their adherents, say, (if not in words, they do it by practice) "We are of this great man and of that," &c. "Our party is older (like the Jews) and better—the originator of our party was more pious," &c. St. Paul says, "Charging them, (the people) before the Lord, that they strive not about words (but contend for the truth, Jude ver. 3.) to no profit, but to the subverting of the hearers," and readers, if you please. How many thousands of sermons and publications have we had since the Apostle wrote this admonition, and which have perverted and subverted, overthrown and ruined its millions of souls!!

Naturally, every congregation in the primitive church had to furnish its own elders; for in those days there were none extra, which made it impossible to import the r. When Titus went to Crete to "ordain elders in every city," he had to ordain such as he found in the several congregations, for he could not carry elders along with him.

In primitive times, those who were sent on a mission by congregations, were called evangelists: thus, whilst persons officiate at home as bishops or overseers of a congregation, they are called elders; and when they grow in grace and knowledge, so as to be qualified to be sent out on a mission, then they become and are called evangelists; and hence it is entirely wrong and perverting to confound

the two kinds of offices or avocations, and call them by the same title. Would you not suppose it both scriptural and rational, that when after the death of apostolic men, an evangelist (or missionary, as they are now generally called) came to a city, town or place, and gather a congregation of believers, he should naturally induct into office such as the congregation, from amongst themselves, would or might choose? Or should he send to Rome, or elsewhere, to import grace or authority?

No more at present, but remain yours, &c.,
JOHN REIS.

Letter from Elder A. Snyder.

MOUNT JOY, LANCASTER COUNTY, PA.,
October 8, 1847.

DEAR BROTHER WINEBRENNER:—

This is to inform you that our protracted meeting, which lasted better than three weeks, is now come to a close. I would much rather, if I could, inform you of more conversions than what I can; but still I feel thankful to God that he revived his church in this place once more, who had a long and a hard struggle with the enemy, and at last God favored his people with victory.

Last spring the cause of God seemed to run very low here: our prayer-meetings were attended very poorly. The armies of Immanuel were scattered abroad. They seemed to be afraid of the enemy's fire; but, thanks be to God, there were still a few who were willing to obey the admonition of the Apostle: they stood the heat of the battle—they "stood with their loins girt about with truth, having on the breast-plate of righteousness, and their feet shod with the preparation of the Gospel of peace;" and thus our prayer-meetings began to revive, God poured out his spirit upon us, and those who were almost ready to flee from the ranks of Immanuel, when they seen that the victory was going to fall on Israel's side, they also began to rally around the standard of King Immanuel. After they were gathered again, we spent a heavy fire upon the enemy's ranks; and, thanks be to God, it was not without effect. Brothers MOONER, ROSS and others, were here with and preached for us, and their preaching had a very good effect. Whilst they were engaged in holding forth the truth of God's word, the arrows flew from the quiver of the Almighty, and many were wounded, and came over and enlisted under the blood-stained banner of King Immanuel.

May God keep them faithful, is my prayer, and carry on his good work, till Satan's kingdom may be brought to desolation, and the Kingdom of God established throughout the world. The number of conversions, during this meeting, were about eighteen or twenty; mostly young men, and the most very respectable young men.

Yours, fraternally, A. SNYDER.

Letter from Brother J. Zimmerman.

SMITHVILLE, October 7, 1847.

BROTHER WINEBRENNER:—

I hereby inform you that we are all well, and thank a kind Providence for it. I also inform you that we have moved to Smithville, Ohio, and wish you hereafter to forward the Advocate to this place. You may perhaps wonder why I left the southern part of the State! My reasons are, my wife was not well satisfied, and I could not insist her

staying where she was not satisfied. Besides, it is very sickly in New Carlisle and its vicinity. We had for some time four or five deaths in one week, and a goodly number still sick. I liked the country well, and I liked the people well—they are a very respectable and intelligent people.

As for the people of Smithville, I can say but little, having just come here.

I have not as yet seen any meeting in this place. Brother Simon informed me that some six or eight miles north of this place the brethren are preaching, and had of late twelve or fifteen mourners out of a night, and the prospect is very good, even among the Yankees. As the Eldership will be held in this place, I trust to see some of the old brethren. May the Lord also revive his work here! Smithville and neighborhood is healthy at present.

Yours, affectionately,

JOHN ZIMMERMAN.

NEWS DEPARTMENT.

A Convention for Union.—A Convention of delegates from several Churches met in the city of Pittsburg, on the 7th of September, and continued their sessions from day to day, to the 15th, for the purpose of forming a basis of ecclesiastical Union. The Associate Churches, the Associate Reformed, and the Reformed Dissenting Presbytery, were represented in the Convention. Its sessions were continued until the 15th of September, when, as the result of its deliberations, the Convention adopted, with one dissenting voice, the following

BASIS OF UNION.

1. We declare our adherence to the word of God, contained in the scriptures of the Old and New Testaments, as the only rule of faith and practice.

2. We hold the Westminster Confession and Catechisms, as the confession of our faith, assenting to the whole doctrine of those venerable Standards, with an alteration of those parts of the Confession, which treat of the Magistrate's power; such as was agreed upon in the Convention in September last.

3. We hold, as a suitable explanation and application of our principles, the testimony adopted by this Convention; this being identical in substance with the Confession of Faith, is of the same authority with it, in its declaration of doctrine and condemnation of errors.

4. We hold that Presbyterial Church Government is the only form of government instituted by the Lord Jesus; and we agree to maintain it as set forth by the Westminster Assembly.

5. We approve the Directory prepared by the Westminster divines, with some prudential modifications, suiting it to the condition of the United Church.

6. The system of Church Discipline is substantially the same in all these Churches, being in harmony with the principles and end of Presbyterial Government. We agree that each Body shall use its own Book of Discipline, until another shall be provided by the Supreme Judicatory of the United States.

The draught of a Solemn Covenant of duty, prepared by a member of the committee appointed September last, was read and approved, as suitable to be used in the United

Church, by such as may see their way clear to do so.

This "Basis" is next to be laid before the "Supreme Courts of the bodies represented."

Associate Reformed Church.—The Pittsburg Preacher publishes the following statistics of the General Synod of the Associate Reformed Church in this country. The General Synod is composed of representatives from thirteen Presbyteries, extending from East Pennsylvania, through Ohio, Indiana, Michigan and Illinois. These Presbyteries consist of 79 settled ministers, who have under their pastoral care 123 congregations; besides which there are under the care of the General Synod fifty-six vacancies, chiefly small.

The whole number of communicants reported to the General Synod in May last, was 13,100. The number added during the year is not reported, as in the minutes of the General Assembly. These numbers rather fall below than exceed the truth, as several of the congregations did not make any report.

The number of probationers, or, as we call them, *licentiates*, is 28—of ministers without charge 2—of students of divinity 22.

Laborers.—The following deserves the attention of the unemployed:

DUNCAN'S ISLAND, Oct. 16, 1847.

The following preamble and resolution were adopted, viz:

WHEREAS, much damage has been sustained by the State Improvements from the late freshet, and many laborers being required for their repair, therefore,

Resolved, That the Collectors on the Philadelphia and Columbia railroad be authorised to pass laborers seeking employment on the repairs of the public works, not exceeding one thousand in number, over said road, free of all State charges: *Provided*, That the fare charged by the transporters shall not exceed forty cents on each laborer, from Philadelphia to Dillerville.

Extract from the Journal of the Board of Canal Commissioners.

THOS. L. WILSON, Sec'y.

The Mormons.—A passenger in the *Lake of the Woods*, from the upper Missouri, informs us that the Mormons were in a flourishing condition in their new location on the fine lands of the Pottawatomie purchase, on both sides of the river, above Council Bluffs. They have planted immense fields of corn—to the extent, it is estimated, of 30,000 acres—and other grain and produce. They have built, also, a town called "*Winter Quarters*," which already contains a population of some seven thousand souls. This town is entirely picketed in. It is represented that the Mormons are on friendly terms with the Indians, and rarely molest them, although they are accused of occasionally stealing cattle.

Thanksgiving.—Governor Whitecomb, of Indiana, has recommended the 28th of November as a day of Thanksgiving and Prayer for that State. Nearly, if not quite every State in the Union will, no doubt, agree upon the same day. Thus far, nine States have determined to act together in this grateful manifestation. The spectacle will be one of moral sublimity.

A Bereaved Widow.—Mrs. Hoffman, of Baltimore, lost her husband, while he was serving his country in Texas less than two years ago, in the capacity of Lieutenant Colonel to the 7th Infantry. In the winter of 1844, she lost a son, Lieut. A. T. Hoffman, of the 2d infantry, who died of a disease contracted while serving in Florida. At the battle of Churubusco, her youngest and favorite child was killed, while serving in the 1st U. S. Artillery, in the capacity of Lieutenant. In the same engagement she had another son wounded, Capt. Hoffman, of the 6th Infantry, who is represented as possessing superior attainments as an officer and a gentleman.

Revival.—A revival of religion is now in progress at Holly Spring, Miss. The Gazette of that place, of the 10th ult., says:—"Since the revival commenced, more than ninety of our citizens have made profession of religion, and there are yet many others anxiously inquiring what they shall do to be saved. Seventy-two of those who made profession of religion, have joined the Methodist Church. The great revival has spread through every portion of our country. We believe that at least one thousand persons have made profession of religion, and united themselves to the different churches in Marshall county, within the past three months.

Sentence of a Gambler.—A man named Kerrison, convicted in Philadelphia of gambling, has been sentenced to pay a fine of \$500, besides the costs, and to undergo an imprisonment in the Eastern Penitentiary, in solitary confinement at labor, for three years.

This, we believe, is the first conviction under the new law; and Judge Parsons, in passing sentence, said he considered gambling worse than larceny, and that he was determined to break up the numerous houses which are kept throughout the city; and in every case that came before him, he intended to enforce the law with vigor and to its full extent.

The Bible Among the Shakers.—The Shakers, not long since, called on the Bible Agent, at Concord, N. H., (Dr. Chadburn) for four dozen Bibles. Surprised and delighted, the agent inquired, "How is this? I thought the Shakers in Canterbury did not allow the Bible among their members." "Nay," said the Shakers, "we do now. The Millerites that joined us last fall want Sunday-schools, and Bibles to use in them. How many can thee give us?" "You are able to pay," said the agent, "and we cannot give them all; but if you pay for three dozen, I will throw in one dozen more." "It is well," said the Shakers.

Recruits for Mexico.—A body of 115 recruits for the 9th Regiment of Infantry, left New York on Wednesday for Vera Cruz, in the U. S. steamer Edith, under the command of Lieut. Simonds, to join their regiment in Mexico. Ten thousand men have left the port of New York for Mexico, within the last twelve months.

Sleighbing and Green Corn.—A letter from Chicago, Ill., dated the 14th instant, says: "We had a heavy fall of snow last night and this morning. Sleigh bells were heard in the streets at the same time that we were eating green corn for dinner: something unparalleled in the history of weather."

Removal of a Seat of Justice.—The question of removing the Seat of Justice of Schuylkill county, from Orwigsburg to Pottsville, was carried, at the late election, by a majority of 459. The citizens of Pottsville have already called a meeting to make the necessary preparations for the erection of a Court House.

Increase.—The Old School Presbyterian Church had an increase last year of 4,739. Such an increase has not taken place in any other prominent church.

It may, says the National Intelligencer, relieve the anxiety of the friends of officers in the Mounted Rifle Corps, to know the nature and extent of the injuries which those officers have received in the battles of Contreras, Churubusco and Chapultepec, and in entering the city of Mexico. We, therefore, have the pleasure to state, on the authority of a letter from an officer in Mexico to his father in this city, under date of the 27th ult., that no officer was killed, although Major Loring had lost his left arm, Captain Tucker was wounded by a musket ball in the right arm and side, and Lieut. M. E. Van Buren was wounded in the knee. Some others had been slightly wounded, but none were considered in danger.

The New Orleans Delta, of the 16th, says—"We understand that a passenger who arrived from the Brazos yesterday, stated that there was a rumor prevalent when he left that the famous Gen. Urrea was coming down from Victoria with 12,000 men, for the purpose of retaking the whole valley of the lower Rio Grande. It was supposed that Matamoros would be the first place that would be attacked. We can hardly put confidence in the rumor.

The great powder mill explosion at Nashville continues to occupy the papers of that city. The damage done to buildings is computed at \$100,000, and there is not glass enough in the State to replace what has been destroyed. Four persons were killed instantly, and many were wounded, some of whom have since died.

The store of Thomas Kennedy, Jr., of Pittsburg, was broken open and robbed of gold and silver watches, breastpins, silver table and teaspoons, and other valuable goods, to the amount of about \$1,000, on Tuesday night last. The store of Mr. Hazleton was also robbed of about \$120.

The Liberty Convention which assembled at Buffalo last week, nominated the Hon. John P. Hale, of New Hampshire, for President, and the Hon. Leicester King, of Ohio, for Vice President.

The Earl of Minto, father-in-law to Lord John Russell, will, it is assumed, be the ambassador to Rome, should a representative in the Eternal City, from the Court of St. James, be approved of.

Dr. James B. Rogers, of Philadelphia, was on Tuesday last elected Professor of Chemistry in the University of Pennsylvania, in the place of Dr. Robert Hare, resigned.

The population of Chicago is now estimated at 16,500.

MISCELLANEOUS.

FAMINES IN FRANCE.

The *Courrier des Etats* gives a long list of famines which have at different periods occurred in France.

The first occurred in 779 and '93, caused by war and pillage.

Under Louis (le de bonnaire) in 821, a third occurred, caused by the inclemency of the season.

In 843, the scarcity was so great that bread was made by mixing earth with a little flour.

In 845, the famine was followed by a frightful mortality.

In 855, the deaths were so numerous that not enough remained to bury the deceased.

In 861 and '67, there were frightful famines.

In 868, whole regions were rendered desert; men and women devoured each other.

In 869, at Sens, 56 died in one day from want.

In 873, another famine.

In 874, a third of the population perished.

In 875-6, a continuation of famine, making 12 years of scarcity in 33 years!

In 945, Paris was desolated by a disease caused by the scarcity and bad quality of provisions.

In 1005, a famine commenced, caused by the rapine of the Counts, called the Delaure, which lasted five years, and was followed by the plague. Men fed upon reptiles and unclean animals; and also ate women and children.

From 1021 to 1028, was a famine which lasted seven years.

In 1031, a terrible famine, during which people devoured dogs, cats, rats, carrion, and dead bodies. Travelers were killed on their routes, and their members divided. At Tournus, human flesh was sold in the market. The Verdun Chronicle adds, that the famine was followed by the plague. The scourge lasted into 1034, which was an abundant year.

In 1035, the famine and plague returned.

In 1042, a famine commenced throughout Europe, which lasted seven years.

In 1053, another five years' famine.

In 1059, it returned for a seven years' siege.

In 1074, a new famine broke out.

In 1080, it returned and lasted for six years, and after a respite, commenced afresh in 1096, bringing in its train the plague.

After the famine of 1108, there was a respite for nearly two centuries.

In 1359, according to Froissard, a barrel of herring sold at Paris for thirty gold crowns. At the Hoteldieu, Paris, eighty persons died in one day. At length Edward of England, who was besieging Paris, raised the siege for want of provisions.

In 1581, there was another famine at Paris, caused by the Duke d'Anjou, who burned and pillaged the suburbs.

In 1488, there was a scarcity at Paris, and another in 1590.

In 1593, a horrible famine described by Voltaire, in his *Henriade*; 13,000 persons died therefrom at Paris!

In 1596, another famine; according to Estoile, a mother ate her two children. The 26th of April, the starving were driven from the city. Meanwhile, the

orgies and luxury of the court continued as usual.

In 1725, under the ministry of the Duke de Bourbon, bread sold at Paris for ten cents a pound.

In 1788, a frightful famine.

In 1793, a great scarcity.

In 1816, another scarcity, owing to the abundant rains, which lessened the harvest.

In 1829 and '35, bread was high, but no considerable scarcity.—*Translated for the Bee.*

TEMPERANCE.—SIGNS OF THE TIMES.

It was thought by many, a few years since, that the monster Intemperance was slain, or, at least, that his grave was dug, and that he was drawing his last breath; and so the friends of temperance commenced "laying upon their oars"—the consequence of which is, a sad reaction in many parts of our country.

There are many in our towns and villages, as yet, unreclaimed and unsaved. Individuals all about us are *burning to death* in flames kindled by the fumes of alcohol. And there will continue to be some, at least of this description, till the door to the groggery is fast barred.

I have said that there *was* a time when the friends of temperance began to relax their efforts, thinking that the great work was accomplished; and what we now want is, that all pledged men should gird on anew the harness for the moral fight, and *keep it on* during the war.

And there are many things at the present time to encourage the hearts of all good men and true: among which may be mentioned the reorganization of the N. H. Temperance Society under auspicious circumstances: the appointment of Dr. Jewett, and other efficient agents to go through the State preaching temperance; the holding of town and county meetings all about us, in which the subject is being faithfully discussed, thoroughly investigated and warmly agitated; and last, but not least, the recent decision of a case, which has long been pending before the Supreme Court at Washington, in favor of restricting or prohibiting the sale of spirits in the various States of our Union. Yes, the U. S. Supreme Court has decided favorably to the temperance cause, the able and eloquent pleas of the gifted Webster to the contrary notwithstanding. When this decision first reached my ears, I felt like *shouting* long and loud.

Now, a thrill of joy will run through the entire ranks of teetotallers, while fresh courage will be inspired in their souls. Now, in a large proportion of the towns in Massachusetts, the accursed traffic will be removed, as well as in many other parts of New England and the United States. And although we are not yet able to stop the distilling and the importation of spirit, we may enact laws for the prohibition of its sale, and put those laws in execution too, without the fear of an appeal being made to some higher court.

Let us thank God for every new token of encouragement, and *move forward*. Brethren and friends, let us pledge ourselves to labor more devotedly and untiringly than ever for the destruction of intemperance, and the promotion of our glorious cause. The exigencies of the times, and the interests at stake loudly demand it. Here, dear brothers and sisters, here is my heart and hand to labor with you for the prevalence of total abstinence prin-

ciples, and the ushering in of the Temperance Millennium. "There's a good time coming; a good time coming." The world's jubilee is near at hand, bless the Lord! Methinks I hear already its gathering sounds of exulting joy. "Whoso hath an ear to hear, let him hear," while I once more call upon the friends of the true and the right to buckle on the armor anew, and never throw it off until victory be shouted from every hill-top and valley; till knowledge and virtue, temperance and righteousness, shall overspread the earth. [Morning Star.]

A BEAUTIFUL THOUGHT.

Life is beautifully compared to a fountain fed by a thousand streams that perishes if one be dried. It is a silver cord twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and the atmosphere whence we draw the bread of life, is impregnated with death—health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by vivifying fire, tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart! We see our friends and neighbors perishing among us, but how seldom does it occur to our thoughts that our knell shall perhaps give the next fruitless warning to the world?

MONTHLY PAY OF THE U. S. ARMY OFFICERS.

Major General, - - - - -	\$376
Brigadier General, - - - - -	246
Adjutant General, - - - - -	183
1st Assistant Adjutant General, -	141
2d do. do. do. - - - - -	98
Inspector General, - - - - -	183
Quartermaster General, - - - - -	246
Assistant Quartermaster General, -	183
Deputy Quartermaster General -	163
Quartermaster, - - - - -	141
Assistant Quartermaster, - - - - -	98
Commanding General of Sub. -	183
Assistant Com. of Sub. - - - - -	162
1st Com. Substist, - - - - -	141
2d Com. Substist, - - - - -	98
Paymaster Corporal, - - - - -	208
Paymaster, - - - - -	125
Surgeon General, - - - - -	208
Surgeons, - - - - -	149
Assistant Surgeons, - - - - -	125

ORDNANCE DEPARTMENT.

Colonel, - - - - -	192
Lieutenant Colonel, - - - - -	163

FAST.

The word "*Fast*" is as great a contradiction as we have in the language. The Delaware was *fast*, because the ice was immovable; and then the ice disappeared very *fast* for the contrary reason—it was loose. A clock is called *fast* when it goes quicker than time; but a man is told to stand *fast* when he is desired to remain stationary. People *fast* when they have nothing to eat, and eat *fast*, consequently, when opportunity offers.

THE WISDOM OF THE AGE.

NEWSPAPERS.—A man, says Dr. Franklin, as often gets two dollars for the one he spends in informing his mind, as he does for a dollar he lays out in any way. A man eats up a pound of sugar, and it is gone, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up in the mind to be enjoyed anew, and to be used whenever occasion or inclination calls for it. A newspaper is not the wisdom of one man, or two men: it is the wisdom of the age, and of past ages too.

A family without a newspaper is always half an age behind the times in general information; besides, they can never think much nor find much to talk about. And then there are little ones growing up in ignorance without any taste for reading. Besides all these evils, there's the wife, who, when the work is done, has to sit down with her hands in her lap, and nothing to amuse her, or divert her mind from the toils and cares of a domestic circle. Who then would be without a newspaper?

"WHOM WE INJURE, WE HATE."

This is an ancient maxim, and as truthful as ancient. Over evil that others have inflicted, we mourn, but when ourselves are the criminal perpetrators, we have not a particle of sympathy to expend.

A forcible illustration of this truth is found in the fact that a thousand times more pity is called forth when a score or two of our fellow-beings are hurried into eternity by the breaking forth of some earthquake, or the stranding of some steam-ship, than when a whole town is bombarded, and thousands of innocent men, women and children, are murdered.

SUPERIOR MODE OF CURING HAMS.

Agreeably to your request, I herewith send you the process of curing the hams I sent you in March, which recently called forth the admiration of the American Agricultural Association, and the Farmers' Club at New York.

I make a pickle of two quarts of salt, to which I added one ounce or summer savory, one ditto of sweet marjorem, one ditto all-spice, half ditto saltpetre, and one pound brown sugar; boiled the whole together, and applied the mixture, boiling hot, to one hundred pounds of ham, and kept in the pickle three or four weeks.

THE HUMAN HEART.—The velvet moss will grow upon the sterile rock; the mistletoe flourish on the withered branch; the ivy cling to the mouldering ruin; the pine and cedar remain fresh and fadeless amidst the mutations of the dying year; and, heaven be praised, something green, something beautiful to see, and grateful to the soul, will, in the coldest and darkest hour of fate, still twine its tendrils around the crumbling altars and broken arches of the desolate temples of the human heart!

PUNCTUALITY.—It is said of Melancthon, that when he made an appointment, he expected not only the hour, but the minute to be fixed, that no time might be wasted in the idleness of suspense—and of Washington, that when his secretary, being repeatedly late in his attendance, laid the blame on his watch, he said—"You must get another *watch*, or I another *secretary*."

POETRY.

(For the Church Advocate.)

HYMN.

On the Death of Sister Sarah M. Lingle.

BY J. S. GABLE.

My conflicts, dear brethren, on earth are now
o'er,

I have died in the faith, and with you am no
more;

But mourn not my absence, your journey pur-
sue,

Remember, be faithful, keep Heaven in view.

Adieu to my friends, and my kindred so near,
My sisters beloved, and brethren so dear;
Remember your sister, be cheerful in heart,
I'll hail you in heaven—there never to part.

You remember, that oft in the Bethel we met,
It's there my poor heart to the Saviour was led;
My voice you'll remember, when singing His
love,

Now parted, I'll join in the Chorus above.

My body shall rest with the saints in the grave,
Till the Saviour shall come, his dear chosen
to save:

'Tis then we shall meet, to be parted no more,
In triumph with Angels on that happy shore.

To you, my dear friends, who are strangers
to grace,

O, live not in sin—come and enter the race:
Come, turn to the Saviour, and pardon receive,
He gives life eternal to all that believe.

LANCASTER, October, 1847.

SPEAK NOT TO HIM A BITTER WORD.

World'st thou a wanderer reclaim,
A wild and reckless spirit tame;
Check the warm flow of youthful blood,
And lead a lost one back to God!
Pause, if thy spirit's wrath be stirred,
Speak not to him a bitter word—
Speak not—that bitter word may be
The stamp that seals his destiny.

If widely he hath gone astray,
And dark excess hath marked his way;
'Tis pitiful, but yet beware,
Reform must come with kindly care—
Forbid thy parting lips to move,
Save in the gentle tones of love;
Tho' sadly his young heart has erred,
Speak not to him a bitter word.

The lowering frown he will not bear,
The venom'd chiding will not hear:
The ardent spirit will not brook
The stinging tongue of sharp rebuke;
Thou wouldst not goad the restless steed
To calm his fire and check his speed;
Then let not angry tones be heard—
Speak not to him a bitter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his 'widely devious way.'
So shalt thou kindly win him back
From pleasure's smooth, seductive track;
And warning thou hast kindly given,
May guide the wanderer up to heaven.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Frank & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel, \$6 00	a 5 60
Do. RYE, do. - - - - -	4 75 a 3 37½
Do. CORN, do. - - - - -	2 75 a 2 62½
GRAIN—WHEAT, per bushel, 1 25	a 1 15
Do. RYE, do. - - - - -	75 a 75
Do. CORN, old do. - - - - -	65 a 62½
Do. CORN, new do. - - - - -	50 a 55
Do. OATS, do. - - - - -	41 a 40
Do. BARLEY, do. - - - - -	a 75
SEEDS—CLOVER, do. - - - - -	3 75 a 4 25
Do. TIMOTHY, do. - - - - -	2 55 a 2 60
Do. FLAX, do. - - - - -	1 10 a 1 12½
BEEF, per cwt. - - - - -	5 00 a 5 50
PORK, do. - - - - -	5 00 a 5 25
HAMS, per pound, - - - - -	12½ a 15
BUTTER, do. - - - - -	12½ a 15

LARD, do. - - - - -	10 a 12½
TALLOW, do. - - - - -	8 a 10
HARD SOAP, (Dried) per lb. 6	a 7
EGGS, per dozen, - - - - -	10 a 12½
POTATOES, per bushel, - - - - -	37½ a 45
ONIONS, do. - - - - -	75 a 87½
APPLES, do. - - - - -	25 a 40
PEACHES, (Dried) per bush. 1 50	a 2 00
FEATHERS, per pound, - - - - -	37½ a 45
WOOL, do. - - - - -	30 a 50
SALT, per sack, - - - - -	a 1 50
HAY, per ton, - - - - -	9 00 a 10 00
PLASTER, per ton, - - - - -	4 75 a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel, \$6 62½	a 6 75
Do. RYE, do. - - - - -	5 25 a 4 37½
Do. CORN, do. - - - - -	2 25 a 3 12½
GRAIN—WHEAT, per bushel, 1 35	a 1 40
Do. RYE, do. - - - - -	81 a 85
Do. CORN, old do. - - - - -	70 a 73
Do. CORN, new do. - - - - -	60 a —
Do. OATS, do. - - - - -	45 a 47
Do. BARLEY, do. - - - - -	85 a 90
SEEDS—CLOVER, do. - - - - -	4 12½ a 4 25
Do. TIMOTHY, do. - - - - -	3 75 a 3 80
Do. FLAX, do. - - - - -	1 40 a 1 45
BEEF, per cwt. - - - - -	7 00 a 8 75
PORK, do. - - - - -	7 00 a 7 25

MARRIAGE NOTICES.

"I saw two young men at morning,
I feel with the rising sun
And in the day they floated on,
And mingled into one."

MARRIED—On the 30th of September,
near Newburg, Cumberland county, by Elder
M. F. Snively, Mr. JACOB NICKLY, of Cum-
berland county, to Miss FRANCES GERHARD, of
Millerstown, Lebanon county, Pa.

At the same time and place, by the same,
Mr. EMANUEL STROHMAN to Miss NANCY
NICKLY.

On the 14th inst. (at JOHN HEIKES') near
Plainfield, Cumberland county, by the same,
Mr. GEORGE WASAMOOD to Miss ANN SHAW.

On the 10th inst. by Elder Calton Price,
Mr. ELIAS B. LENKERT to Miss AMELIA TROUT.

On the 21st ult. by the Rev. J. C. Thomas,
Mr. LEWIS FERGUSON to Miss HARRIET WAL-
LACE, both of Danphin, Dauphin county.

On the 19th inst. by the same, Mr. DANIEL
STICHTER, of Lebanon, to Miss MARTHA
FRENCH, of West Hanover.

OBITUARY NOTICES.

"Let us have the lamp to us,
And flowers to cheer at the north wind's breath,
And sisters to be with us,
Thou hast called us to our home own O Death!"

DIED—At Earlville, Lancaster county, Pa.,
on the 11th inst. SAMUEL HILL HIESTAND,
Son of Jacob and Mary Ann Hiestand; aged
10 months and 10 days.

RELIGIOUS NOTICES.

Indiana Eldership.—The annual Elder-
ship of Indiana, will meet in Troy township,
Whitley county, near brother JONAS MELOE'S,
on the 31 Monday of November, 1847.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale
the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are be-
ginning to complain of Bilious Fevers,
Dysentery, Fever & Ague, &c., we would ad-
vise them to call and get Dow's Medicine,
which is a most excellent remedy for these
and other complaints.

For sale at the office of the Church Advocate.
Price 50 cents per bottle. Aug. 1.

MRS. MCNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and
sold by Mrs. MCNEAL, of Harrisburg, Pa.
They are confidently recommended for the
prevention and cure of Female Complaints,
Sick Headache, Dyspepsia or Indigestion, Cos-
tiveness, Boils, Eruptions of the Skin, Colic,
Poultomach, Dysentery, Bilious Complaints,
Tapeworm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter,
and are in no case or stage of disease dan-
gerous or hurtful; but always safe, easy and
efficacious in the removal and cure of the
aforenamed diseases, especially the first na-
med, and all such as arise from a disordered
stomach and impurities of the blood. These
Pills have been in private use for many years,
and are known to be good, as many in and
about Harrisburg can testify. Recommenda-
tions and pills have never been sought after.
The merits of the Pills will be the best and
the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about
one hour after meal, once or twice a day;
children, in proportion to their age, will take
from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in
Walnut street, between Fourth and Fifth sts.
Also, by Jacob Bener, Middletown; Abraham
Brenneman, Elizabethtown; Jacob P. Brady
and John Server, Mount Joy; John C. Landis,
Landisville; Christian Kauffman, Washing-
ton; Pinkerton & Smeltz, Lancaster; Freder-
ick May, Bainbridge; Mr. Beak, New Cum-
berland; J. Miller, Lisburn; T. Reeme, Shire-
manstown; H. Lees, Mechanicsburg; Singi-
ser & Paul, Churchtown; H. Hollar, Ship-
pensburg; Mr. Reeme, Linglestown; Henry
Wingart, Landisburg; Jno. Habensack, Broad
Axe, Montgomery county; George K. Smith,
No. 296 North 2d street, Philadelphia; J. P.
Shoenaker, North 2d street, Philadelphia;
and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles,
Rheumatism, Wild-fire, Wounds, Sores, and
Pains of all kinds, by words or otherwise, al-
most instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted
to cure the Piles in an easy and speedy way.
For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose pub-
lishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but com-
prehensive explanation of all the principal
Bible and Theological terms.
2. It shall give a Classical Pronunciation of
the same, which has hitherto been a great de-
sideratum in all similar works.
3. It will be embellished with numerous en-
gravings, illustrative of ancient places, cus-
toms and things.

CONDITIONS.

1. The work will be about the size of the
History of Denominations, containing about the
same number of pages.
2. It shall be well printed and bound, and
delivered to subscribers at Two Dollars and
fifty cents per copy, payable on the delivery of
the same.
3. Whenever three thousand names shall
have been procured by the different Agents,
the work shall be put to press. A list of the
names of subscribers shall be appended to
the work.

P. S.—Fifty or more Agents wanted for the
sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good sub-
scribers for the above work, and becoming re-
sponsible for the payment of the same, shall
be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment
for the sale of the "*He Pasa Ekklesia*," in
this and other States. Apply to the Editor of
the Advocate. [May 1.]

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren
General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton,
Iowa, is our General Agent for that State.—
All persons, therefore, wishing to subscribe
for the Advocate, or to make remittances for
the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illi-
nois, is our General Agent for that State.—
Persons in said State, wishing to order the pa-
per, or to pay for it, are requested to address
brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is
our Agent for the Southern and Central part
of Indiana.

Elder JOHN MARTIN, Marcy, Larange
county, Indiana, is our Agent for the Northern
part of Indiana; him, therefore, the people of
that part of the State will address.

Brother JOHN ACHEY, of Dayton, and
CHRISTIAN WINEBRENNER, of Miamies-
burg, Montgomery county, Ohio, are our Gen-
eral Agents for the south-western part of Ohio.
To them the people of that quarter will apply,
who may have business with the Advocate
office.

Elder THOMAS HICKERNELL, of Men-
don, Mercer county, Ohio, is our General
Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Woos-
ter, Wayne county, Ohio, is our General
Agent for Eastern and Southern Ohio. To
him payments can be made, or orders sent by
sub-agents and others, in that part of the
State.

Elder JACOB MYERS, of Pittsburg, Pa.,
is our general Agent for the West Penn'a
Eldership. To him the sub-agents and others
will address orders and make payments.

Brother SAMUEL HINNY, of Springville,
Lancaster county, Pa., is our agent for Mount
Joy, Richland, Springville, and the surround-
ing neighborhood.

Brother LEVI SLINGLUFF, of Martins-
burg, Blair county, Pa., is our general agent
for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire,
Dauphin county, Pa., is our general agent for
Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for
Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent
for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for
Schuylkill county.

Brother GEORGE ROSS, is our Agent for
Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent
for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent
for Landisville, Lancaster county, and neigh-
borhood.

Brother HENRY ZEARING, is our Agent
for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent
for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent
for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent
for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for
Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent
for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our
agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent
for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent
for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent
for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for
Newport and neighborhood.

In addition to these General Agents, we
wish it distinctly understood, that all the ac-
credited ministers of the Church of God, in
all the different Elderships, (as stated in our
terms,) are our regular and standing agents
for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH



ADVOCATE.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

Eldership Journals.

WE publish in this number, according to promise, the whole Journal of the East Pa. Eldership. In our next we shall give the Journals of the West Pa. and the Ohio Elderships, both of which we have received.

To our Contributors.

OUR Eldership Journals have necessarily crowded out, for the present, some excellent articles, which have been on our file for several weeks; but we crave the indulgence of our Contributors for a few weeks more, when they shall be honored with a place in our columns.

Change of Post Masters.

MR. JAMES PEACOCK, Post Master of Harrisburg, has been removed, and Mr. ISAAC G. M'KINLEY appointed in his stead.

How precarious are the allotments of men in the affairs of this life, and especially political office-holders! A few years ago, under President HARRISON's administration, Mr. PEACOCK expected to be removed, but was not; and now, when he had no apprehensions of it, he is suddenly ousted, and apparently, too, without a cause.

Thanksgiving in Ohio.

THE Governor of Ohio has appointed the 25th inst. a day of Thanksgiving in that State. We believe that sixteen States have fixed upon the same day, and no State has fixed upon any other day.

NEW THEORY OF ADVENTISM.

BY ELDER G. W. BAUM.

ELDER BAUM's *New Theory of Adventism* has just left the press, and is for sale at this office, and by the author, in Tamaqua, Schuylkill county, Pa. Price, 50 cents per dozen; or \$4 per hundred.

This Theory fixes the time of Messiah's Second Coming in the year 1866. The reasoning and calculations, from prophetic and historical dates, are about as plausible as in MILLER's system, or any other preceding one: but after all, we believe still, as formerly, that the exact time of the Saviour's Advent can be known from the signs only, and not from the prophecies; and that *faith*, in the precise time of the event, is incomparably less important than a *preparation for it*. Howbeit, if others have more light on this, or any other subject than we have, we envy them not. Besides, we readily allow that the subject itself is sufficiently grave and solemn to deserve a candid and serious investigation.

License Law.

THE Supreme Court of Pennsylvania has declared the License Law of this State unconstitutional, on the ground that the Legislature could not delegate its powers of legislation to the vote of the people. We are told, however, that Judges BURNSIDE and COULTER dissented from this decision. For one, we are glad of this. Yet still, if Judges and Doctors disagree, who shall decide? We answer, the people—the sovereign people themselves. The sovereign people hold the supreme power. And if, under the constitution, they have transferred the law-making power to the Legislature, that transfer does not take away the right of instruction, nor of a conditional exercise of legislative power. Now, what are the facts in the case of the license law? Why, they are simply this. The people instruct their delegates (by petitions) to pass a conditional law. Mark! the people do not make the law, but they ask the Legislature to pass it. And they ask their delegates in the Legislature to pass this law—not as some other laws are passed, contrary to the will of the people—but to make it conditional; and that condition to be nothing more nor less, than that it shall have the rational Democratic principle of a majority in its favor: in other words, that the law shall have no effect until it shall have received the sanction of a majority of the votes of the people. We ask, then, what article in the constitution is violated by the passage of such a law? We know of none. And if there is such an unreasonable article in the constitution, it is high time it should be altered or expunged.

The Smithsonian Institute.

It is known to most of our readers that some years ago a Mr. SMITHSON, a distinguished chemist, and patron of science, in England, left in trust to the government of the United States about half a million of dollars, the income of which is to be devoted to the increase and diffusion of knowledge through the world. It is also known that an Institution as above named—perpetuating the memory of the donor—has been organized and officered by Congress; and that a building adapted to the purpose of carrying out this laudable and magnificent design, is in process of erection in Washington city.

Girard College.

THE magnificent edifice under this name is nearly completed. JOSEPH R. CHANDLER, Esq., has been appointed President, and the Institution will, in a very short time, be opened for the reception of pupils. It was designed by its founder solely for the education of indigent orphans. The intention was good and commendable. There is one feature, however, of the arrangement, which cannot be otherwise than a subject of deep regret to every philanthropist—the exclusion of every element of religious instruction during the whole course of pupil-age.

The Public Works.

WE are pleased to learn that the Public Works, which were so much injured by the late freshet, will soon be repaired again. The breach at the head of Duncan's Island has been repaired, which gives an uninterrupted navigation to the head of the North Branch Division. The Main Line, on the Juniata, will also be ready to pass boats up as far as Newton Hamilton in a few days.

The repairs on the West Branch Division will likewise be completed some time next month.

The Board of Canal Commissioners are entitled to a goodly mead of praise for their vigorous efforts to repair the damages of the public works.

We are creditably informed that the revenue of the public works this season, notwithstanding the interruption of business at one of the most profitable periods of the year, will exceed \$1,500,000.

Capital of Iowa.

THE commissioners appointed at the last session of the Iowa Legislature, to select a new Seat of Government, have selected a spot on a beautiful prairie in Jasper county, thirty miles from the geographical centre of the territory. They call it Monroe City.

The Eldership's Agents.

WE have just received a letter from the Agents appointed by the late Eldership, at Elizabethtown, for finishing up the *relief subscription*. We regret that we have not room for the letter entire. But as we have not, we would merely give notice that it shall appear in our next No., with this additional remark at present, that to expedite the business of their agency, they have agreed to divide the ground of their operations. Brother STRAYER taking the State of Maryland and the district lying South and North-east of Harrisburg; and brother WEISHAMPFEL taking the district South-west and North-west of Harrisburg.

They further state that they intend to wait on all the members of the church, both male and female; and they respectfully request them,—

1st. To make up their minds to give something—be the same little or much.

2d. To have their minds made up how much they will give; and,

3d. To lay up in store whatever they are disposed to give, so that there may be no delay and disappointment when they are called on.

Dreadful Accident.

ON Tuesday, the 2d inst., a most shocking and melancholy accident occurred on the Harrisburg Bridge. Two young men, FREDERICK ARISMAN and JOHN WALKER, who were engaged in shingling the roof, fell from it on the floor of the bridge, and were dreadfully injured. ARISMAN had both arms broken just above the wrists, and WALKER, of Lisburn, Cumberland county, was injured about the head in such a manner that he has since died. WALKER was a young man between eighteen and nineteen years of age, and was much respected by all who knew him.

New York Election.

IN New York the Whigs have triumphed. The State Government is Whig in every department, save the Judicial. A Whig Governor, Lieut. Governor, all the Heads of Departments, Canal Board, Prison Inspectors, with a large majority in each House of the Legislature. Never before has the State Administration been so thoroughly Whig.

Gas at Lancaster.

GAS LIGHTS have been introduced into the Lancaster Cotton Factory. The gas is made of tar, grease, &c., with an apparatus manufactured by Messrs. MORRIS, TASKER & MORRIS, of Philadelphia. The experiment, it is said, has proved completely successful.

CONTRIBUTORS' DEPART'T.

HISTORY

OF

"The Associate Reformed Church."

BY REV. DAVID MACDILL.

(Concluded.)

THE Associate Reformed Church, then, has always held that, "It is the will of God that the sacred songs contained in the book of Psalms, be sung in his worship, both public and private, to the end of the world; and the rich variety and perfect purity of the matter, the blessing of God upon them in every age, and the edification of the church thence arising, set the propriety of singing them in a convincing light." When the topics here suggested are fully displayed, as has sometimes been done by our writers, they form an argument in favor of the exclusive use of these "sacred songs," which, to us, appears perfectly satisfactory. Hence, the Associate Reformed Church has always opposed the use of any uninspired songs in praising God; or the use of any songs, except those given by Divine inspiration, in as faithful a version adapted to be sung, as can be obtained. And strange as it may appear to some, we would even prefer that the poetry should be defective, than that the sentiment should depart from the "mind of the Spirit."

Again: Having declared our belief that our Confession of Faith and Catechisms contain the "system of doctrine which is built upon the Prophets and Apostles, JESUS CHRIST himself being the chief corner stone;" having also declared that they contain "the true and genuine doctrine of the Associate Reformed Church," and are our "fixed testimony according to which our principles are to be tried;" we cannot admit any person to stated communion with us, in sealing ordinances, unless he has some tolerable acquaintance with the doctrines of our Confession and Catechisms, and is believed to hold no "tenet contrary thereunto." Does a church act honestly, if she declares to the world that a certain book contains her faith, while she cherishes in her bosom many who believe just such parts of it as suit them, if she publicly profess that her members are united in the belief of a certain system of doctrine, while, in private, one avows his belief in Universalism, another in Unitarianism, and a third in Arminianism, or something else?

Nor do we think it our duty to admit any person to occasional communion, who could not consistently be admitted to stated communion. Why should we admit, even occasionally, to our communion and fellowship, the members of such other churches as believe or practise anything which would subject our own members to discipline? We do not regard our practice as "unchurching" other denominations of Christians. When one of our own brethren is suspended from the special privileges of the church, for some offence against the laws of Christ: he is not held "as an enemy, but admonished as a brother." It is thus that we hold, and would desire to treat, the members of those churches of Christ, which we regard as not in all respects walking "uprightly according to the truth of the Gospel." Hence, we carefully co-operate with Christians of other denominations in all such measures to promote the common Christianity, as do not imply an abandonment of any part of that profession, which we deem it our duty to hold fast.

All evangelical churches are obliged, to some extent, to act on the principle of restricted communion. Few of them, at least, are willing to open their doors so wide, as to admit all who profess to be Christians.

When the Westminster of Confession of Faith was drawn up, it was the ardent wish of the friends of the Reformation and of Gospel truth, that all those professing the Reformed religion, in each particular province or country, should belong to one church; and that there should be, and continue to be, such a uniformity in faith and practice among all the Reformed Churches, viz: of Britain, Holland, Geneva, &c., that they could cheerfully reciprocate ministerial and Christian communion with each other. To this consummation, the labors of that Assembly were directed; and in this spirit they inserted that clause in the chapter on the communion of saints: "Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." It must be evident to the most cursory reader, that this sentence is not applicable to a state of things, in which a number of different churches separated by a diversity or contrariety of views in relation to doctrine, worship and order, exist within the same territorial limits. In such a state of things as this, we must be regulated by the general rules of the word of God and our Confession of Faith, in our intercourse with other churches. And if there are Christians dwelling around us, who prefer some things in faith and practice which we disapprove, to any spiritual benefit which might result to them from an ecclesiastical connection with us, we trust that we fulfill the law of love, if we desire and pray that their souls may prosper in the churches of their choice.

The views of the Associate Reformed Synod of the West, in relation to slavery, are contained in the following resolutions which are extracted from her published minutes:

"1. *Resolved*, That the religion of Christ requires that involuntary slavery should be removed from the church, as soon as an opportunity, in the providence of God, is afforded to slave-owners for the liberation of their slaves.

"2. *Resolved*, That an opportunity shall be considered as afforded in the providence of God, when the master can emancipate his slave, and place him in circumstances where he shall not be liable to be immediately sold into bondage."

The Associate Reformed Church has always been a missionary church. The Presbyteries, in whose union she had her origin, existed chiefly in New York and Pennsylvania; and her extension, southward and westward, was the fruit of the labors of missionaries sent out to strengthen the feeble churches, and build up the waste-places of Zion. A somewhat peculiar feature in her organization from the first, was, that all ministers without pastoral charges, and all licentiates till they were settled down in pastoral charges, were the property of the whole church, to be employed as the Synod should direct; and long before the present missionary boards were heard of, the missionaries of the Synod travelled from North to South, and from East to West, performing tours over a great part of the Union, to deal the bread of life to the destitute.

In common with other Presbyterians, we first grant licences to preach the Gospel to

such as "desire the office of a Bishop," on satisfactory evidence that they have some suitable qualifications for the work, and that they are called to engage in it by the Head of the church. After some farther trial, they are ordained, or solemnly set apart to the work of the ministry, "by the laying on of the hands of the Presbytery." They are then clothed with official power in the church. Licentiates, till ordained, are usually called probationers for the ministry.

Our Book of Discipline says: "It is agreeable to the word of God, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge." This, it will be perceived, lodges some discretionary power with the ordainers. A minister, though not ordained as the pastor of a particular church, may be designed to some other ministerial charge—to go to the heathen, or the destitute. Hence, we have never made it a *sine qua non*, that every one on whom we lay hands should have a call to take the pastoral charge of a congregation, though this has been our more general practice. It is only when a church is making no efforts to lengthen her cords and strengthen her stakes—when she is making no aggressive movements on the kingdom of darkness, that it is never expedient to ordain any one to the work of the ministry, without installing him as the pastor of a particular church. In such a condition of the church, those who are thus ordained must be unemployed; that is, idle; and to be idle, without doing mischief, is every where difficult—in the church impossible.

We believe that the Presbyterian is the divinely appointed form of church government: that is, that its great leading principles are taught in the word of God, either by precept or example. But these principles may be substantially recognized, and still there be a great variety in external forms. We do not hold that there can be no true ministers of Christ without Presbyterian ordination; or that it is essential to the validity of Gospel ministrations, that a man be Presbyterially ordained. God has not appointed any form of church government, as the exclusive channel through which he communicates his grace to the souls of men. But we believe that, for securing to the people the exercise of their rights; for cultivating intelligent and active piety; for preserving truth, and peace, and purity in the church; and for giving the Gospel its highest effect on the souls of men; Presbyterianism is superior to every other form of church government.

We insist on a liberal amount of literature and science as requisite in a minister—not as essential to the being of a minister of the Gospel—but as a qualification so useful, and, with the blessing of God, so profitable to the church, that it is never to be dispensed with, except in some very extraordinary case.—With but few exceptions, our ministers passed through a regular course in some of the more respectable Colleges in the West, and many of them stood high in their respective classes. Yet, though we acknowledge no comparative deficiency, we do not claim that, as a body, we rank high in the literary world. Few of us possess those various appliances to study, with which our more favored brethren in the East are liberally furnished; and in but few places in the West does there exist in society that high literary tone, which is so necessary as a stimulus. This, however, is no great

matter. It is they that turn many to righteousness, who shall shine as the stars forever and ever. A BURNAN may shine with greater splendor in the Kingdom of his Father, than a PALEY or a HORRILLY.

In closing this paper, the writer would simply state that, as he has had no opportunity of submitting it to the inspection of any of his brethren, the church to which he belongs is, in no sense, responsible for its many and great imperfections.

ROSSVILLE, OHIO, February 1, 1844.

JOURNAL

OF THE

Eighteenth East Penn'a Eldership.

THE East Pennsylvania Eldership of the Church of God met, according to appointment, in Elizabethtown, Lancaster county, Pa., on Wednesday, the 20th of October, 1847.

According to a resolution of the last Eldership, the meeting was opened with a discourse by Elder JACOB FLAKE: Text—"Pray for the people of Jerusalem: they shall prosper that love thee. Psalm 122: 6.

At two o'clock, P. M., met in the Bethel; when Elder JOHN WINEBRENNER called the House to order, and moved that brother J. C. OWENS be requested to open the meeting. Which was agreed to.

On motion of Elder JACOB KELLER, Elders W. HINNY and J. WINEBRENNER were appointed to constitute the Eldership: whereupon, the following delegates were found to be in attendance, viz:

STATIONS.

Philadelphia, Jacob Flake: Lancaster, Wm. Mooney, teaching elder, E. Schaeffer and J. S. Gable, ruling elders: Baltimore, Calton Price, teaching elder: Horrisburg, Wm. McFadden, teaching elder, Michael Newman, ruling elder: Shippensburg and Orrstown, J. C. Owens, teaching elder: Martinsburg, E. H. Thomas, teaching elder: Newburg, J. C. Booth, teaching elder: Fayetteville, Wm. Miller, teaching elder: Lisburn and Shepherdstown, John Winebrenner, teaching elder.

CIRCUITS.

Lancaster and Middletown, D. Kyle, W. H. Mullinix and A. Snyder, teaching elders; A. Breneman, A. Andrews, D. Bois, J. Breneman, A. J. Kauffman and George Bean, ruling elders: Cumberland, A. Swartz, teaching elder; D. Rockafellow, ruling elder: Schuylkill, Jacob Brewer, teaching elder; Geo. Petre, Jacob Kreiser and Christian Kleinfelter, ruling elders: Douthin, T. Strohm and J. H. Hurley, teaching elders: Perry county, T. H. Deshieri, teaching elder: York county, S. Craigh and P. Shaw, teaching elders; John D. Soun, Jacob Keister, J. F. Machlen and Michael Shelly, ruling elders: Hagerstown, Jesse Hafelegh, teaching elder: Uniontown, Jacob Keller, teaching elder; Washington Senseny, ruling elder: Broodtop and Ockwick, Jacob Lininger, teaching elder; Samuel Anderson, ruling elder: Plainfield, Smoketown and Spring Mills, ————.

MISSIONS.

Iowa, ————: Lancaster and Derks, John Stamm, teaching elder: Carroll county, Md., ————.

MISSIONARIES.

Elders Wm. Hinny, D. A. L. Laverty, Felix Hartman, Joseph Ross and Jacob Keister.

On motion of Elder J. WINEBRENNER, it was

Resolved, That we now proceed to organize the Eldership by electing, by ballot, first a

SPEAKER, and then two Clerks, viz: a *Recording and Transcribing Clerk*: whereupon, Elder E. H. THOMAS was duly elected SPEAKER; JACOB KELLER, *First Clerk*, and D. A. L. LAVERTY, *Assistant*.

On motion of Elder J. WINEBRENNER,
Resolved, That we adopt the same rules of order for the government of the present Eldership, that were made use of at the last Eldership. Which was agreed to.

STANDING RULES OF ORDER.

1. The Eldership shall hold two sessions per diem—fore and afternoon session: the forenoon session shall begin at half-past 8 o'clock, and close at half-past 11 o'clock: the afternoon session shall begin at half-past 1 o'clock, and close at half-past 4 o'clock.

2. Each session shall be opened and closed with religious worship.

3. The Speaker and Clerks shall preside and conduct the business, according to the usage of deliberative bodies.

4. Ministers belonging to the Eldership, and Elders sent as delegates by the churches alone, shall be entitled to a vote.

5. The order of business shall be transacted as follows, to-wit:

1. Items of unfinished business.
2. New items of business of a general character.
3. Reports of the ministers and examinations of their character.

4. Hearing and deciding on applications for license.

5. Stationing the preachers.

6. Miscellaneous business.

7. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine themselves to the subject under consideration, never speak longer than half an hour at any one time, nor more than twice on the same question, except to explain, without permission.

8. All questions shall be decided by a plurality of votes, and all voting shall be done *viva voce*, except when otherwise called for. When the yeas and nays are taken, they shall be taken on no question whatever, except when called for by one-fourth of the members.

9. When a motion is pending before the Eldership, no other shall be in order, unless it be to amend, strike out, postpone, or adjourn.

10. Any decision of the Speaker, other than when he gives the casting vote, shall be subject to an appeal to the Eldership.

On motion,
The following committees were appointed, viz:

1. Committee of Arrangements; consisting of DAVID KYLE, JOSEPH and ABRAHAM BRENNEMAN.

2. Committee on Journals; consisting of WM HINNY, JACOB FLAKE, and ABRAHAM SWARTZ.

3. Committee on Overtures; consisting of JOHN WINEBRENNER, WM. MOONEY, and WM. McFADDEN.

4. Committee on Licensing; consisting of JOHN WINEBRENNER, JACOB FLAKE, and EDWARD H. THOMAS.

5. Committee on Education; consisting of JOHN WINEBRENNER, JACOB FLAKE, and WM. MOONEY.

6. Committee on Finances; consisting of JOHN C. OWENS, ABRAHAM BRENNEMAN, and JOHN C. BOOTH.

On motion,
Adjourned. Session closed by brother W. HINNY.

THURSDAY MORNING—OCTOBER 21.

Session opened by the SPEAKER. The Journal was read and corrected.

On motion,
Reports of committees were called for: whereupon, the Committee on Journals reported as follows, viz:

[Unfinished business from last year.]

1. That a committee, consisting of brothers THOMAS, SWARTZ and W. MILLER, was appointed to draft rules defining the power of the Standing Committee.

Referred back to the above committee, with the addition of brothers J. FLAKE and W. MOONEY.

2. A resolution was framed requesting the preachers and agents to use their best efforts immediately, to collect and send forthwith to the proper persons, the money or due bills, which they may succeed in obtaining, with reference to the subscription list of the late *Gospel Publisher*.

3. A resolution that brother ROSS be appointed an agent on behalf of this body, to receive any money or property coming to the Eldership from the estate of our late brother BANBERGER, and to release for this Eldership according to law.

Action on the above was deferred for the present.

4. A resolution recommending the raising of missionary funds on the plan proposed by the General Eldership.

Action deferred until the Elders make their reports.

5. A resolution recommending additional subscriptions on the relief project.

Referred to committee, viz: W. Mooney, J. C. Owens and J. Winebrenner.

6. The following brethrens' licenses were referred to the Standing Committee, viz:—Brothers BIGHAM, CONRAD and QUIGLEY.

This item was laid over until the Stationing Committee report.

7. A committee was appointed to settle some difficulties between brothers WARNER and ANGLE. The committee was brothers BOOTH, McElroy and Markley.

The above committee to make a written report of their decision.

On motion,
Adjourned. Session closed by brother J. H. HURLEY.

AFTERNOON SESSION.

Session opened by brother J. KELLER. Business of a general nature called for.

Brother CALTON PRICE presented a statement of his connection with the meeting-house in Baltimore, and for the payment of the debt on said house: he raised the greater part of the money from the different churches and other private individuals; and having a deed made to himself, he proposed to transfer his right and title for the same to this Eldership.

On motion of brother J. WINEBRENNER,
Resolved, That the deed be conveyed to the Standing Committee, and their successors in office, in trust for the East Pennsylvania Eldership.

On motion,
Resolved, That all the ruling elders in attendance this year shall be entitled to full membership; but hereafter none shall be so admitted, except such as are regularly ap-

pointed to represent the several stations and circuits, equal to the number of their teaching elders.

REPORT OF THE COMMITTEE ON OVERTURES.

The Committee on Overtures reported as follows, viz:

1. Two letters from the churches in Perry county circuit, asking for the appointment of brothers OWENS, BOOTH, or DESHIRE, for their circuit the ensuing year.

Referred to the Stationing Committee.

2. A letter from the church at Newburg, requesting the Eldership to send brother BOOTH back to them the next year; if not him, then brother KELLER.

Referred to the Stationing Committee.

3. A letter from brother W. WINGERT, giving a report of his labors, and requesting a renewal of his license.

Referred to the Eldership.

4. A letter from the Church of God at Newville, requesting that brother BOOTH be continued as their preacher the ensuing year.

Referred to the Stationing Committee.

5. A letter from Orwigsburg, asking for brothers KELLER or STROUM.

Referred to the Stationing Committee.

6. A letter from brother G. U. HARN.

Referred to the Eldership to be read in part.

7. A letter from brother J. STRAWBRIDGE, giving an account of his labors, &c.

To be read before the Eldership.

8. A letter from the elders of the church at Shiremanstown, asking for brother KELLER next year.

Referred to the Stationing Committee.

9. A letter from Martinsburg, asking for brother THOMAS to be returned next year.

Referred to the Stationing Committee.

10. A letter from the church at Shippensburg, asking for brother OWENS to be sent back next year.

Referred to the Stationing Committee.

11. A letter from brother SNAVELY, giving an account of his labors, and declining an appointment next year, unless it should be in his own neighborhood.

Referred to the Stationing Committee.

12. A letter from brother ANGLE, giving an account of the proceedings of the committee on the settlement between brother WARNER and himself, accompanied with a request from the elders of the church at Shippensburg, to have the whole case referred to another committee for final adjustment.

13. A letter from the Church of God at Woodberry, commendatory of their present preachers, and requesting the Eldership to supply them for the ensuing year in the best way they can.

Referred to the Stationing Committee.

14. A letter from brother QUIGLEY, giving an account of his labors, and making known his wishes for the future.

To be read in part, and referred to the Stationing Committee. Deferred till his case comes up.

On motion,

The reports of the preachers were called for: whereupon,

Elder JACOB FLAKE, of the Philadelphia Mission, said: That he continued, after the last Eldership, his labors at Middletown, until the first of April; during which time a gracious revival of religion was enjoyed in that place. About forty souls professed to turn to the Lord; and the church was much edified and united in love, laboring for the salvation of sinners.

In April he went to Philadelphia, where he found but a small remnant of the society left, and with them, though but a-half dozen dear disciples, he has been holding prayer-meetings and class-meetings until the present time.

His report was adopted, and his license renewed.

Lancaster Station.

Elder WILLIAM MOONEY reported: That after the late yearly meeting, he continued his labors on the Cumberland county circuit, until the first of April last; at which time he removed to Lancaster city, where he has been laboring according to the best of his ability, for an increase of piety in himself and the members of his charge; and also for the salvation of precious souls. He requests an interest in the prayers of his brethren, so that he may be successful in the cause of God in the future of his life.

His report was adopted, and his license renewed.

Baltimore Station.

Elder GEORGE U. HARN reported, by letter, as follows, viz:

DEAR BRETHREN:—In the Providence of God, I shall not be able to sit with you again this year, but shall pray for your peace, forbearance, love and prosperity; in holiness, knowledge, faith and numbers.

I do not deem it necessary to historize that part of my Christian and ministerial doings for the past year, which I have already informed you through the *Advocate*. But I would notice, first, that I did not go to Baltimore, agreeably to the appointment of last year, because of my having informed you all last session of my intentions of visiting the "far west." I, however, met with the church in Baltimore, and they mutually agreed to my wishes to let me off.

I then proceeded to Pittsburg through the most inclement weather I ever travelled. This was in the beginning of February. On the 18th of May I left for this "new world:" since that time I have been wandering and preaching almost continually. During the time I have seen a few conversions, but I believe only four baptisms!

In some places the prospects for the advance of the Lord's cause are good. Southern Ohio present the best I have noticed, if well attended to, in time to come.

Since my arrival here, I have travelled in eight counties, and a part of Wisconsin Territory. I did not preach as much in the summer months here as I expected, but what I did was generally well attended, and listened to with attention; yea, attentiveness!

There are about fifteen brethren and sisters in Carroll and Ogle counties, and I have a strong expectation we will have some additions soon.

This ground should by all means be attended to, and a question arises in my mind, can it be supplied? I can make no promise to do it myself, nor will I make any. I have struggled through poverty, depending alone on the arm of God to get here and do what I have; and I can bind myself to no conditions here. I suggest to the Eldership to appoint a young man to the "Carroll and Ogle Missions," and he will get a support without calling on the Board of Missions. The brethren here met yesterday, and promised me thirty dollars toward some suitable person; and if they are prospered in temporalities, more. I think more than half that can be obtained from others here, even if there should be no revival this year. In addition to this, a brother

East has promised me he will give fifty dollars himself toward it. Will not some others of our brethren emulate his example, and send some one to Quincy, Adams county, Illinois?

There is also another field lying along the Illinois river, from Ottawa to Peoria. At the former place resides brother SHULER, and at the latter brother CHRISTIAN LONN, of Hagers-town. I expect to visit both these places next month, and spend it in preaching there. If you have not preachers enough, let some of the familiated idle ones get at it, and send your young men out awhile. If God wants them to preach, I wish to see them at it; and who comes here must expect to do it.

As for my own part, I am desirous of the renewal of my license; and my intention is to return East in the spring, as it was when I came out. If you should be able to send some one to this place in my room, and think, in your wisdom, I can be more useful by taking an appointment in the East, I will consent to abide your decision; but if this is not supplied, I will not consent to any arrangement I can now foresee.

I wish you also to bear in mind Pittsburg! For the last two years of my life, or better, I have waded through floods of sorrows and discouragements that I never experienced before, and never wish to do again; but I can say that since I have been on this journey, I have generally enjoyed myself well.

At present my prospects are good for a world of glory. I am separated from you all in flesh, it is true; but my eye is on a meeting far in the land of bliss, secure from all alloy or danger. *Christian soldiers and men of God, BE UP AND A DOING.* You are ministers of the word of life, and are you letting souls perish and go to an awful hell, while setting at ease in Zion? Recollect there is a day of reckoning not far hence! Read Ezekiel 18th chapter. But may I hope better things of all. Amen.

His report was adopted, and his license renewed.

Shippensburg and Orrstown Station.

Elder JOHN C. OWENS reported: That he has, since our last yearly meeting, been trying, in his usual way, to preach to the people of his charge. He regrets so little good has been effected. During the present Eldership year, they have had some twenty accessions to the church at Shippensburg; twelve of which have been baptized. They have formed a Bible Class there amounting to fifty members. Amount of missionary money paid to the Board of Missions from the Shippensburg church, is \$8 87½. The church at Orrstown, he states, is gradually gathering some strength. They have added some six or eight to her communion, and eight or ten baptized. They have organized a Sabbath-school amounting to sixty scholars. They have also formed a Bible Class numbering about forty members. Missionary money amounting to \$5 63 from Orrstown. As respects himself, he asks an interest in the prayers of God's people, that he may be faithful unto death, in order that he may receive a crown of life.

His report was adopted, and his license renewed.

Martinsburg Station.

Elder EDWARD H. THOMAS reported: That after the late Eldership he resumed and continued his labors in Lancaster city, until his time expired amongst the people of that charge; after which he removed his family to Martinsburg, where he has been laboring,

as yet, with no signal success, owing to the combined effort on the part of some other religious denominations against him: but he is looking forward to a time not far distant, when the Lord will revive his work in that section of country, and aid him in conflicting with the opposing powers. He still endeavors to cherish the kindest and most ardent feelings of love and friendship towards his brethren, and kindly asks them to pray for him.

His report was adopted, and his license renewed.

Harrisburg Station.

Elder WILLIAM McFADDEN reported: That he has been laboring, during the past year, among the brethren of the Church of God in Harrisburg. He has not seen any special out-pouring of the Spirit of God, yet has seen, he thinks, an increase of piety in his charge. He feels much attached to his brethren there, among whom he spent his youthful days in the cause of God. He hopes to spend and be spent in the service of his Master. He loves his brethren in the ministry, and hopes with them to labor for the Lord while he lives. He asks an interest in their prayers.

His report was adopted, and his license renewed.

Lisburn Station.

Elder JOHN WINEBRENNER reported: That, according to appointment, he has been preaching at Lisburn and Shepherdstown every other Sabbath, and the rest of his time at large, wherever his services were most needed. After making a lengthy report, his report was adopted, and his license renewed.

Newburg Station.

Elder JOHN C. BOOTH reported the following, viz:

DEAR BRETHREN: I feel thankful to God for the privilege of meeting with you at another meeting of this nature. As regards myself, I have not any more to say, than that I was appointed, at the last Eldership, to labor for the church at Newburg, which I have done to the best of my ability, but have not seen that amount of good effected that I desired. Notwithstanding, I have witnessed a few conversions, and some persons added to the church. Our congregations are good, and peace prevails. Brethren, pray for us.

His report was adopted, and his license renewed.

On motion,

Adjourned. Session closed by brother McFADDEN.

FRIDAY MORNING—OCTOBER 22.

Session opened by brother MACKET. The Journal was read and corrected.

The Eldership proceeded to hear the rest of the elders' reports.

Fayetteville and Franklin Missions.

Elder WILLIAM MILLER reported as follows, viz:

That he has enjoyed himself remarkably well for the last two or three years; but for the last few weeks he has experienced severe trials and temptations; and he considers himself, and no one else, to blame in this matter, knowing that no person is able to destroy our peace and happiness in God but ourselves. For the coming year he wishes to travel as a missionary at large.

His report was adopted, and his license renewed.

Lancaster Circuit.

Elder DAVID KYLE reported as follows, viz:

That he feels thankful to God for the privilege of meeting with his brethren in another Eldership meeting. He stated that he labored, to some extent, with success amongst the people of his charge. In consequence of his late afflictions and trials, he asks an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Middletown Station.

Elder WILLIAM H. MULLENIX reported: That since April last he has been laboring at Middletown according to the best of his ability. He feels willing to make almost any personal sacrifice, in order that the cause of God may prosper in the future.

His report was adopted, and his license renewed.

Elder ABRAHAM SNYDER reported: That he had received license since the last Eldership, and been appointed to Lancaster circuit, where he has been trying to preach the Gospel, which he feels to be his duty. He solicits an interest in the prayers of his brethren for success in the ministry.

His report was adopted, and his license renewed.

Schuylkill Circuit.

Elder JACOB BREWER reported: That he has been laboring, to the best of his ability, amongst the people of his charge, and has met with signal success, having witnessed the conversion of some eighteen or twenty souls, and has baptized about the same number. He feels encouraged to continue his labors in the service of the Lord, and asks an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Dauphin, Lebanon and Juniatta Circuits.

Elder JOSIAH H. HURLEY reported as follows, viz:

FELLOW-SUFFERERS IN THE KINGDOM AND PATIENCE OF THE SAINTS: I feel grateful to Almighty God for the exalted privilege of meeting with my brethren in the ministry again. I would merely state, that at the last convocation of the elders, at Mechanicsburg, my license was renewed, and from thence I returned to the York circuit, where I labored very successfully until spring, during which time I enjoyed much of the favor of my Master, and had many seasons of rejoicing. I have seen between forty and fifty souls converted, and nearly the same amount added to the church. A number were baptized. On the first of April I went to the field of labor assigned me, which was the Dauphin and Juniatta circuit; but have seen but little good accomplished. However, some of the churches are looking up for better times. I am not yet discouraged, but feel to go on in my ministerial career, live and die with my brethren in the Church of God, and with them participate in the full enjoyment of the rest that remains for the people of God.

His report was adopted, and his license renewed.

On motion, adjourned.

AFTERNOON SESSION.

Session opened with prayer by brother —.

York County Circuit.

Elder SAMUEL CRAWFORD reported: That he is very thankful to Almighty God for

the privilege of meeting again with his brethren at another annual Eldership, to hand in a brief history of his last years' labor. And first he would state, that at the close of the last Eldership he resumed his labors on the Cumberland circuit, in connection with brother MOONEY, and had the pleasure of seeing a few souls converted to God through the course of the winter season; and then, according to appointment, entered his new field of labor on the York circuit, (about the first of April) in connection with brother SHAW, and has been endeavoring to do his duty as far as ability of body and mind would serve, and has witnessed the conversion of a few. The number he has baptized is seven; and he would add, that he may say with safety, that there is peace and prosperity on the circuit. As it regards himself, he is still resolved to persevere in duty. He desires the prayers of his brethren that, by the grace of God, he may be sustained in future.

His report was adopted, and his license renewed.

Elder PHILIP SHAW reported: That since he received license as a missionary, he had been endeavoring to preach the old Galilean Gospel. He felt it his duty to do so, and hoped that while he engaged in this great enterprise, he would have a good share of the prayers of his brethren.

His report was adopted, and his license renewed.

Washington County Circuit.

Elder CALTON PRICE reported: That he knows but little about the affairs of that circuit, from the fact, that he was removed or sent to Baltimore, where he has, to a great extent, been successful in the cause of his Divine Master. He also solicits an interest in the prayers of his brethren for his future success in the ministry.

His report was adopted, and his license renewed.

Uniontown Circuit.

Elder JACOB KELLER reported: That since the last Eldership meeting, he has served the church of Uniontown, Frizzlesburg and Pine Orchard. He says that they have had no special revivals of religion this year; notwithstanding, a few have found the Lord by faith: there is peace in the churches, and a deep feeling among the disciples and people in general. As for himself, he still feels a determination to love and serve the Lord during his remaining days. His trials are many and temptations severe; but God is still his help.

His report was adopted, and his license renewed.

Broad-Top and Ockwick Circuit.

Elder JACOB LININGER reported: Agreeably to appointment at our last yearly meeting, I returned home to my field of labor, where I have been laboring ever since, trying to preach the Gospel of Christ, which I found to be the power of God to my soul. What amount of good I have been doing, as an instrument in the hands of God, is known to Him alone. I have had the pleasure of seeing about thirty converted to God. The prospect on my field of labor, at present, appears good. I still feel to labor in the vineyard of the Lord. For the coming year I do not wish to take an appointment, but feel willing to do for God and his cause what I can, desiring an interest in your prayers.

His report was adopted, and his license renewed.

Plainfield and Spring Mills Circuit.

Elder MICHAEL F. SNAVELY reported, by letter, (which letter was read) requesting no appointment this year on account of ill health.

His report was adopted, and his license renewed.

Cumberland Circuit.

Elder ABRAHAM SWARTZ reported: That he returned to his field of labor in York county; and during his stay among his brethren on that circuit, he had seen the power of God displayed in the conversion of a goodly number, and baptized some. Since the first of April he has been laboring in Cumberland county, where the Eldership sent him—has seen nothing special—but the people of God still look up for better times. He asks the prayers of his brethren.

His report was adopted, and his license renewed.

Elder THOMAS H. DESHIRE reported: That he knows but little about this circuit, from the fact, that he has not been there. He has been laboring on the Perry circuit, where he has seen some few accessions to the church; and they still appear to be looking for better times. He feels determined to spend and be spent in the cause of God. He asks the prayers of his brethren.

His report was adopted, and his license renewed.

Berks and Lancaster Mission.

Elder JOHN STAMM reported: That he has been laboring in the mission assigned him by the last Eldership. He has not seen much good done; but he feels thankful for what the Lord has done for himself and the people of his charge. He has baptized two, and taken one into church-fellowship. He asks his brethren to pray for him.

His report was adopted, and his license renewed.

Iowa Mission.

Elders EMANUEL LOGUE and JONATHAN HAWK made no reports by letter; yet the Eldership considered them worthy of fellowship, and of a renewal of their licenses.

On motion,

Adjourned. Session closed by brother CRAWFORD.

SATURDAY MORNING—OCTOBER 23.

Session opened by brother THOMAS reading a portion of scripture, and prayer by brother LAVERTY.

The rest of the reports were then called for.

Elder PERRY STANTON (a man of color) reported by or through brother KELLER.

His report was accepted, and his license renewed.

Missionaries Reported.

Elder JOHN HINKLE reported: That he preached as much as he could under his circumstances. After some interrogatories, his report was accepted, and his license renewed.

Elder D. A. L. LAVERTY reported: That since he received license, as a missionary, he has been endeavoring to labor for the cause of God, having seen some good effected. He desires to continue his services in the ministry. He asks an interest in the prayers of his brethren.

His report was accepted, and his license renewed.

Elder FELIX HARTMAN reported: That he had not met with the brethren for some years, but had been engaged in preaching in

Schuylkill county and other places; and would like to engage entirely in the work of the ministry.

His report was accepted, and his license renewed.

Elder JOSEPH ROSS reported: That he had spent most of his labor at Middletown and neighborhood. He attended a number of camp-meetings and protracted meetings: what amount of good was effected he could not tell, but trusted in the Lord that his labors were somewhat beneficial.

As to the legacy left to the Eldership by the late brother J. H. BAMBERGER, he would state that brother RIFE informed him that the heirs required it to be settled according to law.

His report was accepted, and his license renewed.

On motion,

The following resolutions were offered by brother J. S. GABLE, and adopted, viz:

1. WHEREAS, it is with feelings of deep regret that this Eldership has learned, through their treasurer appointed at their last annual meeting, that the late bequest of brother BAMBERGER is still withheld by the heirs at law; therefore,

2. Resolved, That in the view of this Eldership, should any of the heirs at law feel disposed to take advantage of a mere defect and technicality in law, and thereby frustrate the expressed wishes of the testator, this Eldership would deem such a course an act of great injustice to themselves, and a violation, at least in part, of those higher motives which should govern every Christian in the preservation of a good conscience.

The committee on the case of brothers WARNER and ANGLE reported:

That they had attended to the subject, and on the ground of testimony, had allowed brother WARNER a deduction of his rent to the amount of \$38 75.

J. C. BOOTH, } Committee.
J. C. OWENS, }

Session closed by brother W. MILLER.

AFTERNOON SESSION.

Session opened by brother S. BOWSER.

Elder JAMES WARNER reported. His report was accepted, and his license renewed.

Elder JACOB J. MILLER reported: That he felt thankful to God for the privilege of meeting his brethren, and for the good spirit manifested. In the past year he has endeavored to preach to the people as often as he could under existing circumstances. His prayer is, that the Lord may bless one and all. Amen.

His report was adopted, and his license renewed.

Elder WILLIAM HINNY reported: That he was thankful to God that he is yet alive, and permitted to meet with them in another yearly meeting. He could say that the past year has been a year of much trouble and sorrow. Things have transpired which he never expected to see, and he is sure he never wished to see. As it regards his labors, they have been pretty much as formerly, if anything less, in the way of preaching. His determinations are still to serve God and save his soul; and, by the grace of God, try to be instrumental in his hands to point others to the Lamb of God "that taketh away the sin of the world." He wants his brethren to pray for him, that it may be well with him, and that his end may be that of the righteous.

His report was adopted, and his license renewed.

Elder JOHN STRAYER reported: That he felt thankful that his lot has fallen among this honorable body, and desires to be continued as a member. He reported further, that he did not preach very frequently the past year in consequence of ill health; but his health having improved to some extent, he expects to labor more, by way of preaching, the coming year. He expressed his attachment to his brethren in the ministry, and desires an interest in their prayers.

His report was adopted, and his license renewed.

Brother MACKAY offered the following resolution, viz:

WHEREAS, certain difficulties have occurred in the church at Mechanicsburg, which resulted in the expulsion of certain persons; therefore,

Resolved, That the Eldership appoint a committee of three to offer their mediation for reconciling the parties, if possible: Provided, the church and such expelled persons request and agree to such mediation. Which was agreed to.

J. WINEBRENNER, } Committee.
WILLIAM MILLER, }
JACOB FLAKE, }

Elder JAMES MACKAY reported: That he has, during the past year, endeavored still to preach as circumstances would permit, and as the Lord gave opportunity. His complicated afflictions still continue, though he thinks he has preached oftener the last year than the year previous. His desire to preach has never slackened, and intends still to be engaged in the good work, so far as God in his Providence permits.

His report was adopted, and his license renewed.

Elder JESSE HAFELEIGH reported: That he was thankful to the Lord that he was permitted to meet his brethren in an Eldership capacity. He stated, that after the Eldership at Mechanicsburg last fall, he returned home and assisted brother KELLER in holding meetings during the winter and spring. In May last he was requested, by the Standing Committee, to take the Washington county (Md.) circuit. He accordingly took charge of the same in June last, where he has labored ever since, as the Lord has given him light and liberty. He still feels willing to labor for the Lord, and asks an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Elder JOSEPH STRAWBRIDGE reported. His report was adopted, and his license renewed.

Elder SAMUEL BOWSER reported: That he has been laboring frequently on Sabbath, and occasionally through the week, and through manifold difficulties which befell him; and it is his intention, from henceforth, more fully to venture on the promises of God; and he is willing to be a fellow-sufferer, while on earth, in the Kingdom and patience of Jesus Christ; and finally, when the last storm of life is past, to enjoy the fruits of righteousness in the Kingdom of glory.

Elder DAVID MAXWELL reported through brother ———: That he has been laboring the past year in the vineyard of the Lord, chiefly in his own immediate neighborhood, and is still willing to labor as formerly, so far as circumstances would admit.

His report was adopted, and his license renewed.

Elder WILLIAM McELROY sent no re-

port. His case was referred to the Standing Committee.

Eld. ABRAHAM APPLER reported through brother KELLER. His report was adopted, and his license renewed.

Elder DAVID SHROM made no report. His case was referred to the Standing Committee.

Elder F. N. BARLOW reported through brother THOMAS. His report was adopted, and his license renewed.

Elder BAILEY MATEER reported by letter. His report was accepted, and his license renewed.

On motion,

Adjourned. Session closed by brother HAFELEIGH.

MONDAY MORNING—OCTOBER 25.

Session opened by brother MOONEY. The Journal of Saturday's proceedings was read and approved of by the Eldership.

The Eldership resumed the examination of the characters of absentees.

Elder SAMUEL ANGLE reported by letter.

Resolved, That a committee be appointed to investigate charges alleged against him by brother J. VARNER.

The committee are,

JACOB KELLER,
A. SWARTZ, and
J. WINEBRENNER.

Elder THOMAS BEAN reported through brother HAFELEIGH. His report was accepted, and his license renewed.

Elder JOHN LENKERT reported through brother WINEBRENNER. His report was accepted, and his license renewed.

Elder WILLIAM McCORMICK reported through brother HAFELEIGH. His report was accepted, and his license renewed.

Elder SIMON FLEGLE reported. His report was adopted, and his license renewed.

Elder ISRAEL BRADY reported. His report was adopted, and his license renewed.

Elder SAMUEL BIGHAM reported. His report was adopted, and his license renewed.

Elder THOMAS STROHM reported. His report was adopted, and his license renewed.

Elder JOSIAH QUIGLEY reported, by letter, which was read in part. His report was adopted, and his license renewed.

On motion,

The Committee on Overtures further report: 15. A letter from Elder E. WEST, which your committee advise to be referred to a special committee.

J. FLAKE, } Committee.
A. SWARTZ, }
J. MACKAY, }

16. A letter from the elders of the church at Fayetteville, requesting to be connected with Newburg, and that brothers BOOTH or KELLER be sent them the coming year.

17. A letter from the elders of the church at Moore's School House, requesting that brothers CRAWFORD and SHAW be continued with them the coming year.

18. A letter from brother B. MATEER, giving an account of his labors the past year, and requesting an appointment the coming year.

19. A letter from the Cross Roads, York county, requesting the re-appointment of brothers CRAWFORD and SHAW.

20. A letter from Mount Joy, requesting brother MOONEY to be stationed there the coming year.

Referred to the Stationing Committee.

21. Another letter from brother QUIGLEY. Referred to the Stationing Committee.

The case of brother SAMUEL CONRAD was taken up.

On motion,

Adjourned. Session closed by brother D. ROCKAFELLOW.

AFTERNOON SESSION.

Session opened by brother SHAW.

The case of brother CONRAD was resumed. He being not heard from, the Eldership appointed a special committee with discretionary powers.

J. MACKAY, }
J. C. OWENS, } Committee.
J. WARNER, }

Elder JACOB KEISTER reported: That he was thankful to God for his mercies toward him; and he also stated that, in the course of the last year, he had cause to rejoice in being a witness of the conversion of some fifty or sixty souls; and that he is still willing to labor in the cause of God, as far as circumstances will admit of. He desires an interest in the prayers of his brethren, that he may still be kept by the power of God through faith unto salvation.

His report was adopted, and his license renewed.

On motion,

Resolved, That a Stationing Committee be elected, which resulted in the choice of the following brethren, viz:

John Winebrenner, Edward H. Thomas, William Maaney, Joseph Ross, Jacob Keller, and William Hinny.

A Standing Committee was also balloted for, which resulted in the choice of the following brethren, viz:

John Winebrenner, Joseph Ross, and James Mackey.

On motion,

Resolved, That the Eldership pay the expenses of the Standing Committee out of the missionary funds.

On motion,

Resolved, That a collection be taken up in aid of the General Eldership, and paid into the hands of the treasurer of the same, JOHN S. GABLE. Amount, \$21 60.

On motion,

The following resolution was adopted, viz: Resolved, That in the future each preacher, having in charge a circuit or station, report to the Eldership the number of preaching places on his circuit, or in connection with his station; and if any appointments are dropped, give information to the Eldership the cause of so doing.

In the case of brother J. A. DOBSON, the following action was had, viz:

Whereas, this Eldership has repeatedly cited brother J. A. DOBSON to appear before a committee of this body, to settle a matter of difficulty between him and the church at Orwigsburg: And whereas, he has not yet seen proper to obey this citation; therefore,

Resolved, That if brother DOBSON does not attend to this long neglected matter between this and next spring, that then the delegates to the General Eldership be charged with the same, and authorized to bring it before the next meeting of that body.

On motion,

Adjourned. Session closed by brother J. FLAKE.

TUESDAY MORNING—OCTOBER 26.

Session opened by the SPEAKER. The Jour-

nal of the preceding day was read and approved.

Rules for the Government of the Standing Committee.

The committee appointed to draft rules for the government of the Standing Committee, reported the following rules, to-wit:

1. In the intervals between the meetings of the Eldership, the Standing Committee is authorized to receive proper persons as applicants for license to preach, and to employ them in the work of the Lord.

2. They may also receive persons, already in the ministry, as applicants for admission into the Eldership, and employ them in the work of the ministry.

3. They may make changes in the appointments of the preachers, when requested by the individual churches, or the preachers concerned, and supply new appointments, provided they remove no preacher already employed without mutual consent.

4. They may inquire into complaints against a preacher, either as to moral or ministerial conduct; and, if necessary, advise, reprove, rebuke, or suspend the person complained of, until the Eldership meets.

5. They may act as Mediators and Advisors in any difficulties occurring in the churches, and assist in settling the same.

6. They, and their successors in office, shall be authorized to receive and hold any property belonging to the Eldership, as trustees for this body, unless otherwise directed by the Eldership.

Elder ANDREW MILLER was heard from by brother STROHM.

On motion,

Resolved, That a special committee be appointed in his case.

That committee consists of J. H. Hurley, S. Crawford, and A. Swartz.

Adjourned. Session closed by brother LININGER.

AFTERNOON SESSION.

Session opened by brother S. ANDERSON.

On motion,

The Eldership heard the report of the Board of Missions.

Report of the Board of Missions of the East Pa. Eldership.

Received from Lancaster City M. S.,	\$15 25
Do. Elizabethtown M. S.,	11 75
Do. Middletown, - - -	8 32
Do. do. last yr's collection,	10 00
Do. do. col. by J. FLAKE,	6 15
Do. Harrisburg, - - -	17 00
Do. Shippensburg, - - -	8 87
Do. Orrstown, - - -	5 63
Do. Martinsburg M. S., -	6 62½
Do. Woodbury, - - -	3 70
Do. Schuylkill circuit, -	5 00
Do. Dauphin do. - - -	12 12½
Do. York, do. - - -	2 00
Do. do. last yr's collection,	4 50
Do. Broad-Top & Ockwick,	2 47
Do. Cumberland circuit,	7 12½
Do. Newburg and Newville,	8 22
Do. Lancaster circuit, -	4 03
Do. Missionary money by J. WINEBRENNER, -	4 00
	\$151 75
	127 00

Balance, - - - - - \$24 75

Moneys paid to Elder PRICE on last years' salary, - - - - -	\$23 00
Moneys paid Elder PRICE on this years' salary, - - - - -	50 00
Paid to Elder ELAKE, - - - - -	50 00
Paid to Elder WINEBRENNER expenses as Standing Committee, - - - - -	4 00
	\$127 60

On motion,

Balance on hand, \$24 75, be appropriated to the use of the Board of the General Eldership.

Also, the following circuits and preachers have neglected to attend to this important duty, viz: Uniontown, Perry and Franklin missions, and Washington circuit.

Report of the Committee on the Relief Project.

The committee on the Relief Project, to devise ways and means for the payment of the debt yet due brother WINEBRENNER, recommend that the Eldership appoint one or more agents to canvass the entire ground of the East Pa. Eldership, in order to solicit and collect subscriptions for the above-named purpose, until the entire amount due brother W. be collected and paid over to him.

They furthermore advise, that the person or persons employed in the above-named project receive, as a compensation for the monies collected by them and paid over, 20 per cent.

Further, we recommend, that a committee of two be appointed to confer with brother WINEBRENNER, ascertain the amount due him, and publish the same.

We further request the other Elderships, or their Standing Committees, to co-operate with us in this project.

WM. MOONEY, }
J. C. OWENS, } Committee.

The report was agreed to.

Brothers JOHN STRAYER and JOHN F. WEISHAMPEL were appointed agents for the aforesaid purpose; and brothers J. FLAKE and J. ROSS were appointed to ascertain and publish the amount yet due brother WINEBRENNER.

On motion,

The Eldership proceeded to appoint a Board of Missions.

A motion was made to continue the old Board. Which was decided in the affirmative.

WM. HINNY, }
E. H. THOMAS, } Committee.
A. SWARTZ, }

On motion,

The Eldership went into an election for delegates to the General Eldership; which resulted in the choice of the following brethren, viz:

TEACHING ELDERS—John Winebrenner, Jacob Keller, Joseph Ross, Jacob Flake, James Mackey, and Edward H. Thomas.

RULING ELDERS—John S. Gable, John W. Mateer, Daniel Markley, Abraham Brenneman, Joseph Brenneman, and Jacob Keister.

In connection with this appointment, it was

Resolved, That it be recommended to the preachers, on the several stations and circuits, to take up collections in all their appointments, about the first of May next, for the purpose of defraying the travelling expenses of the delegates to the General Eldership.

On motion,

Adjourned till eight o'clock in the evening. Session closed by the SPEAKER.

EVENING SESSION—TUESDAY 26.

The Committee on Overtures further reported as follows, viz:

1. A letter from brothers REICKERT and VAN DERHAUL, two elders in the church at Shippensburg, explanatory of their intention in asking for another committee on brother S. ANGLE's case.

2. A letter from the church at Linglestown, asking for the re-appointment of brothers T. STROHM and J. H. HURLEY.

Referred to the Stationing Committee.

The report was accepted.

Report of the Standing Committee.

1. They released brother G. U. HARN from his appointment at Baltimore, and re-appointed brother C. PRICE to fill his place.

2. They appointed brother FLEBLE to the Washington county circuit; and when he declined taking the appointment, brother JESSE HAFELEIGH was appointed in his place.

3. They appointed brother T. H. DESHIRE to take the Perry county circuit, in the place of brother W. MILLER.

A motion was made to give the Standing Committee the power to fill any vacancy in the delegation to the General Eldership.—Agreed to.

On motion,

A committee of three was appointed to arrange the camp-meetings.

Said committee consists of brothers J. Winebrenner, J. Keller, and A. Swartz.

A motion was made that the Camp-meeting Committee meet at Middletown. Agreed to.

On motion of brother MOONEY, brothers Winebrenner, Crawford and Swartz, were appointed to prepare the Journal for publication.

On motion of brother Winebrenner it was Resolved, That a vote of thanks be returned to the church and citizens of Elizabethtown for their kindness and hospitality to this body. Carried by a unanimous vote.

On motion, it was

Resolved, That brother Thomas be appointed to preach the opening sermon at the next Eldership.

On motion of brother Owens, it was

Resolved, That a vote of thanks be tendered to the Speaker and Clerks for their diligence, &c. Agreed to.

Report of the Stationing Committee.

STATIONS.

Lancaster, Wm. Mooney: Middletown, Abraham Swartz: Harrisburg, Jacob Flake: Shippensburg and Orrstown, Josiah Quigley: Baltimore, John C. Owens, (to be allowed \$100:) Newburg and Fayetteville, John C. Booth: Martinsburg, Edward H. Thomas.

CIRCUITS.

Lancaster, J. Keller and J. Hafeleigh: Dauphin, Lebanon and Schuylkill, T. Strohm and A. Snyder: Cumberland, W. H. Mullinix and J. H. Hurley: Perry and Juniatta, G. U. Harn and D. A. L. Laverty: Washington, T. H. Deshires: Uniontown, C. Price: York, S. Crawford and W. McFadden: Broadtop and Woodbury, D. Kyle, (to be allowed \$30.)

MISSIONS.

Illinois, to be supplied; Iowa, E. Logue and J. Hawk.

On motion,

The Eldership adjourned to meet at Orrstown, Franklin county, Pa., commencing on Wednesday, the 1st of November, 1848.

E. H. THOMAS, SPEAKER.

JACOB KELLER, First Clerk,
D. A. L. LAVERTY, Assistant.

OBITUARY

BARBARA ANN SHELLEY.

Plymouth, November 2, 1847.

Brother Winebrenner: Dear Sir—

Will you please give the following notice a place in the *Advocate*, and accommodate a number of its readers?

DIED—In Plymouth, Richland county, Ohio, on Saturday October 30th, after an illness of three weeks, BARBARA ANN, youngest child and only daughter of David R. and Barbara Shelly; aged 8 years, 10 months, and 2 days.

Babara Ann, though young, was a bright and promising girl, and much beloved—not only by her parents and brothers—but by her teacher and school-mates. She was amiably and kindly disposed towards all, and at a very early age showed such a regard for sacred things, and evidence of serious impressions, as to leave a strong hope that her name was then written in the “Lamb’s Book of Life.” During her illness, also, she was frequently engaged in prayer, seemed resigned to death, and begged her friends not to weep for her.

Her funeral was attended on the Sabbath by a large and respectable concourse of people. Her school-mates joined in the procession, and by their order and solemnity, showed how much they loved her. Just before leaving the house for the grave, they sang the following hymn, which they had learned for the occasion:

Oft as the bell with solemn toll,
Speaks the departure of a soul;
Let each one ask himself, am I
Prepared, should I be called to die?

Soon leaving all I love below,
To God’s tribunal I must go—
Must hear the Judge pronounce my fate,
And fix my everlasting state.

But when the solemn bell I hear,
If saved from guilt I need not fear;
Nor would the thought distressing be—
Perhaps it next may toll for me.

Sermon on the occasion by Elder Thomas Holmes, of the Christian connection, from Amos 4: 12. “Prepare to meet thy God.”

T. H.

ELDER JOHN C. BOOTH IS DEAD!

We stop our press to announce the painful intelligence of the death of our dear brother in Christ, JOHN C. BOOTH. He died at his residence, in Newburg, Cumberland county, Pa., on the 16th inst., after a short illness of small pox. Particulars in our next.

NEWS DEPARTMENT.

The Cholera.—This scourge of nations has already reached Riga, on the Baltic. It made its first appearance in Trebizond on the 8th of September, and in Riga on or before the 14th—thus travelling from the southern shore of the Black Sea to the Baltic in four days. At this rate we might expect it upon our own shores at any time, but the experience of the past does not warrant such a fear. We learn from the American and Gazette, of this city, that upon the former visitation of this dreadful scourge, it made its appearance in Eastern Russia in the fall of 1830. It was not until thirteen months afterwards that it reached England, and not until the 8th of June, 1832, that it appeared at Quebec, upwards of twenty months after its appearance at Moscow. Allowing for a similar rate of progression now, it will not reach this country before the summer of 1849.

Negro Suffrage in Connecticut.—The following is the official statement of the votes given in each county in the State of Connecticut, on the proposed amendment to the State Constitution, proposing to admit colored men to the privilege of the elective franchise:

County.	Yes.	No.
Hartford, - - - - -	1343	3,666
New Haven, - - - - -	1043	3,094
New London, - - - - -	434	2,562
Fairfield, - - - - -	302	2,755
Windham, - - - - -	660	1,152
Litchfield, - - - - -	680	3,282
Middelex, - - - - -	521	1,442
Tolland, - - - - -	858	1,184
	5,353	18,148

Adding the vote of several small towns, from which official returns were not received, the result would be: For the amendment, 5,616; against it, 19,495; majority 13,879.—More than half the voters of the State staid away from the polls on this occasion.

From England.—The Caledonia sailed from Liverpool on the 19th ult., and arrived at Boston on Friday last.

The news is of an unpleasant character.—The commercial embarrassments have increased since the preceding steamer sailed. There has been a further fall in the prices of Cotton, Breadstuffs, Sugar, Coffee, and other articles of commerce; and a great number of additional failures. The distress in the manufacturing districts, owing to so many people being out of employment, was extremely great.

From Ireland the news is very discouraging. The anti-rent troubles are assuming a very alarming character. Murders, especially in Tipperary county, are of frequent occurrence.

Temperance Thanksgiving.—In view of the success which has attended the efforts of the Sons of Temperance in Maryland, and indeed throughout the country, the Grand Division of that State has determined to have a general thanksgiving, and has authorized and directed its presiding officer to appoint a day to be devoted to the solemn service of thanksgiving and prayer, by all the subordinate Divisions acting under its jurisdiction. That officer has, therefore, fixed upon the 25th of the present month, being the same day appointed by the Government of the State for a similar purpose, believing it to be every way appropriate.

Washington Monument.—The corner stone of the monument, proposed to be erected in this city, in honor of “the father of his country,” was laid with appropriate ceremonies on Tuesday, the 19th ult. A grand procession was formed, two miles in length, which passed through some of the principal streets to the site selected for the monument, which is on the summit of a hill in Hamilton-square, about four miles above the City Hall, D. C.

New York and Erie Railroad.—The New York and Erie Railroad is expected to be open for travel as far west as Port Jervis, Delaware county, before the close of the present calendar year. From Port Jervis to Binghampton, a distance of one hundred and thirty miles, the railroad is under contract—five thousand men being employed on that section—and is expected to be completed in the fall of 1848, or about one year hence.

Missionaries for China.—Last Friday evening a large and very interesting meeting was held in the 1st Presbyterian Church in Philadelphia, and the Rev. Messrs. S. Cummings, C. C. Baldwin, and Wm. L. Richards, received their instructions from the Prudential Committee of the American Board, as missionaries to China. The house was filled—and the large assembly evinced a deep interest in the exercises of the evening.

The Longest Yet.—Contracts have been made to build a steamer four hundred feet long, to run on the Hudson River. The calculation is, that she will make the trip from New York to Albany and back daily, running the trip in thirteen or fourteen hours. The Hendrick Hudson, which is three hundred and thirty feet long, is supposed to be the largest steamer hitherto built.

The Leperos.—We often hear people asking, “What are the leperos?” They are a class of vagabonds, very numerous in Mexican cities, and corresponding nearly to the *lazzaroni* of Naples and the *loafers* of the United States. Ward estimated the number in the city of Mexico as high as 20,000 in 1823. They are probably more numerous now.

Liberty Party.—The National Liberty Convention closed its labors at Buffalo, New York, after making the following nominations: For President, John P. Hale, of New Hampshire. For Vice President, Lester King, of Ohio. Mr. Hale received 103 votes, and Gerritt Smith 47, the contest for the Presidential nomination being between these two.

Big Peaches.—The editor of the Alton (Ill.) Telegraph has been presented with a peach weighing 22½ ounces, and measuring 15 inches in circumference: it came from a tree that has larger ones hanging on it! Illinois will eventually be the best peach country in the Union.

Telegraph Profits.—The receipts on the Boston line, one of the papers from that city says, for the three months ending September 1st, have exceeded the expenditures, an amount equal to twelve per cent. per annum upon the capital.

Capital Punishment.—The bill providing for the abolition of capital punishment in the State of New York, was rejected in the House of Assembly of that State on Friday week, by a vote of 43 to 53. The attempt to secure the passage of the bill will be renewed.

☞ The amount of beet-root sugar made in France during the present year, is 107,590,110 lbs., being an increase of 26,596,432 lbs. on the quantity manufactured last year. The duty paid in the twelve months was £650,000 sterling.

☞ The official returns of the late election for Governor in this State have been received. Governor Shunk’s majority is 17,517.

☞ Father Mathew has declared his intention of visiting the United States early in the ensuing spring.

MISCELLANEOUS.

FAMINES IN NEWFOUNDLAND.

Newfoundland papers to the 25th September have come to hand. The people in some parts of the Island are suffering severely for want of the necessaries of life. The potatoe blight has commenced its destructive effects in various parts of the Island. The Harbor Grace Herald says: “We regret to learn from various outposts to the northward of this district, that the greatest distress has begun to prevail among the unfortunate inhabitants. An almost total failure of the fisheries, and an unprecedentedly short crop of potatoes, owing to the difficulty experienced in procuring seed in the spring of the year, have conspired to reduce many of our industrious fellow-colonists to the very brink of starvation.”

REMEDY FOR MINISTERS.—The labors of faithful ministers who give themselves wholly to the work, together with their painful anxieties, subject them to much indisposition of body. To be saved as much as possible from these infirmities, let them practice early rising and occasional labor with their hands. Let them avoid the use of tobacco, tea, coffee, sweet bread, custards and all high living. We will venture the assertion that these directions will be more effectual in preserving or restoring health, than all the patent and quack medicines they can obtain in the market.

THE HEDGEHOG.—It is said that the hedgehog is proof against poison. Mr. Pallas states that it will eat a hundred cantharides without receiving any injury. More recently a German physician, who wished to dissect one, gave it prussic acid, but it had no effect; he then tried arsenic opium and corrosive sublimate, with the same results.

LONG-SUFFERING.—The wisdom of the line of conduct prescribed in the scriptures, is no less apparent than its heavenly origin. We are taught to “suffer wrong rather than resent it.” Think over the direct enmities, (some idle word or thoughtless act) and your judgment must discover that the giving way then, would have prevented a world of harm, and yet be attended with the smallest sacrifice of feeling on either side.

THE ENEMY.—Intemperance has done ministers an amazing amount of mischief in taking some in almost every church, who ought to have been their right hand men, and either making tipplers of them, or destroying all vital godliness in their hearts, so that they have done nothing for God. Let ministers be avenged of this adversary by attacking him in his strong holds.

Laugh not at those who make an awkward appearance, remembering what you would have been without the polish of society.

A good conscience maketh food and rest sweet.

WILLIAM PENN ON MARRIAGE.

Never marry but for love, but see that thou lovest what is lovely. If love be not thy chief motive, thou wilt soon grow wearied of the married state, and stray from thy promise, to search out pleasure in forbidden places.

Let not enjoyments lessen, but augment affection, it being the basest of passions not to like, when what we like we possess.

They that marry for money cannot have the true satisfaction of marriage, the requisite means being wanting.

O, how sordid is man grown! Man, the noblest creature in the world! As a god on earth, and the image of Him that made us; thus to mistake earth for heaven, and worship gold for God.

FREDERICK DOUGLAS, the fugitive slave, who has been over to England, and who has travelled through the northern States, lecturing on slavery, is about to settle at Cleveland, Ohio, where he will print a paper, to be called the "North Star." It is said he has received \$2,000 from England to aid him in establishing the paper. —*Boston Atlas.*

NAMES.—The Spanish Real in Massachusetts is called a "nine-pence," in New York, "shilling," in Maryland, a "levy," in South Carolina, "seven-pence," and in Louisiana, a "bit;" the half-real in Massachusetts "four pence ha'-penny," in N. York, "six-pence," in Maryland, "a flip," and in Louisiana, "a pieayune."

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 6 87½
Do. RYE, do. - - -	4 75	a 3 37½
Do. CORN, do. - - -	2 75	a 2 62½
GRAIN—WHEAT, per bushel,	1 25	a 1 15
Do. RYE, do. - - -	75	a 75
Do. CORN, old do. - - -	50	a 55
Do. CORN, new do. - - -	40	a 45
Do. OATS, do. - - -	41	a 40
Do. BARLEY, do. - - -		a 75
SEEDS—CLOVER, do. - - -	3 75	a 4 25
Do. TIMOTHY, do. - - -	2 55	a 2 60
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	10	a 12½
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	37½	a 45
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 40
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -		a 1 50
HAY, per ton, - - -	9 00	a 10 00
PLASTER, per ton, - - -	4 75	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 12½
Do. RYE, do. - - -	5 00	a 5 25
Do. CORN, do. - - -	3 25	a 3 12½
GRAIN—WHEAT, per bushel,	1 35	a 1 40
Do. RYE, do. - - -	81	a 85
Do. CORN, old do. - - -	70	a 73
Do. CORN, new do. - - -	50	a —
Do. OATS, do. - - -	45	a 47
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 12½	a 4 25
Do. TIMOTHY, do. - - -	3 75	a 3 80
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

MARRIAGE NOTICES.

"I saw two buds at morning,
Plugged with the rising sun
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 10th of October, by Elder J. J. Miller, Mr. JOHN FASTER to Miss LOUISA STRICKER, both of Harrisburg.

On Tuesday the 19th, by Elder J. C. Owens, Mr. SAMUEL KNIBLY to Miss MARTHA STRAWBRIDGE, both of Orrstown, Franklin county, Pa.

On the 21st of October, by Elder T. Strohm, Mr. HENRY FOX to Miss LYDIA LANKEN, both of West Hanover, Dauphin county.

On the 21st ult., by Rev. C. W. Schaeffer, Mr. JOHN HACHENREUGER, of Lancaster county, to Miss SARAH WIZE, of Dauphin county.

On the 4th inst., by the same, Mr. JOSEPH WOLF to Miss CATHARINE MILLEN, both of Dauphin county.

On the 9th inst., by the Rev. J. F. Mesick, Mr. PHILIP B. STAUR, of Silver Spring, Cumberland county, to Miss MARGARET DRIVER, of York county.

On the same day, by the same, Mr. LEVI WEAVER to Miss ELIZABETH BURKNER, both of Penn township, Lancaster county.

On the 16th of September, by Elder J. M. Klein, Mr. DAVID SMITH, of Venango county, to Miss MALIZZY SNOW, of Butler county.

On the 20th of September, by the same, Mr. BENJAMIN SHINE, of Harrisville, Butler county, to Miss SARAH ALLEN, of Venango county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Linglestown, November 6th, DAVID M. REEME, son of brother Benjamin and Elizabeth Reeme; aged 4 years, 2 months, and 26 days.

On the 2d of October, near Washington, Lancaster county, JABEZ, son of Andrew H. and Louisa Kauffman; aged 1 year, 6 months, and 11 days.

We weep, though not in bitterness,
Ours are not the tears of gloom;
No thoughts but those of tenderness
Shall glisten 'round his tomb.

No painful recollections rise,
His morn, it dawned so blest,
And ere a cloud had dimm'd the skies,
Sweet JABEZ was at rest. [A. J. K.]

On the 15th of November, infant daughter of William and Ann Brown, of this place; aged one month.

RELIGIOUS NOTICES.

Protracted Meeting.—A protracted meeting will be held, Providence permitting, at Maytown, Lancaster county, Pa., commencing on the 26th of this month. The brethren of the neighboring churches, and the public in general, are invited to attend.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

MRS. MCNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Constiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippenburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.]

LIST OF THE GENERAL AGENTS.

We hereby announce the following to be General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Tionon, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pitsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid	Names.	Am't. paid
Bean, Samuel	1 25	Getter, Philip	1 25
Cramer, Mary	\$1 25	Jones, Moses	50
Cunningham, M.	60 & 62	Longenecker, Berj.	1 25
Dennis, James	1 25	Megrew, M. S.	2 00
Dorsh, G. L.	83	Smith, Jesse	50
Farguhar, Wm.	50	Shuler, Henry	1 00
Fetlering, Catharine	83	Shelly, Benjamin	50
Gillespie, Elder John	50	Zearing, Martin	1 87

Brother Booth's Funeral Sermon.

In compliance with the request of the Church of God at Newburg, we hereby give notice that we shall preach the Funeral Sermon of their late pastor, Elder JOHN C. BOOTH, if the Lord permit, in the Bethel at Newburg, on Sabbath morning the 12th instant. As brothers MAXWELL and HENRY intend to accompany us on that occasion, the church will please also to appoint preaching for Saturday and Sabbath evenings.

General Eldership.

This body, at its session in 1845, adjourned to hold its next triennial meeting at Pittsburg, Pa., in May, 1848. But from the Journal of the Ohio Eldership, it will be seen that no delegates were appointed to represent that body in the General Eldership. The reasons for this neglect are not given. Perhaps they have given none, because they had none, save poor ones, to give. However, be that as it may, if the Indiana Eldership pursues a similar course, it will then become a question whether the place of holding the next General Eldership ought not to be changed? We think it ought, because Pittsburg is no central or middle ground between the East and West Pennsylvania Elderships. We are willing, however, in the mean time, to hear the opinion of others on the subject.

PREFACE

To THE "Second Improved and Portrait Edition of the History of Denominations in the United States."

This new and stereotype edition of the "HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES," is much improved, and on several accounts vastly superior to the former edition. It is so,—

I. Because it contains much additional and improved reading matter.

Four articles, in the former edition, have been thrown out, and new ones substituted, viz: the BAPTIST the EPISCOPAL, the CUMBERLAND PRESBYTERIAN, and the ADVENTIST articles. These are all vastly superior to the former ones.

Eight new and additional articles are inserted, viz: the BIBLE CHRISTIAN, the OLD-SCHOOL BAPTIST, the FREE COMMUNION BAPTIST, the SIX PRINCIPLE BAPTIST, the REFORMED PRESBYTERIAN, or COVENANTOR, the RIVER BRETHREN, and two AFRICAN EPISCOPAL METHODIST articles.

Several other articles have been much improved and enlarged; so that this new edition possesses claims greatly superior to the former, in respect to the subject-matter of the work. But not less so,—

II. Because it is embellished with twenty-four splendid Portraits of distinguished men in the different denominations.

In our prospectus, of the work, we promised only from fifteen to twenty; but we have added several more at considerable expense; so that the whole number of portraits now amount to twenty-four. They are drawn by Messrs. WAGNER & MCGUIGAN, of Phila., whose reputation as Artists, stands second to none on the American Continent. The following is a list of the persons whose portraits are given, to-wit:

MARTIN LUTHER, JOHN CALVIN, ULRIC SWINGLI, GEORGE FOX, MENNO SIMON, EMANUEL SWEDENBORG, C. ZINZENDORF, JOHN WESLEY, ROGER WILLIAMS, WILLIAM WHITE, WILLIAM OTTERBEIN, JOHN M. MASON, JOHN ROBINSON, JACOB ALBRIGHT, DAVID MILLARD, ELIAS HICKS, ALEXANDER CAMPBELL, WILLIAM MILLER, W. MARKS, F. EWING, C. RUSH, W. ALLEN, JOHN WINEBRENNER, and PIOUS THE IX. Again it is so,—

III. Because the articles are somewhat better arranged, and a very useful and convenient ANALYTICAL INDEX prefixed to the work.

By means of the Analytical Index, any leading and distinguishing point in the History, Faith or Practice of any and all the denominations, may be easily traced and ascertained. This of course will be, for many persons and purposes, of great utility and advantage.

Besides all this, we may add, it is now offered to the public at greatly reduced prices—such prices as will put it in the reach of all classes of readers.

The regular retail price of the common edi-

tion, in plain leather or cloth binding, is \$1.75; little over half the price of the first edition.

The regular retail price of the portrait edition, in extra gilt (leather or cloth) binding, is \$2.50, and the embossed super-extra gilt, \$3.00.

These are the uniform, regular and established retail prices, at which agents and booksellers throughout the United States are required to sell. Those who deviate from these prices, either way, the present editor and publisher is not disposed to deal with at all. Hence, let all persons who engage in the sale of this work, take notice that they are rigidly restricted to these fixed and uniform prices.

In fine, we hesitate not to assert, that this work will be found to give more general, accurate and satisfactory information, touching the Rise and Progress, Faith and Practice of the several denominations in the United States, than any other work now extant. This fact has been freely acknowledged by the American Press, and other eminent men, as may be seen from the Recommendations and opinions of the Press on the few last pages of this work.

Revival News.

THERE is a pleasing work of grace in progress in the church at this place. Meetings have been kept up for better than a week—mourning penitents have surrounded the altar every evening, and some precious souls have found redemption in the Saviour's blood, even the forgiveness of sins. Some nine or ten were received into church fellowship on Sabbath last.

We are informed, also, that there is a revival in progress in the Church of God in the city of Lancaster for the last three weeks or upwards. We hope brother MOORE, their present pastor, or some one else, will give us an account of the character and fruits of the work before long.

There has likewise been a small ingathering into the Church of God at Landisville, Lancaster county, Pa. Some dozen or more have been hopefully converted to God. O! that the Lord of the harvest may continue to rain down righteousness upon his church and the people generally!

The Weather and the River.

WE have had a remarkable mild and pleasant fall, but some very heavy rains. These rains have caused unusually high and destructive freshets.

The Susquehanna river was up last week within a few feet as high as it was in October last.

The Lumbermen can now bring on the balance of their lumber, and find a ready and good market.

The Relief Project--Again.

SOME people want to know what is meant by the Relief Project. It once meant a project, set on foot, for the relief of the Printing Establishment. But that Establishment being disposed of, and the debts paid by the Board, it now means a project for the relief of the Eldership, or rather the editor of the Church Advocate, to whom the Eldership is indebted some \$1500, or upwards. The project now, like formerly, is, to seek relief through and by means of voluntary subscriptions. As the Eldership has neither property nor money, wherewith to pay this debt, their seems to be no other alternative than to remain in debt, or to pay it by appealing to the members of the church for voluntary subscriptions. And as the Eldership is morally bound, as well as individual Christians, to owe no man any thing, when it is possible to pay every man his dues, hence they have resolved to make another effort to get out of debt. Accordingly, they appointed two agents, at their late meeting, to canvass the entire ground within its boundary, and solicit or take up subscriptions from all the members and friends, with a view to pay this debt.

Now, if each one will do a little, the debt can be paid, and the Eldership once more be free. It is true, a good many have already done much, whilst others have done little or nothing; yet still there can more be done, and there must more be done, by all who can, in order to get this matter fairly, justly and satisfactorily settled. Let then the Gospel's Golden Rule be every one's rule of action, "Do as you would wish to be done by," and the matter will soon be honorably adjusted. Is it not better that all should give a little, than that one should loose all?

Colporteurs Wanted.

THE editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

Peach Trees for Sale.

BROTHER JOHN SHERIDAN wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about one thousand fine Peach Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

Six Governors of the Bank of England have failed during the last eighteen years.

CONTRIBUTORS' DEPART'T.

Religion: What is It?

THERE is no subject within the range of human thought of more immediate and pressing importance than the subject of religion, and yet there is none, perhaps, upon which men are more universally mistaken, than in regard to what constitutes pure and practical religion. Some suppose it to be a vague, indefinite something, which was not originally intended to be reduced to practice or brought in any way into the common affairs of domestic life. Hence they go on regardless of all responsibility, in the accumulation of wealth, securing the honors of the world, following its giddy fashions and maxims, and, in short, amalgamating themselves so entirely with it, that no one would suppose them to be Christians, were they not told that they are highly thought of and respected members of church. Talk to them upon the subject of religion and they tell you, O yes, they believe in the Bible, in Christ, and in the great scheme of human redemption. They believe the church to be an institution of God; they love to see her prosper and the cause of religion advance; that easy, good-natured kind of religion, which has no crosses and no persecutions; which requires no sacrifice or sin offerings of any kind, but which will suffer one to do what he pleases, go where he pleases and engage in what he pleases. Religion in their estimation is divested of her ancient dress of mourning, she has laid aside the habiliments of distress, and is now clothed in a royal garb, a garb of pleasure and magnificence. No longer is she seen amid the fires and smoke of the stake, and writhing under the cruel fangs of persecution, or found among the dens and caverns of earth, but in the halls of luxury, revelling amid the banquets of pride, mingling among the multitude who are eagerly grasping after the pleasures and honors of the world. It is scarcely necessary even to say this is not religion. For much as men may talk about virtue, or religion in general, there is nevertheless, a divine efficacy and power in it which can and must be brought into daily practice. The beauty and grandeur of the religion of Christ, does not consist in theory only, but in its practical results upon the lives and characters of individuals. It displays itself where ever it is found, in every intercourse and relation of society, in the social circle and in the public gathering; in short (as the Bible most emphatically asserts,) it is a light which *cannot* be hid, a city set upon a hill to attract the attention of the world.

Again, there are others who suppose religion to consist in going to church, confessing their sins to a priest, and going through a routine of forms and ceremonies. This is a much more common error than the former. Many there are who are found at their seats in church regularly at every returning Sabbath, but during the week the duties of religion are neglected and forgotten; the Christian cause is left to pine and languish for want of their assistance while they are immersed in the cares and pleasures of the world. It is true, forms and ceremonies are useful and necessary in the church, as a means of grace, but they are not religion. Religion is a principle which works within, revolutionizes the affections, and shows itself in the performance of those outward duties which are merely indications of its presence. Men may

talk as much as they please about belonging to this church, or that church, about their church being infallibly right and all the rest wrong, or about their good feelings and good desires, but it is not merely belonging to church, nor even good feelings, that constitute religion; neither will they give a person a title clear and indisputable to a mansion in the skies. They must act out in their lives the fundamental principles of the Bible, they must wear continually the badge of their Saviour and as faithful soldiers follow his footsteps. Wherever the banner of the cross is seen waving her gorgeous folds even in the thickest conflict, there also is the faithful Christian.

But again, religion does not consist in shouting, or those violent paroxysms of joy, which are frequently manifested during times of religious excitement, nor are they any evidence of it. These may all be right enough in their proper place. The Christian has a right to rejoice; 'tis his high and glorious privilege. But how often do we find individuals who imagine because they can shout and jump about in church, they are Christians; but follow many of these very characters from the sanctuary and you find them by their own improper and unlawful conduct bringing a disgrace upon the religion they profess. Brother A, who has spent his meeting in a whirlpool of excitement is dissatisfied with Brother B, because he did not act in the same way though he might have enjoyed equally as much of the divine influence.

If religion, then, does not consist in orthodox sentiments, in attending church or performing religious ceremonies, or making high professions, it may be proper to ask what it is?

St. James says: Pure religion and undefiled before God and the father is this. To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world. This is a beautiful illustration, and it shows religion to be a compound of benevolence and love, intended to be brought into daily practice. Religion is practical and the great fault of professors is, they theorize too much. Ministers speculate too much upon abstract principles, and people talk too much about doctrinal points, forgetting to practice religion as well as talk it. If there were more action, and less dispute and talk upon the subject of religion, the world would not have to complain that they can put no more confidence in the word of a professing Christian than any other person; the poor would be fed and clad, and members of churches would care more about their ministers being decently maintained than raking and scraping for every cent they can lay hold of, whether justly or unjustly. The church must be purified and men must become more practically pious, before they can expect to enter Heaven's high and holy habitations, or mingle among that sacred throng whose pure spotless characters have secured them the favor of a pure and holy God. J. H. C.

WALKERSVILLE, Oct. 14, 1847.

Multum in Parvo.

The weather has got cold.—The canal will soon close.—The supply of coal is rather short.—Our markets are large,—well supplied,—but high.—Our borough and the country round is healthy.—Congress meets next Monday.—General TAYLOR expects to arrive home to-day.—Thanksgiving Day was generally observed.

Letter from Elder George U. Harn.

BUFFALO, OGLE CO., ILLINOIS, }
October 2, 1847. }

Brother WISEBENDER:—

I have just closed three protracted meetings; one at Mt. Prospect, Whiteside co., one at Cherry Grove, and the last at Mt. Carroll, Carroll county, at which I preached nineteen sermons. The latter two were well attended the whole time. There were no conversions, but the most profound attention and the deep solemnity at the second one, has led me to appoint another at the same place on the 29th proximo.

I am now holding a protracted effort at this place, and have three more meetings of the kind in this county, ahead of me.

As regards the religious prospects of these parts, I will now say, I find a very regular attendance on my services, and the best attention. Doors are open for me, more, a great many, than there is any possibility of my entering to supply. The community generally among which the most of my labors has been spent, are unwilling to hear me speak of my intention of returning East in the Spring, and more particularly unless some one can be sent them.

My opinion is that, should due attention be paid to this region, quite a prospect lies before us here. In Carroll and Ogle counties, there are already about fifteen brethren and sisters, who have come from the East. They are nearly all zealous of the faith and exemplary in life. I am pleased that such persons are the pioneers in this part of the West.

There are also a great number of immigrants from Maryland and Pennsylvania, who were formerly attendants on the services of the Churches of God, who are yet uncommitted to party. I did not dream there were so many of this class in the West, and many of them old acquaintances likewise.

The professors, of Carroll and Ogle, are chiefly Methodists, Disciples, Dunkers or Old Brethren, Lutherans, Presbyterians, Congregationalists, Evangelical Association, Free-Will Baptists, Regular Baptists, and a number of the advocates of John Thomas' and George Storrs' silly doctrine of annihilated ghosts, with occasionally some Universalists. This last kind is chiefly to be found among the Yankees. They are quite numerous East of the Rock River, in Boone and McHenry counties, and also in the lower part of Wisconsin Territory, where I was a few weeks ago on a visit. I know but little, farther than where I have travelled. I find the baleful tendency of this odious heresy in the West, just what I have done wherever I have seen it prevail to any extent. New light and additional observation confirm me in the correctness of this charge preferred against the doctrine, and which in my debate with Dr. Baldwin, gave such offence to him and his brethren and led them to charge me with deliberate lying.

Four weeks to-morrow, I preached in the town of Richmond, McHenry county, near the line of the Territory, having given a weeks notice to a community in the village and country, capable of furnishing 150 to 200 hearers, and lo! I had 18, and a fair day. I learned this was but little less than the ordinary number. On our way to the house of worship, I observed a gang of huntsmen with their dogs and guns. On entering the edge of town the flour-mill was running, and a lady ironing her clothes, as on any other day.—This is a regular business with her. I in-

quired into the religious bias of the owners of the mill and the lady, and was replied to, they are prominent Universalists.

Brother MERTZEN, formerly of Fayetteville, informed me that he saw a parcel of men even butchering a lot of hogs on the Lord's day, and that in many cases men cut their harvests on that day as any other. These are not all the evil tendencies of that wicked region, but it engenders a disposition to scoff at piety and true religion, if not of total neglect of the house of God. It is remarkable that so many of those corrupting principles proceed from the tombs of the Pilgrim Fathers. Owenism, Materialism and Universalism, all flourish sooner in that soil than elsewhere, and the tide of immigration bears the seeds of those noxious weeds to this distant occident.

Well what is to be done? let them grow and bear seed a hundred fold? or can't they be met and destroyed by the true morality of the Bible? If they can, now is the time. Place sentinels here to meet and watch the movements of those who plant these seeds of the soul's death. The immigrants here are nearly all young people so they may yet be redeemed!!

I have noticed how generally persons of the same religion and same districts settle together. The settlements are divided off into Canadian, Yankee, Buckeye, Hoosier, Maryland and Pennsylvania. The last two mingle more than any others. They have chiefly settled in Carroll, Ogle and Stevension, so far as I have been through the northern part of the State. Winnebago, Boone, McHenry, and the Lake counties, are Yankees and Canadians. But notwithstanding these provincial peculiarities, there is quite a sprinkling of all nations under heaven among us. Jo Davies county being the great mining county has the greatest variety of foreigners. It is made up of a motley multitude.

The Pennsylvanians and Marylanders, for the time they have been here evince their taste for farming as being the best of any class who have settled here. They have learned this of their Fathers before coming to the distant West. In many places they have put up fine barns and have well cultivated farms.

A remarkable difference I have noticed between them and the other classes, is that Marylanders and Pennsylvanians, build big barns before building big houses; others build fine dwellings before fine barns.

As for the face of the country, I can truly say the most poetic and extravagant descriptions. I have ever had failed to give me any thing like a correct idea of the beauty and solemn grandeur of rude and uncultivated nature, as she unfolds her arms and spreads herself out to view, in the form of Western landscapes. Sir, to stand on some prominent bluff in the centre of a large prairie, of the very richest vegetable mould, and cast ones eyes in every direction, over a scope of 40 to 50 thousand acres covered with a continuous carpet of grass, well adapted to the grazing of cattle, with here and there a herd of cattle, a gang of horses belonging to the settlers and a company of wild deers and numerous flocks of prairie hens, all feeding, is a sight that is not to be seen at all times, and one that to one raised amidst the bustle of large cities and thickly settled neighborhoods of the old States, is most ravishing. I have those sights at different times and places. But add to this the expectation that the day is not far hence when those best of lands and their nu-

merous springs will be supplied with richly and substantially built barns and dwellings; when large and well tilled fields shall be waving their vast seas of golden harvest, beneath the more temperate mazes that fan the face of nature here; and fine villages and large towns, where now is only a continuous prairie, and its concomitants springing up, and the sight real and imaginary, are both sublime.

It is no use to say this can never be, for the lands of the West are two productive, and especially those between the Rock and Mississippi rivers, not to call on thousands after thousands to settle them. Already people here begin to speak of going to the West or back country, when they move farther on.—And what a change will soon be wrought when the proper authorities of the land will give money to build railroads and canals, instead of shedding blood!! This, however, depends on him who hath said, "Behold, I come quickly." He will frustrate all these plans.

I have travelled in eight of the northern and north-western counties of Illinois, and give it as my opinion that Carrol and Steverson, are destined to be the heart of Northern Illinois, and Ogle next. The country west of Rock river, is less sandy and more rolling: therefore, better for farming and less liable to sickness than those east and south of it. Carrol has the best water and most of it of any county I have been in, except Jo Davies, but this latter is very hilly and its treasure lies in its mines. I had the pleasure not long since in company with Brother ISAAC MILLER, of visiting the "lead diggings" at Elizabeth, 26 miles north-west of Cherry Grove, and 15 south-east of Gallena. Lead is also to be found in Carrol. I have seen some of it myself.

Very different and erroneous views of the number of inhabitants in those parts are held by many eastern folks, I may exemplify this by the following laughable fact. I have heard it from the lips of several in the neighborhood. Some years ago, about the time of the great Maryland immigration much was said about Oregon City, the seat of justice of Ogle county. An old Dutchman by the name of ———, had his attention drawn to the place, and supposing it to be as large as one of our seaboard towns of a hundred thousand or more, and a place to make dollars in abundance, fixed up and off he started for the far, far, city of the West, in company with his family and others, immigrating to the land of milk and corn if not of honey. After a long and tedious journey of some eight hundred miles over hills, mountains and dreary wilds some one announced to the company that Oregon City on the west bank of Rock river, had burst in on their view. Old S——, stretched all the nerves of his eyes to view it, and finding it to be a place of some fifty or sixty dwellings, he amazed beyond degree, observed to his second self, "*Betz, if dis be Orical City, you does drives and I hides.*" So giving the reins of the horses, if not that of his own concerns to his better half, he laid down and composesly wrapped himself up in his waggon body.

Others think we have scarcely any body here; that we have no villages nor Postoffices. Well Carrol, the last settled county in the State, I suppose, and quite a small one, votes several hundred voters or more. The town Chicago has about fourteen thousand inhabitants, and Gallena alone six. In less than thirteen moons the Magnetic Telegraph will reach Gallena, and every effort is being made to extend a railroad from Chicago to

Gallena, and I have no doubt of its accomplishment in a short time. Thence we can make our way and send our produce to eastern parts, in a short space of time, and when your central railroad is done, we will be next door neighbors to you. Even now eight days travel takes us to Harrisburg.

To all this, however, are raised many objections:

1. It has been said we have no wood and how can we live without wood. This is a formidable objection to many, and to me the greatest of all others. There is not that abundance of wood or timber that is found farther east, but I think with proper economy there is enough for many long years to come, and surely for present use; yea, more than is needed. But still farther, when the railroads are completed, the Lake timber can be procured in abundance for building and even for fencing. The labor of procuring timber will not equal that of clearing a little farm in some of the heavier timbered States. Here you have a farm already for the plough without stumps, roots, and endless rocks or stones to meet your plough at every yard's distance. I can here plough sixty acres without a stone or rock to interfere with my plough, and yet there is abundance of first rate building stone but just placed where they ought to be, *i. e.* in the sides of bluffs. Timber land, however, is nearly all entered and ranges from six to twenty-five dollars an acre.

2. It is said we are far from markets and the distance will always render our produce of little value. Well, if Pennsylvania, can build a railroad across the Alleghenies, the Great West can surely meet it with one on a plain. Again, the abundance produced by so little labor will repay for differences of prices and there is a ready market for all we have if it is at lower prices than the east.

3. "We are too far north." It is true our winters are said to be severe but regular.—Also, we had a frost on the 26th of July, but no snow as you had. It injured some corn on very low ground. The summer has been dry and very pleasant, more so than any I ever remember spending. I have thought the east could not stand the drought as here. I find west of the Rock river, corn has stood what would have dried it up in the old States. Grass for hay has also met the dry weather and still there is abundance. A farmer goes into the ravines or sluices and makes as much as he pleases, no one hindering. It is said to be of a good quality.

The fall is quite warm. We have had a couple of slight frosts, but it is at this time very warm.

4. The last objection is, it is a sickly climate. Well, we can't promise men longer lives here than any other place. If men come here they must expect to die as well as elsewhere. But the great bug-bear cry raised by some who have come here, got sick and thence the hypocondriacy, and have returned home and wishing to render an excuse for their course have complained of the sickness of the climate, I thought before I came here, they had a good deal of the scare-crow about, and my ocular observations have not yet changed my mind. I find a goodly number of ague and fever cases in some parts, but those you have a plenty of on the banks of your dear Susquehanna, and many other places. The last two years were pretty sickly here with fevers of the above description, but the present one has been far from a sickly season, so far as I have known, and the past month is generally the worst time.

About five weeks ago, I had a very severe attack of the shaking ague; which lasted near a week; but I subdued it, and have since been as hearty as for six years past. It shakes hard sometimes, when it lays hold in earnest.

My candid conviction is, that this part of the State is not more sickly than many places I have been in, in the East, nor as much so as some.

And now, to the philosophic and inquisitive mind, some interesting ideas suggest themselves about the origin and richness of these vast prairies, or timberless landscapes. As to their origin, I feel to adopt the opinion, that this vast country, was at one time covered with water, and, has since been drained by some mighty effort or interruption in nature, and the constant yearly conflagrations of the heavy coat of grass, produced by the richness of the soil, have kept down the timber. The very appearance of the soil, indicates this to me. If you have ever examined the rich soil of one old mill dam, drained of its water, collected there from the surrounding hills, you have a faint idea of the kind of soil composing the Western Prairies. Add to this, a thick vegetable mold formed, burning and decomposing, of the weeds and grass, for many hundreds of years, and you have an idea of the nature and cause of the richness of the soil. To this, has been objected the fact, that many groves have grown up, and if the fire has prevented timber growing in the first place, why not in all instances. I reply, that groves are generally on a different kind of land, and about springs, and near to rivers where the wild animals have kept down the grass, and let the timber get ahead of the fire. But who was here to kindle the fire? Answer, spontaneous combustion takes place many times in other regions, and why not here? But, there is abundance of evidence that men have lived here, long, long ago!!

In conclusion, I have never been deeper impressed with the enduring ties of Christian love, than since I have mingled with those brethren in a foreign land. To set and converse with a group of them, about seasons of grace and meetings spent together in their father-lands, is amusing and edifying. During the pretty evenings of the camp meeting season, how often have I heard express a desire to be with former brethren and sisters, for a season. If these ties are so strong and enduring in this world, when they become a settled principle of the soul, how much stronger will they be, in bright glory above, when all of us get home to part no more. And here my soul praises God for that unspeakable consolation in Christ. Do not think those scattered disciples remember not former brethren and friends. Frequently the ardent prayer and sympathetic tear is heard and seen in their behalf. Let all do likewise for them in return.

Doubtless, for wise purposes, God has put it into the hearts of those who have wandered away to the distant occident, leaving friends and dear brethren behind. If they were only certain that all would prove faithful; that they would try to cultivate mutual love and provoke each other to good works in the sight of God, how much more their glad souls would be bound with hope of meeting all in a better land than this. For even here, we find this is not OUR home. We are still pilgrims and wanderers, peregrinating this wilderness world, to one of undying pleasures. With the fondest hopes of meeting in that land of rest, I am, fraternally,

GEORGE U. HARN.

Letters on the Wing.--No. 1.

Journey from Baltimore to the Eldership—The Eldership—Appointment of Agents—Their success and journey to Baltimore, &c.

BALTIMORE, Nov. 18, 1847.

BROTHER WINEBRENNER:—

Dear Sir—After a long pause, I again lift my pen to contribute a few lines to your valuable and interesting paper. I say valuable and interesting, because it is so to me, and is conducted in the manner I approve—being in a style nearly like I conducted the Gospel Publisher in. Whoever cannot read the Church Advocate with profit and interest must not yet have attained to a *taste for reading*. The Christian and the moralist—the philosopher and the scrap-reader—all get their portion. So I like to see a paper conducted. May you have abundant success. But to my subject.

On Friday, the 22nd of October, I left home to attend the Eldership yearly meeting, at Elizabethtown, Pa.; and the ride in this golden season was most pleasant. The scenery along the railroad, by which you pass with the swiftness of the wind, affords subject of thought; the foliage of the forest, with its variegated hues, brought to my mind the poetic sentence—

"See the leaves around you falling,
Dry and withered to the ground:
Thus to thoughtless mortals calling,
Who are to the Judgment bound."

Leaving the cars at Columbia, I passed through Marietta, and visited the brothers who once had joined to form a "Church of God," but which the Devil succeeded in destroying. There are conveniences there, found in few places to operate, viz: a large brick public meeting house. I hope Brother KELLER, will take it up next year. Next I visited Mount Joy, and found several of the brethren, who treated me very kindly. From thence I proceeded to Elizabethtown, where I arrived in the afternoon of Saturday: and entered the Bethel there where the Eldership was in session. Right glad was I to see my brethren once more in the land of Probation. After its adjournment for that day, I gave and received the friendly salutation of the brethren, and was very kindly invited by yourself to take up lodgings at your "place of stay," under the hospitable roof of Squire REDSECKER. My intercourse, in a general way, with the brethren, was very agreeable and profitable. I would not for any consideration have been deprived from meeting with the Eldership. I was much pleased to see a feeling of friendship existing among the members of that body, which enabled them to transact all their business in harmony and love. The general expression was "Peace, peace;" and there was peace. So mote it ever be.

Among the business transacted by this Eldership, was the appointing of two agents to travel over the bounds of the Eastern Pennsylvania Eldership, for the purpose of collecting the yet unpaid subscriptions to the old Relief Project, and to solicit more from the friends and brethren of the church, to enable the Eldership to pay off the balance of the debt owing by that body to yourself. The agents appointed are Elder JOHN STRAYEN and JOHN F. WEISDAMPFEL. After the adjournment of the Eldership meeting, the agents set out from Harrisburg, intending to travel together in the performance of their duties; and owing to former arrangements passed hurriedly up the Cumberland Valley,

calling upon a few brethren, and then came on here. We have concluded to separate; brother STRAYER to take all the ground of the Eldership in Maryland, and all south and east from Harrisburg, in Pennsylvania, and I all that north and west of Harrisburg and Cumberland Valley.

Brother STRAYER will now take my oldest son with him to aid him in selling your and his books, which he carries with him to assist him in meeting necessary expenses connected with travelling. They will leave here on Monday next for Uniontown, and thence for the Washington County Circuit, and thence will return through Cumberland Valley to Harrisburg. Brother STRAYER says he intends to give all the brethren and friends a call throughout all this route, and hopes no one will refuse to give, if it be but a mite. He will then go to the lower counties.

I hereby notify the brethren in Perry, Juniata, Mifflin and Bedford counties, that I expect to be among them in about a month, and would respectfully suggest to all of them,—

1. To make up their minds to give something towards helping the Eldership to get out of debt.

2. To conclude at once how much they will give; and,

3. To lay by what they intend to give as a Christmas present to the Eldership; and as I will try to be among you at and after Christmas, you can just turn it over to me.

I wish the sisters to take a part in this matter too; and I here pledge myself to that sister who has a family, and who gives the largest Christmas gift, that I will make her a handsome present in the book line. And to the unmarried sister who gives the most, I will also give a present of a handsome and good book, after I have passed over all my bounds. Let the sisters start into the work with a cheerful heart, for it is a good cause. Brother WINEBRENNER has labored faithfully in the Gospel, and ought to have that which the Eldership owes him, but is not able to pay. Let all make one more effort, and the debt will be wiped away.

Yours in Christian bonds,

J. F. WEISHAMPEL.

A few Thoughts upon the Mysteries of Providence.

"Gon moves in a mysterious way,
His wonders to perform."

He has selected two of our prominent ministerial brethren, viz: J. C. OWENS and J. C. BOORN, as subjects of his afflicting Providence.

Brother BOORN is no longer upon the earth!! and brother OWENS' recovery sometimes appears doubtful.

I feel it to be my duty to make a few remarks in regard to our late brother BOORN, with whom I became intimately acquainted during the last year, but more especially during the late camp-meeting season. At Perry county and Orrstown camp-meetings, for the time being, he became my special companion and colleague; and I found him to be affable and brotherly in his deportment.

In his preaching, recently at least, he was effectual—it being mixed with fervency and zeal. Oft-times he sowed the precious seed with tears, and, I trust, is reaping with joy. And O, that the fruit of his labor may follow him!

His affectionate companion and children deserve more than the mere sympathies of the brotherhood; and I trust that what his family

and the church have to sustain in their earthly loss, has already proven to be his eternal gain.

In regard to brother OWENS' future destiny, an All-wise Providence only knows; and time before long will tell, inasmuch as the disease is of the same nature that brother BOORN's was, and of course contagious. His companion likewise has to bear her share of the trouble. Brethren, let us pray to God that,

"Behind a frowning Providence,

He may hide a smiling face."

May we learn by this, that "man shall fade as a leaf," and endeavor to be prepared for any emergency that may await us. "Father, thy will be done."

D. A. L. LAVERTY.

SHIPPENSBURG, Nov. 23, 1847.

Free-Will Baptist General Conference

THE thirteenth session of this body has just closed. These sessions were at first, for a few years, held annually; but of late, since the denomination has become extensive, only triennially. The present session was one of special interest, on account of the presence of a delegation from the English General Baptists, who differ from us only in name.

A correspondence has been kept up for many years, but this is the first instance of a formal delegation to our General Conference. Some twelve years since, the devoted SUTTON came over, and was instrumental in exciting a more efficient Missionary spirit than had ever before been felt. It is hoped that the present delegation may be no less successful in the object of their mission.

Very full and accurate reports of the doings and speeches of the General Conference are being now published in the *Morning Star*, the organ of the denomination, by which it seems that the business and discussions passed off harmoniously. Those who attended represent the session as very interesting. The number of delegates was not far from fifty, and a large number of visiting ministers and brethren were in attendance, some of whom took part in the discussions.

The Conference was held in Sutton, Vermont. Of its discussions and acts, more hereafter.

A. D. W.

Letter from Bishop Thos. Hickernell.

SMITHVILLE, October 18, 1847.

BROTHER WINEBRENNER:—

The Eldership of Ohio has met, and parted in good feeling, as far as I know. There is not that unanimity in the Eldership, about receiving license from the Eldership, that there used to be; but inasmuch as toleration is plead for to some considerable length, these things are allowed, among other things, for the sake of peace. What the ultimate consequence will be, time will show. We could get no delegates appointed to go to the General Eldership, although it was hard plead for by some. The idea is still held, that the Constitution of the General Eldership looks too much like a discipline—that a link is now formed, and after awhile we will have a chain—and that the resolution, passed in reference to the licensing system, savors the idea, that no minister can be considered an accredited minister without a license from the Eldership, no matter how good his standing and character may be. I should like to see the general system of co-operation kept up, as I see good can come out of it. If there is any thing wrong in the Constitution, such arti-

cles may either be struck out, or amended, as to meet more generally with the approbation of the church. For my part, I cannot see that the Constitution is binding on the church, as some suppose. But if it really is, the columns of the *Advocate* are open; and we should like to have some light on that subject. It is true, there are some things in the Constitution of the General Eldership I don't just like myself; but such things can be amended, I think. Yours, truly,

THOS. HICKERNELL.

JOURNAL

OF THE

TWELFTH ELDERSHIP IN OHIO.

THE Ohio Eldership of the Church of God met, agreeably to adjournment, in the Smithville meeting-house, Wayne county, Ohio, on the 18th of October, 1847.

After the meeting was opened in the usual way, by brother T. HICKERNELL, it was

Resolved, That brothers T. HICKERNELL and S. SHERICH be appointed to constitute the meeting: whereupon the following brethren were found to be in attendance, viz:

Stark and Sugar Creek Circuit—John Beidler, A. Holmes and W. Murray, *teaching elders*; James McClintock, Jonathan M. West, Isaac Whisler, — Hefner, J. Pauton, Jno. Shoup and S. Metzler, *delegates*. *Wooster Circuit*—S. N. Miller, Daniel Williams and David Shrom, *teaching elders*; Peter Eberly, *ruling elder*. *Morehead Circuit*—A. Megrew, J. Neil, D. Neidigh, Jno. Briggie and David Gill, *teaching elders*; Levi Steel, J. Snyder, D. Baker and Henry Funk, *ruling elders*; Jno. Funk and Benjamin Shiffer, *delegates*. *Marion and Crawford Circuits*—Wm. Adams and S. Sherich, *teaching elders*. *St. Mary's Circuit*—T. Hickernell, *teaching elder*.

Absentees.

Jno. Reiber, David Shriner and H. Reop, Missouri; S. Scott, Iowa; E. Ingraham and Geo. Thomas.

On motion, it was then

Resolved, That we proceed to elect a *SPEAKER* and *Clerk*: whereupon, brother A. MEGREW was elected *SPEAKER*, and T. HICKERNELL, *Clerk*.

On motion, it was

Resolved, That a committee of three be appointed to examine the Journal of the last yearly meeting, and report the items of unfinished business.

The following persons, S. N. Miller, S. Sherich and J. Beidler, constituted said committee.

On motion, it was

Resolved, That brother BUNIZER be admitted as an advisory member.

On motion, it was

Resolved, That a Committee on Resolutions be appointed, and that D. Neidigh, D. Williams and D. Baker, constitute said committee.

On motion, it was

Resolved, That ministers give in their reports, and that it be left optional with them afterwards to stay in the house or withdraw.

Brother S. N. MILLER reported: That he entered on his circuit last spring—has preached as often as he could—and has seen some converted and baptized. His report was adopted and his license dispensed with, according to his own request.

On motion, it was

Resolved, That we adjourn for half an hour. Prayer by brother H. MURRAY.

AFTERNOON SESSION.

Prayer by brother MEGREW. Reports, &c. of ministers resumed.

Brother D. WILLIAMS reported: That he preached but little in the forepart of the seasons, in consequence of the peculiar circumstances under which he has been placed. He stated further, that he had preached more since harvest than before, and wishes to arrange his business so that he can spend more of his time in preaching the Gospel.

His report was adopted, and his license renewed.

Brother D. SHROM then reported as follows: If I mistake not, at the East Penn'a Eldership of 1845, I was permitted to travel as a missionary at discretion, and seeing proper to remove to the State of Illinois, where I intended to reside; but where, in consequence of much affliction, I was not able to preach much; yet still I believe that my labors were blessed in a measure. In the month of June last I left for Ohio, where I have been laboring with the brethren in the vineyard of my Master, trying to get sinners converted. I hope to continue in the work while life shall last. Brethren, pray for me, that I may continue faithful.

His report was adopted, and his license renewed.

On motion, it was

Resolved, That the Committee on Journals report on items of unfinished business.

Their report was adopted.

Resolved, That the committee on brother INGRAHAM's case report.

They reported, and were excused on the ground, that at the time they had calculated on paying him a visit, they were hindered by high waters; and inasmuch, also, as the reports that are in circulation concerning him are of long standing, at least long before he united with the Ohio Eldership; therefore, that we pass them by unnoticed till his accusers come forward and establish the fact that he is guilty of that with which they have accused him. The committee ask his pardon for keeping him in suspense all this time, and have requested that his license be renewed as usual; which was done.

The reports of ministers were again resumed.

Brother D. NEIDIGH reported: That he feels thankful to God that he enjoys the privilege once more of meeting with his brethren in an Eldership capacity. He stated that he had been laboring for some time in the capacity of a missionary. He stated that his labors extend principally to the North and South. He further stated, that brother GILL and himself formed a church lately in Medina county, in the North, and thinks that a great deal of good can be done if care is taken. This church was made up principally of young converts.

His report was adopted, and his license renewed.

Brother J. BEIDLER reported: That he had not preached as much as he would liked to have done lately. He stated that he had been sick, and that his sickness was of such a character, as to cause him to think that he could not meet any more with his brethren in the capacity of an Eldership. But as he had recovered, he now wishes to resume his labors again as formerly. He stated that he had saw some converted and baptized.

His report was adopted, and his license renewed.

Brother A. MEGREW reported: That he feels happy that he is permitted, through the kind providence of God, to meet with his brethren once more in an Eldership meeting.

He stated that he had enjoyed some interesting seasons since last winter, in preaching the Gospel. But in consequence of indisposition and poor health in his family, and other discouragements, he had preached but very little; and regrets to say that he has seen but little good done. He further stated, that he still feels disposed to labor in the Gospel field; and that with his brethren he wishes to live and die, and share amongst the saints on high of joys immortal. He begged an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Brother A. HOLMES reported: That he has been trying since the last Eldership, by the grace of God, to labor in the Gospel field, and has seen between twenty and twenty-five converted, and baptized nineteen. He believed that the churches on his route are generally living in peace and union, and that he still feels like laboring for the peace, union and prosperity of the church. He stated that he still felt his need of that holy unction from above, and wished an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Brother H. MURRAY reported: That he returned home from the last yearly meeting and resumed his labors, which he continued till spring, during which time he saw thirty or forty converted, of which number the greater part are yet faithful. He stated that in the spring he commenced his labors in connection with brother HOLMES, and since that time he has been trying to preach the Word of Life, and to labor for the Lord according to the best of his ability. During the year he said that he baptized seven, and organized three churches. He said that he felt determined to spend the remnant of his days in the service of God; for with his brethren he wished to live and die, and spend an eternity in praise to God.

His report was adopted, and his license renewed.

Brother WM. ADAMS reported: That he has not travelled as extensively since the last Eldership as formerly, in consequence of extreme sickness and deaths in his family. He stated that God had saw fit to take two of his children from time to eternity. He stated, moreover, that since last June sickness in his family had abated, and that he had done what he could in preaching, and had saw some conversions and some baptized. He stated that he felt like spending his time in the Gospel field.

His report was adopted, and his license renewed.

Brother S. SHERICH reported: That according to the arrangement of the last Eldership, he was appointed to travel in connection with brother ADAMS, on Marion and Crawford circuit; but in consequence of afflictions originating from a cold last winter, and which settled on his lungs, he was disabled, so as to render preaching impracticable. He stated that he had preached but ten or twelve times since last winter; but had some prospects of his health being restored again.

His report was adopted, and his license renewed.

Brother J. NEIL reported: That, according to previous arrangement, he took brother D. GILL's place last spring, and travelled awhile with brother MEGREW; and finding their circuit to be too large, divided it: but in consequence of being in bad health, could not preach as much as he wished.

His report was adopted, and his license renewed.

Brother T. HICKERNELL reported: That during last winter he spent the greater part of his time preaching in the bounds of the Ohio Eldership, and that, as he trusted, not without effect; inasmuch as a few, at least, have been converted to God. He stated that since last spring he had confined his labors principally in the bounds of the Indiana Eldership. He said he had about thirty appointments on hand, and was receiving new calls daily. He also said he had baptized but one this summer, but had seen several converted; and that the prospects, on the whole, were very flattering.

His report was adopted, and his license renewed.

Brother J. BRIGGLE reported: That he had been trying to preach some; but in consequence of slim congregations, had felt somewhat discouraged. He said he still felt encouraged to try and do the will of God.

His report was adopted, and his license renewed.

On motion, it was
Resolved, To adjourn to meet to-morrow morning at half-past eight o'clock.

Meeting closed in the usual way. Prayer by brother BEIDLER.

TUESDAY MORNING.

Meeting opened in the usual way. Prayer by brother SHERICH.

On motion, it was
Resolved, That the Journal of yesterday be read and corrected. Which was done.

On motion, it was
Resolved, That brothers ZIMMERMAN and KENSLY be received as advisory members.

On motion, it was
Resolved, That the Standing Committee report.

Their report was adopted.
On motion, it was
Resolved, That the reports of ministers be again resumed.

Brother D. GILL then reported: whereupon, it was

Resolved, That a committee of five be appointed on his case, viz: Brothers P. Eberly, J. McClintock, S. N. Miller, D. Shrom, and J. Funk.

The absentees were heard from.
Brother J. REIBER was heard from, who had made a request to have his name dropped in the Journal.

On motion, it was
Resolved, That brother J. REIBER's request be complied with.

On motion, it was
Resolved, That those absentees who have not reported, either by letter or verbally, that their names be recorded as not heard from.

Brother ROOP, of Missouri, was heard from. His report was adopted, and his license renewed.

DAVID SHRINER, of Marion county, not heard from.

SAMUEL SCOTT, of Iowa, not heard from.
Brother G. THOMAS was heard from. His report was adopted, and his license renewed.

On motion, it was
Resolved, That this Eldership think it owes brother THOMAS an apology for a breach of promise, and ask his pardon.

Resolved, To adjourn half an hour.
Prayer by brother ADAMS.

AFTERNOON SESSION.

Prayer by brother HOLMES.
Brother P. HARTMAN then gave in his

report. His report was adopted, and his license renewed.

On motion, it was
Resolved, That the Committee on Overtures report.

Their report was adopted.
On motion, it was
Resolved, That this Eldership take into consideration the subject of church elders.

Laid over till to-morrow.

Resolved, That we hear applicants for license.
Brother JOHN FUNCK's case was then examined, according to request; and being satisfied of the fact that he is worthy of a license, have granted him one.

Brother ISAAC WHISLER then arose and gave in his experience; and after being examined, a license was granted him. Addressed by brother S. SHERICH.

Brother JONATHAN WEST then arose and gave a report of his call to the ministry, &c., and a license was granted him. Addressed by brother ADAMS.

Brother JOHN S. MCKEE, from Mount Vernon, Knox county, made application for license by letter.

On motion, it was
Resolved, That his case be referred to the Standing Committee.

The committee on brother D. GILL's case reported, whose report was adopted.

They stating that they had examined into the first charge against brother GILL, and had not found any particular grounds of complaint against him, only that they considered him a little over-sighted in the case of the church at Reedsburg. And in reference to the second charge, concerning the deed of the meeting-house, they think that he has done wrong by not acquainting the church, concerning the circumstance, before he pledged the deed. He made an acknowledgment that he done wrong, with which the Eldership were satisfied, and adopted his report. He then requested that his name should be dropped from the Journal, because he did not preach much.

On motion, it was
Resolved, That his request be granted him.

On motion, it was
Resolved, That we adjourn to meet to-morrow morning at half-past eight o'clock.

Meeting closed in the usual way. Prayer by brother ZIMMERMAN.

WEDNESDAY MORNING.

Meeting opened in the usual way. Prayer by brother MEGREW.

On motion, it was
Resolved, That the Journal of yesterday be read and corrected.

On motion, it was
Resolved, That a Standing Committee of five be appointed, by nomination, and that brothers S. SHERICH, A. HOLMES, I. WHISLER, P. EBERLY and J. BEIDLER, constitute said committee.

On motion, it was further
Resolved, That the Standing Committee be the Camp-meeting Committee, and that said committee meet with the church at Union, on the third Monday of April, 1848.

On motion, it was
Resolved, That the Committee on Resolutions report: whose report was adopted.

Resolved, That this Eldership consider the propriety of each preacher taking a tour to those places in the West where they are requesting preaching; provided, there can no one be got to go there to spend all his time in laboring in the Gospel: whereupon, the following brethren volunteered to go, viz: B. Briggie,

I. Whisler, H. Murray, J. Beidler, and D. Williams.

On motion, it was
Resolved, To adjourn for half an hour.
Prayer by brother J. WEST.

AFTERNOON SESSION.

Prayer by brother D. BAKER.
On motion, it was
Resolved, That a Stationing Committee of five be appointed to divide the circuits and stations of the preachers; and that brothers A. Megrew, A. Holmes, S. SHERICH, J. McClintock and D. Baker, constitute said committee.

On motion, it was
Resolved, That we now ascertain who will travel the coming year.

Inasmuch as brother S. N. MILLER has requested this Eldership to excuse him from taking a license from the Eldership, promising at the same time to be amenable to the Eldership for his official conduct; therefore,

Resolved, That brother MILLER have his request granted.

Resolved, That we ascertain where to hold the next yearly meeting: whereupon, it was determined that the Eldership of the Church of God in Ohio, meet with the Church of God in Chester township, on the third Monday of October, 1848.

Resolved, That inasmuch as brother J. NEIL begs to be excused from travelling this winter, on account of being in bad health, therefore,

Resolved, That his appointment be filled by others in turn, and that the support be reserved on said circuit for brother NEIL.

On motion, it was
Resolved, That we adjourn till this evening at early candle-light. Prayer by brother T. HICKERNELL.

EVENING SESSION.

Prayer by brother A. MEGREW.
On motion, it was
Resolved, That the Stationing Committee bring in their report.

They reported as follows, viz:

Circuits.

Stark County Circuit—Henry Murray. Sugar Creek Circuit—Abraham Holmes. Wooster and Mohecan Circuit—Samuel N. Miller and David Shrom. Chester Circuit—Archibald Megrew. Ashland Circuit—Daniel Williams. Marion Circuit—William Adams.

Resolved, That the report of the Stationing Committee be adopted.

Missionaries.

Brothers J. Briggie, D. Neidigh, H. Roop, P. Hartman, and J. Neil.

On motion, it was
Resolved, That the Eldership return a vote of thanks to the citizens of Smithville, for their hospitality and kindness exhibited to this body during its session.

On motion, it was
Resolved, That the Constitution of the General Eldership be re-considered; and after an investigation of the subject, it was then

Resolved, That the matter be laid over till the next yearly meeting.

On motion, it was
Resolved, That the subject of Church Elders be considered; on which subject a short discussion took place, which ended in a good feeling, but no definite decision.

On motion, it was then
Resolved, That the Eldership adjourn, and that brother MEGREW deliver a short address to this Eldership.

Meeting closed in the usual way. Prayer by brother SHERICH.

ARCH. MEGREW, SPEAKER.
THOS. HICKERNELL, Clerk.

JOURNAL OF THE FIFTH WEST PENN'A ELDERSHIP.

The Eldership of the Church of God in West Pennsylvania met, according to appointment, in the meeting-house, in Irvin township, Venango county, Pa., on the 22d of October, 1848.

The meeting was opened with the usual exercises by brother JOSEPH GLENN.

On motion of brother S. S. RICHMOND, it was

Resolved, That Elders J. HICKERNELL and H. BARKEY be appointed to constitute the Eldership.

Whereupon, the following members were found to be present, viz:

Athens County Circuit—Seth S. Richmond, teaching elder. Harmony, Venango and Rockland Circuit—Jacob M. Klein and Joseph Glenn, teaching elders. Thomas Martin, John Hovis, David Ayres, Valentine Smith, and Jacob Bollinger, ruling elders; Jared F. Philips, messenger. Westmoreland and Cambria County Circuit—John Hickernell, teaching elder; Benjamin Ober, messenger.

Absentees.

Elder Daniel Wertz, Green County Circuit. Elder Joseph A. Dobson, Pittsburg and Robbstown Churches. Elder Munson W. Cook, Adams County Circuit, Ohio. Elder John Gillespie, Perryopolis Church.

Missionaries Present.

Elders Abraham Latshaw, Abraham Osmore, and Henry Barkey.

Missionaries Absent.

Elders Jacob Meyers, William Vance, John Kerr, and Lewis Kraft.

On motion of brother KLEIN, it was *Resolved*, That we now proceed to organize by electing a SPEAKER and Clerk.

Accordingly, JOHN HICKERNELL was elected SPEAKER, and HENRY BARKEY Clerk.

On motion of brother KLEIN, it was *Resolved*, That brothers JARED F. PHILIPS, BENJAMIN OBER and CHRISTIAN CONAUGH, be admitted to seats in the Eldership as advisory members.

On motion, it was *Resolved*, That a Committee on Overtures be appointed.

Whereupon, brothers J. M. Klein, A. Latshaw and J. Glenn, were appointed said committee.

On motion of brother RICHMOND, it was *Resolved*, That a Committee on Resolutions be appointed.

Whereupon, brothers J. Hickernell, J. M. Klein and S. S. Richmond, were appointed said committee.

On motion, it was *Resolved*, That the Committee on Overtures report.

The committee reported that they received three communications—one from Elder JOHN GILLESPIE, one from the church at Perryopolis, and one from the church in Brush Valley.

Their report was adopted.

On motion, it was

Resolved, That the Standing Committee report.

The Committee reported. Their report was adopted.

On motion of brother KLEIN, it was *Resolved*, That we now have a recess for twenty minutes.

Session closed by the SPEAKER.

AFTERNOON SESSION.

Met according to adjournment. Session opened by brother RICHMOND.

On motion, it was *Resolved*, That we now hear the reports of the preachers.

On motion, it was *Resolved*, That the preachers withdraw while their characters are examined.

Brother SETH S. RICHMOND reported: That ten or twelve were converted of late in his region—that the church in his own neighborhood numbers about fourteen members—that the Alexander church is in good standing, and numbers about thirty members, he thinks. The cause is flattering there; but that he met with a great deal of opposition. His support was limited—that he was determined to continue in the service of the Lord—and that accordingly gave himself into the hands of the Eldership.

His report was adopted, and his license renewed.

Brother JOSEPH GLENN reported: That in May last he entered upon his labors, in connection with brother KLEIN, where he labored during the fore part of the summer season, until July, when he returned home, where he had intended to stay for a short time, and return to the camp-meetings. But in consequence of severe sickness, he was not able to return until the present time. That he now commits himself into the hands of the Eldership, hoping to live and die with the brethren, and to meet them in Heaven.

His report was adopted, and his license renewed.

Brother JACOB M. KLEIN reported: That according to the appointment of last year's Eldership, he left Cambria county on the first day of April, and arrived here a few days afterwards—met with a hearty reception among the brethren—commenced his official labors on the circuit; but was disappointed, as he did not find the church in as good standing as he expected from former reports. The first thing he done, was a cleaning up; especially in some of the churches, difficulties of various kinds, and of long standing, were in the way—that they had to be removed before there could be any hopes of any good being done. Upon the whole, the churches were not in that condition he thought to find them, when hearing from them by others. But after a series of difficulties, he thought that at present there was a flattering prospect of doing good, at least, in some of the churches. He also stated that there had been some accessions to the different churches, and some baptized. As to his future intentions, he would only say he gave himself into the hands of the Eldership, and wished to be disposed of according to their judgment. He had enlisted with his brethren for life; and therefore wished to labor with them while he lived; and when he fell, he wished to fall in the field of battle. He solicited an interest in the prayers of his brethren.

His report was adopted, and his license renewed.

Brother JOHN HICKERNELL reported: That he is much gratified to meet again with his brethren in an Eldership meeting. He stated that since the last annual meeting, he has been doing the best he could. Some few had been converted and added to the church. He also felt disposed, by the help of God, to continue in the field till God shall call him out of the spiritual war.

His report was adopted, and his license renewed.

On motion, it was *Resolved*, That we now adjourn to meet again on Monday morning at nine o'clock.

MONDAY MORNING.

Met according to adjournment. Session opened by brother OSMORE.

Brother JOSEPH A. DOBSON was heard from by brother J. HICKERNELL, who stated that he labored extensively during last summer, and that he lay very sick when he saw him last.

His report was adopted, and his license renewed.

Brother JOHN GILLESPIE reported, by letter, that he endeavored, by the help of God, to preach the Gospel to the best of his ability, although in weakness. God has owned and blessed it to the salvation of some souls—that the church in his neighborhood had some refreshing seasons, and that there was an increase in the church—that it numbers about thirty-one at present. The church is in a prosperous condition, and peace abounds.

His report was adopted, and his license renewed.

Brother WILLIAM VANCE was heard from.

WHEREAS, brother VANCE has not reported by letter, or otherwise; therefore,

Resolved, That his license be granted and placed in the hands of the Standing Committee with discretionary power.

Brother ABRAHAM LATSHAW reported: That he endeavored to preach and exhort to the best of his ability, for the church in his neighborhood.

His report was adopted, and his license renewed.

Resolved, That we now adjourn to meet again in twenty minutes.

Session closed by brother KLEIN.

AFTERNOON SESSION.

Met according to adjournment. Session opened by the SPEAKER.

Brother LEWIS KRAFT was not heard from. His case was referred to the Standing Committee.

Brother JACOB MEYERS was heard from. His report was adopted, and his license renewed.

Brother JOHN KERR was not heard from.

WHEREAS, brother KERR has expressed an unwillingness last year to accept of his license; therefore,

Resolved, That his license be withheld for the present.

Brother MUNSON W. COOK was heard from by brother HICKERNELL.

His report was adopted, and his license renewed.

Brother ABRAHAM OSMORE reported: That his labors had been limited—that he met with great difficulties and temptations, in consequence of his temporal affairs—felt inclined to preach more in the future.

His report was adopted, and his license renewed.

Brother HENRY BARKEY reported: That he endeavored to preach sometimes. He solicits the prayers of his brethren.

His report was adopted, and his license renewed.

Brother DANIEL WERTZ reported by letter.

His report was adopted, and his license renewed.

On motion, it was *Resolved*, That we now hear applicants for license.

Brother BENJAMIN OBER applied for license. His case was examined, and license granted him.

Brother CHRISTIAN CONAUGH applied for license. His case was considered, and license granted him.

Brother JOHN HOVIS applied for license. His case was considered, and license granted him.

On motion of brother RICHMOND, it was *Resolved*, That we now appoint delegates for the General Eldership.

Whereupon, Elders JACOB MEYERS, JOHN HICKERNELL and JOHN TINTSMAN, Jr., were appointed said delegates.

On motion, it was *Resolved*, That we now adjourn, to meet again on to-morrow morning at eight o'clock. Session closed by brother CONAUGH.

TUESDAY MORNING.

Met according to adjournment. Session opened by the CLERK.

On motion, it was *Resolved*, That the Committee on Resolutions now report.

The committee reported. Their report was adopted.

Resolved, That the ministers of the Gospel, on their circuits, advise the churches to take up subscriptions for their support, and that the preachers present the same to the next annual Eldership.

On motion, it was *Resolved*, That hereafter each preacher give an account of the number of churches and preaching places on his circuit, at each annual Eldership.

WHEREAS, a number of churches have heretofore neglected to represent themselves and their wishes to the Eldership; therefore,

Resolved, That each church hereafter represent themselves, either by delegation or letter, and give an account of their numerical strength: also, the number of sermons preached to them, through the year, by their preacher or preachers.

On motion, it was *Resolved*, That we now adjourn to meet again in twenty minutes.

Session closed by brother OSMORE.

AFTERNOON SESSION.

Met according to adjournment. Session opened by the SPEAKER.

On motion, it was *Resolved*, That brother B. OBER receive leave of absence.

On motion, it was *Resolved*, That we now proceed to station the preachers.

Rockland Circuit—Joseph Glenn. Westmoreland and Cambria Circuits—John Hickernell and Benjamin Ober. Greene County Circuit—Seth S. Richmond. Athens County Circuit, Ohio—Daniel Wertz. Pittsburg and West Newton Churches—Joseph A. Dobson. Adams County Mission—Munson W. Cook.

Missionaries.

Abraham Latshaw, Henry Burkey, Abraham Osmore, William Vance, Lewis Kraft, and Jacob Meyers.

On motion, it was *Resolved*, That we now appoint the Standing Committee.

Whereupon, brothers Jacob M. Klein, John Hickernell and Joseph A. Dobson, were appointed said committee.

On motion, it was *Resolved*, That brother OSMORE receive leave of absence.

Resolved, That the Standing Committee make out the camp-meeting appointments.

On motion, it was

Resolved, That each preacher lift a public collection, in each church on his circuit, to assist brother M. W. Cook in his support on the Adams County Mission.

On motion, it was

Resolved, That our sincere thanks be tendered to the *Speaker* and *Clerk* for their services during the session of this Eldership.

On motion, it was

Resolved, That this Eldership tender their sincere thanks to the church and friends of Irvin township, for their kindness and liberality manifested to the Eldership during its session.

On motion, it was

Resolved, That we now adjourn *sine die*, to meet again on the second Tuesday of October, 1848, in Brush Valley, Indiana county, Pa.

JOHN HICKERNELL, *SPEAKER*.

HENRY BARKEY, *Clerk*.

NEWS DEPARTMENT.

European Penny Postage.—The English Post Master-General has recently addressed a circular to the Post Office authorities of all the counties of Europe, urging them to co-operate with England in introducing a system of universal penny postage in Europe. It is thought that the German Confederacy will be the first to adopt the plan of cheap postage; and when this is done, other countries cannot be long in following the example.

The Result.—Shunk's majority in full is 17,976. Shunk's total vote in the State is about 10,000 less than the vote of Markle, whig, in 1844. The Philadelphia Inquirer says that if Irvin's had equalled Markle's, he would have been elected by 10,000 majority. The entire vote of the State this year is 42,000 less than in 1844, but 80,000 more than in 1846.

The new Constitution of Illinois contains severe provisions against duelling.

Any person who fights a duel, sends or accepts a challenge, or aids and abets in fighting one, is disqualified to hold any office of honor or profit in the State, and all persons upon initiation to "any office of profit, trust or emolument, civil or military, legislative, executive or judicial," is required to swear that he has not violated the law in this particular, and will not during his continuance in office.

The Hagerstown News states that the vote for Governor of Maryland, at the last election, was 1434 less than that of 1844. This decrease has been confined to the counties, while in the city of Baltimore there was an increase of 1,879 votes. Of the loss, 124 have been taken from the Democrats, and 1310 from the Whigs. This clearly explains the election of P. F. Thomas.

A new Quarterly, called the "Nineteenth Century," is to be commenced shortly in Philadelphia, under the editorship of Chauncy C. Burr, Prof. Patterson, Horace Greely, and others of this country, and Douglass Jerrold of England.

The American Bible Society is about publishing the Bible in the Danish language, to meet the wants of this people in the western states. They number upwards of 20,000 in northern Illinois and Wisconsin.

The Rev. G. Allen, formerly President of Newark College, Delaware, and lately connected with the University of Pennsylvania, has publicly united himself to the Catholic church.

The great Powder Mill explosion at Nashville, Tenn., destroyed \$100,000 worth of property, and there is not glass enough in the State to replace what was broken.

Two thousand five hundred and forty-four persons died in New Orleans, of Yellow Fever, from the 5th of July to the 20th of October.

There are at present 25,000 Sons of Temperance in Pennsylvania, their number having increased 8139 within a year.

The Mormons.—The Mormons have located their grand gathering place about half way between the Utah and Salt Lake, in California, on a stream which connects the two waters. The distance between the two lakes is about 60 miles—a fertile valley extending the whole distance of several miles in breadth. There they have laid out a city, and commenced making improvements. They are in the midst of the Blackfeet, Utah and Crow tribes of Indians, who are said to be peaceable, and favor this settlement. May their savage neighbors be less cruel than their Christian and civilized fellow-citizens in Illinois.

Case of Bishop Onderdonk, of N. Y.—The General Convention, whose meeting has been previously noticed, have referred this case to the House of Bishops for final decision, by a vote of sixteen to six. There does not appear to be much prospect of the restoration of the Bishop; since, as was the conviction of the Convention, there was no evidence of his repentance.

Diplomatic Relations with Rome.—We have it from good authority that our government has determined to open diplomatic relations with the Papal See. We understand also that Col. J. S. Du Solle, of Philadelphia, is likely to be the gentleman selected as Charge d'Affairs to Rome.

Wisconsin.—The Convention to frame a new Constitution for the State of Wisconsin is to meet on the 8th inst., the election of delegates being fixed on the 29th inst. The number of delegates is fixed at 69, who are to be residents of the county for which they are elected.

Increase of Boston.—Boston has increased of late years almost beyond any example of an old city. In 1820, the population was 43,000. In 1830, 62,400. In 1840, 93,389. In 1845, it was 114,990. It is probably increasing at this period faster than ever it did before.

5,300 buffalo robes, &c., were brought to St. Louis on the 21st, from the Upper Missouri.

Painful Casualty.—On Wednesday evening last, two sons of Mr. Jacob Bowman, of Palmyra, Lebanon county, as they were going to bed, got wrestling; the eldest threw the younger, who never rose again, but expired almost instantly.

A machine for making staves for barrels is in operation at Dayton, Ohio, which turns out with ease twenty staves per minute, or 1200 an hour—10,000 in ten hours is ordinary work. The stave is put in the rough, and comes out ready for the barrel, with the exception of jointing.

An engineer at Glasgow asserts that he has discovered a mode of propelling vessels on rivers and canals at the same speed as locomotive engines on railways, at half the cost.

A powder mill at Lowell, Mass., belonging to O. M. Whipple, exploded about two weeks since.

The Cumberland Civilian says that nearly 1000 passengers per week are carried over the National road, westward.

The New York Assembly has refused to exempt the property of Clergymen from taxation.

A new line of Steamships is to be established between N. York and Charleston, S. C.

Upwards of 900 emigrants arrived in New York on last Wednesday a week.

Gen. Scott was 61 years of age in June last.

The Mexican debt to English capitalists is about \$50,000,000.

MISCELLANEOUS.

CAN WE DO SOMETHING?

A Missionary in Africa had established a school for colored children, which gave him much joy, for they loved the Saviour. One day he told them that there were still a great many idolaters in the world, who did not know the Lord Jesus Christ; and that there were societies in England, Germany and France, which sent missionaries to these poor pagans. The little colored children then said, "And cannot we do something also?" "Reflect upon it," replied the missionary, "and when you have found out some way of contributing to this good work, you may come and tell me." These poor children raked their brains to discover how they could obtain something to give; for you must know that they have no parents or friends who are rich enough to let them have a little money occasionally; and that there are many in Africa who do not know what a piece of money is.

One morning, however, they came to

the school, full of joy, and said to the missionary, "We wish to form a little juvenile missionary society." "That is very well," said the master; "but what will you give for missions?" The oldest answered, "We have resolved to form a society like grown persons; and each one of us will oblige himself to collect as much money as he can without begging. As for those boys of us who are largest and strongest, we will go into the woods to find bark; and we will carry it to the tanner, who has promised to pay us a florin for each load." Another child interrupted him and said, "And as for the rest of us, we will gather resinous gum, and will sell it for more than a dollar a pound." "And we," exclaimed the smallest children, "will carry ashes, and sell them to the soap-maker." Then the girls came; and some of them said, "We will collect locks of wool, and we will sell them." Others said, "We will get some hens, and sell the eggs and the chickens."

The little colored children did not rest satisfied with making promises. They executed their plan without neglecting school: and at the end of a year they held a meeting under the direction of a missionary, and carefully paid over to him all which they had raised. And how much do you think they put into his hands? More than forty dollars!

And now, you white children, born among Christians, will you suffer these little negroes to put you to shame? I could tell you a great many ways in which you might do something for missions; but think of them yourselves. If you do nothing, will it not appear that you do not love the Saviour or the heathen as well as these poor colored children? Reflect on this very seriously. —*Southern Christian Advocate.*

THY BROTHER.

Though poor, ragged and degraded, the outcast is thy brother still. Why shun and despise him? In years past, a kind admonition, a pleasant word, might have saved him. Yet you refused to counsel him, and pass by scornfully. Now he is but a wreck of his former self. His ambition is destroyed in vice. There was a time, it may be, when his eye was placed on virtue, and his feet were turned from destruction. That moment decided his fate. The lip of scorn was curled; contempt was expressed, and away he urged his steps to ruin. Is it a pleasant reflection—"I might have saved a soul from vice and infamy, but refused?"

Ye who have been remiss in duty, who have not cared when a brother erred and perished, awake to new life, and be not slack in the performance of duty. It is not too late: scores may yet be saved by your judicious efforts, your counsels, your tears, your affectionate hearts and open hands.

POETRY.

LINES

ON THE DEATH OF ELDER JOHN C. BOOTH.

By E. J. Smith, H. Hurley

O! DOLEFUL tidings, can it be!
Dear brother Booth, is he cut down!
That lovely form we once did see,
Now lies beneath the cold, damp ground.
'Tis but too true—the lonely grave
Contains the last of his remains;
But, cheering thought, his spirit's gone—
Bliss-giving hope!—to heavenly plains.

His was a heart, confiding, warm,
He truly always proved sincere;
From Zion's walls to sound th' alarm,
Glad tidings for the world to hear.

Success oft-times his labors crowned;
In acts of love his days he spent:
The anxious sinner often found,
In brother Booth a zealous friend.

Death loves a shining mark, we see,
It oft takes those we most revere;
Be ours the fond belief, that he
Was destined for a nobler sphere.

The Eldership has cause to mourn,
In which the flames of love do burn;
A herald has just pass'd the borne,
From whence no trav'ler doth return.

We'll not repine—the event we know,
Was order'd by an All-wise God;
But rather let us 'neath the blow,
Most humbly bow and kiss the rod.
LINGLESTOWN, Nov. 24, 1847.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 10
Do. RYE, do. - - -	4 75	a 4 80
Do. CORN, do. - - -	2 75	a 2 87½
GRAIN—WHEAT, per bushel,	1 20	a 1 25
Do. RYE, do. - - -	75	a 75
Do. CORN, old do. - - -	50	a 60
Do. CORN, new do. - - -	45	a 48
Do. OATS, do. - - -	40	a 42
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 75	a 3 87½
Do. TIMOTHY, do. - - -	2 55	a 2 60
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	10	a 12½
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	37½	a 45
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 40
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 60
HAY, per ton, - - -	9 00	a 10 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 25	a 6 37½
Do. RYE, do. - - -	5 00	a 5 25
Do. CORN, do. - - -	3 00	a 3 12½
GRAIN—WHEAT, per bushel,	1 35	a 1 40
Do. RYE, do. - - -	83	a 87½
Do. CORN, old do. - - -	70	a 72
Do. CORN, new do. - - -	55	a 60
Do. OATS, do. - - -	44	a 48
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 25	a 4 50
Do. TIMOTHY, do. - - -	3 75	a 3 80
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

MARRIAGE NOTICES.

"I have two daughters,
The first is named Mary,
And the second is named
Elizabeth."

MARRIED—On the 30th of September last, by Elder David Maxwell, Mr. SAMUEL MURPHY to Miss MALINDA MARTIN, both of Cumberland county, Pa.

On the 21st of November, by the same, Mr. GEORGE SHOOP to Miss MARY MARGARET THOMSON, both of Cumberland county, Pa.

On the 18th inst., by the Rev. C. W. Schaffter, Mr. JOHN D. MURPHY to Miss ELIZA D. REAMSHART, daughter of Mr. Nicholas Reamshart, all of Harrisburg.

OBITUARY NOTICES.

"Leaves his dear home to-day,
And flows to whither at the north-west's breath,
And starts to - - - but a - - -
Thou hast all seas for thine own, O Death!"

Brother HENRY GRINDLE, of Wayne county, is dead! He died some time last winter. He had a hard struggle to obtain, as I understood, a proper evidence of his acceptance with God; but finally found peace, and left the world in prospect of immortality at God's right hand. T. H.

On the 24th ult., near Newburg, Cumberland county, Pa., JACOB MYERS, a worthy and respectable citizen, and a useful and highly esteemed member of the Church of God.

RELIGIOUS NOTICES.

The following protracted meetings will be held on the York circuit, viz:

1. At York Haven, to commence on Saturday evening the 11th of December.
2. At MAISH's school house, to commence on Friday evening the 17th.
3. At Siddenstown, to commence on Friday evening the 24th.
4. At the River school house, to commence on Friday evening the 31st.

Preachers and people are respectfully invited to attend. S. CHAWFORD.

Sundry protracted meetings, on the Dauphin circuit, will be held as follows, viz:

1. Highspire, commencing on the 18th of December.
2. Linglestown, commencing on the 25th, (Christmas.)
3. Millerstown, commencing on the 1st of January, (new year.)
4. WHITLEY's school house, commencing on the 7th.
5. Matamoras, (Paul's Valley) commencing on the 14th.

Ministerial brethren, and others, are invited to attend. T. STROMM, J. H. HURLEY.

Providence permitting, there will be a protracted meeting in Shiremanstown, commencing on the 10th of December next. The public generally, and the brethren of the Church of God in particular, are respectfully invited to attend.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

MRS. MCNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Constiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the above named diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneiman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippenburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.]

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Quava, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Laramie county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddenburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
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"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

Judicial Oaths.

We give, in this paper, another discourse on Judicial Swearing. The author takes the opposite side of the subject, advocated by the author of the first discourse. The readers of the Advocate now have the arguments *pro* and *con* on this subject. Hence, they can judge for themselves where the truth lies, and what the spirit saith to the churches. All we feel disposed to say on this subject, at this time, is, "Let each one be fully persuaded in his own mind."

To our Book Agents.

Our Book Agents are hereby informed that we hope to be able to send them the "History of Denominations," and such other books as they have ordered, by the last of this month. We are sorry there has been so much delay in getting out our new work; but it was wholly unavoidable on our part. The book, however, will come right, when it does come, and the extra style in which we are getting it up, will, we hope, be a sufficient compensation for its long delay.

Financial Co-operation.

We beg leave to remind our brethren in the West, that their co-operation is earnestly requested in the operation, set on foot at the late Eldership, to raise funds to discharge the claims against that body.

The Standing Committees of the several Elderships are requested to take the matter in hand, and adopt some plan for the accomplishment of this object. Will they consider this reasonable request, and say at once what they are willing to do?

The doctrine of repudiation is no part of the doctrine of the Church of God. But for the church to be a defaulter, and make no effort to redeem her bad faith, is tantamount to repudiation. Under such circumstances her credit and her character must suffer. How can she be "the salt of the earth, and the light of the world," when she suffers her character for integrity to become impaired?

Those who stand charged with her affairs should be careful to sustain her credit. And if by any means she becomes a defaulter, the most eligible means should at once be used to redeem and clear her sacred escutcheon, and to present her to the world, "bright as the sun, fair as the moon, and terrible as an army with banners."

Prayer for Congress.

As the present Congress will have to act and decide on various matters of momentous importance to the American people, special prayer, supplication and intercession, ought to be offered up in behalf of this body, by all the Churches of God, throughout the length and breadth of this land.

It is in accordance with the will of God that his ministers and people should pray for all that are in authority—for rulers of church and State—that we (Christians) may lead a quiet and peaceful life. It is God who restrains the wrath of men, and turns their hearts like the water brooks. But then "He will be enquired of to do these things" for the good of his own cause and people.

Congress.

The Houses of Congress met on Monday. The Vice President, GEORGE M. DALLAS, at 12 M. took the Chair of the Senate. Forty-one Senators present. Eleven new Senators presented their credentials, and were duly inducted.

The House of Representatives was called to order by Mr. B. B. FRENCH, Clerk of the last House. Two hundred and nine-teen Representatives present.

JOHN QUINCY ADAMS moved that the House proceed to the election of its Speaker, which was carried unanimously. The vote on the third ballot stood—ROBERT C. WINTHROP, of Massachusetts, 110; LINN BORN, of Kentucky, 64; ROBERT McCLELLAND, of Michigan, 14; Scattering 14.

Mr. WINTHROP having received a majority of the votes cast, was declared to be duly elected, and being conducted to the chair by Messrs. VINTON and MCKAY, returned thanks in an able, eloquent and patriotic address.

The oath of office was then administered to the Speaker elect, by Mr ADAMS.

TUESDAY.—House.—Mr. CAMPBELL, Whig, of

Tennessee, was chosen Clerk, having received one hundred and thirteen votes, out of two hundred and twenty-five.

Mr. ELY DUVAL, of Maryland, was appointed assistant Clerk.

Synopsis of the President's Message.

This is an able, lucid and lengthy document. Its statements, doctrines and positions, are in keeping with the complexion of the government and the spirit of the times. It will be favorably received by some, and rigidly criticized and condemned by others. This, however, usually happens in a free country where men hold sacred and dear the right of forming and expressing their own opinions as to public men and public measures. But let the Message be carefully read, and its policy and opinions impartially judged.

The President starts out by extolling our excellent form of government as a rational, superior, well-trying and admirable system. He next suggests the propriety, to the American people, suitably to acknowledge the manifestations of the Divine protection exercised towards this nation from its earliest existence.

This being briefly done, he proceeds to present the present state of the Union, and the condition of public affairs. After mentioning our great and growing prosperity, and our pacific relations with all nations, except Mexico, he makes a strong effort to vindicate this Government in its conduct towards that country. He enumerates the causes which led to hostilities—the wrongs we suffered, the pacific means resorted to in order to avoid plunging the two countries in a war, justifies himself, and throws the entire blame on the Mexican government.

Now, all this sounds well enough, till the other side of the story is heard. Messrs. CLAY, GALLATIN & others, throw the principal blame for the rupture between the two nations on the President, for ordering our army on disputed territory—that this was the first and prime signal for war.

But, be all this as it may, we all know that it is a common thing for belligerent parties to justify themselves, by vindicating their own course. The fact is, the fault lies on both sides. Both nations are guilty before God, and both ought to repent, confess and forsake their sins.

The President, in his Message, strongly advocates the doctrine of indemnity for the war. The provinces of New Mexico and the Californias, he thinks, Mexico ought to cede to the United States as a just and adequate indemnity. He repudiates the doctrine of peace without indemnity—and equally so the doctrine of no indemnity without territory.

Now, if we must have the province of New

Mexico and the two Californias added to the United States as an indemnification for the expenses of this cruel and aggressive war, then what will poor distracted Mexico have to repair her loss? Strong and rich nations have no more right to wrong and oppress poor and feeble nations, than rich men have thus to treat the poor. The doctrine of the Bible is, to do justly and love mercy. We had better contend for religious toleration than for territory. If we must have territory, let us buy it. And at the same time, let us "buy the truth and sell it not." If Mexico will give us the right of preaching the Gospel, circulating the Scriptures and other good books, and of establishing the Church of God throughout her borders, we shall have indemnity enough, and so will she: an indemnity, too, by which both will be mutually benefitted, far more than by territory or by silver and gold.

The Message exhibits the finances as follows, viz:

EXPORTS AND IMPORTS.

Imports for the year 1847,	-	\$158,640,620
Exports for same period,	-	146,545,638
Amount of revenue for 1847,	-	26,346,790
Expenditures for same period,	-	59,451,177

OBITUARY

OF

BROTHER AARON WISE.

BROTHER WISE was born and raised near Harrisburg, Dauphin county, Pa. When grown to manhood he removed to Shiremans-town, Cumberland county, where he diligently and successfully followed his trade. About four years ago, during a revival of religion in Shiremans-town, he embraced religion. Soon after he joined the Church of God in said place, of which he lived a useful and consistent member to the end of his days. Some six months since he fell sick with a pulmonary Consumption. This gradually grew worse, and terminated in death. He bore his sickness with Christian patience and forbearance, and departed this life on the 6th inst., with a springing hope and comfortable assurance of a blissful immortality—aged 27 years, 7 months and 29 days.

He has left a tender and beloved wife and two small children—an affectionate mother and four brothers, together with a large circle of kind friends and Christian brethren, to lament his departure in his early and useful years.

Peach Trees for Sale.

BROTHER JOHN SHERICK wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about one thousand fine Peach Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

PREFACE

TO THE "Second Improved and Portrait Edition of the History of all the Religious Denominations in the United States."

THIS new and stereotype edition of the "HISTORY OF ALL DENOMINATIONS IN THE UNITED STATES," is much improved, and on several accounts vastly superior to the former edition. It is so,—

I. Because it contains much additional and improved reading matter.

Four articles, in the former edition, have been thrown out, and new ones substituted, viz: the BAPTIST, the EPISCOPAL, the CUMBERLAND PRESBYTERIAN, and the ADVENTIST articles. These are all vastly superior to the former ones.

Eight new and additional articles are inserted, viz: the BIBLE CHRISTIAN, the OLD-SCHOOL BAPTIST, the FREE COMMUNION BAPTIST, the SIX PRINCIPLE BAPTIST, the REFORMED PRESBYTERIAN, or COVENANTER, the RIVER BRETHREN, and two AFRICAN EPISCOPAL METHODIST articles.

Several other articles have been much improved and enlarged; so that this new edition possesses claims greatly superior to the former, in respect to the subject-matter of the work. But not less so,—

II. Because it is embellished with twenty-four splendid Portraits of distinguished men in the different denominations.

In our prospectus, of the work, we promised only from fifteen to twenty; but we have added several more at considerable expense; so that the whole number of portraits now amount to twenty-four. They are drawn by Messrs. WAGNER & MCGUIRAN, of Phila., whose reputation as Artists, stands second to none on the American Continent. The following is a list of the persons whose portraits are given, to-wit:

MARTIN LUTHER, JOHN CALVIN, ULRIC SWINGLI, GEORGE FOX, MENNO SIMON, EMANUEL SWEDENBORG, C. ZINZENDORF, JOHN WESLEY, ROGER WILLIAMS, WILLIAM WHITE, WILLIAM OTTERBEIN, J. M. MASON, J. H. LIVINGSTON, JACOB ALBRIGHT, DAVID MILLARD, ELIAS HICKS, ALEXANDER CAMPBELL, WILLIAM MILLEN, W. MARKS, F. EWING, C. RUSH, W. ALLEN, JOHN WINEBRENNER, and PRUS the IXth. Again it is so,—

III. Because the articles are somewhat better arranged, and a very useful and convenient ANALYTICAL INDEX prefixed to the work.

By means of the Analytical Index, any leading and distinguishing point in the History, Faith or Practice of any and all the denominations, may be easily traced and ascertained. This of course will be, for many persons and purposes, of great utility and advantage.

Besides all this, we may add, it is now offered to the public at greatly reduced prices—such prices as will put it in the reach of all classes of readers.

The regular retail price of the common edition, in plain leather or cloth binding, is \$1.75 per copy; little over half the price of the first edition.

The retail price of the portrait edition, in extra gilt (leather or cloth) binding, is \$2.50, and the embossed super-extra gilt, \$3.00 per copy.

These are the uniform, regular and established retail prices, at which agents and booksellers throughout the United States are required to sell. Those who deviate from these prices, either way, the present editor and publisher is not disposed to deal with at all. Hence, let all persons who engage in the sale of this work, take notice that they are rigidly restricted to these fixed and uniform prices.

In fine, we hesitate not to assert, that this work will be found to give more general, accurate and satisfactory information, touching the Rise and Progress, Faith and Practice of the several denominations in the United States, than any other work now extant. This fact has been freely acknowledged by the American Press, and other eminent men, as may be seen from the Recommendations and opinions of the Press on the few last pages of this work.

OBITUARY
OF

Elder John C. Booth.

BROTHER JOHN C. BOOTH was the fifth and youngest son of JOHN and CATHARINE BOOTH, of Manheim township, Lancaster county, Pa. He was born within three miles of the city of Lancaster, December 27th, 1815.—In the fifth year of his age, his parents moved to Lancaster city. John was there sent to Sabbath-school. In the ninth year of his age his parents removed to Mount Joy. His father died the following year, and gave testimony of a happy death. John attended the Sabbath-school at Mount Joy. In the seventeenth year of his age he was apprenticed to his brother William to learn the Carpenter trade. After he had served out his time, he travelled over several of the Western States; Ohio, Kentucky, &c. He, like many others whose minds are not prejudiced with the baneful influence of sectarianism, was, while yet unconverted, a zealous advocate of the principles held by the Church of God.

At a revival in Springville, Lancaster county, Pa., through the labors of brother DAVID MAXWELL, he, and about twelve others, were happily converted to God. Some time after that, at the camp-meeting held the ensuing summer, he was baptized, and afterwards added to the Church of God at Mount Joy. He soon rose to usefulness and eminence in the church, showing gifts and graces peculiar to chosen men. He was elected to the office of Deacon at an early age, and which office he used well to the satisfaction of the whole church. He was also elected Superintendent of the Sabbath-school of the Church of God. In the year 1843, when JOSEPH H. BAMBERGER was stationed at Mount Joy, the church there was divided into three classes—one of these was assigned by the Elders to brothers BOOTH and D. M. MARTIN.

Besides officiating as Deacon of the church, and as Superintendent of the Sabbath-school, he often held meetings, and assisted others in holding meetings in different places through the neighborhood around Mount Joy. In these meetings he first commenced exercising his gifts by way of exhorting and preaching, and which he usually done with good acceptance.

In the year 1837, and in the twenty-second year of his age, he was married to MARY ANN HANNAMS, of Springville, Lancaster county, with whom he had four children, three sons and one daughter, who are all living.

In the fall of 1844, at the Eldership held at Linglestown, he received license to preach the Gospel; and in the following spring he entered his appointed field of labor at Shiremanstown, Lisburn and MAISH's school-house, where he continued one year, and won for himself no small share of the esteem and respect of the community at large.

In the spring of 1846 he removed to Newburg, his second charge, assigned him by the Eldership held in Lancaster in the Autumn of 1845. To this charge he was re-appointed the

following Autumn, at the Eldership held in Mechanicsburg, and re-appointed again, for the third year, at the last Eldership held at Elizabethtown, Lancaster county.

During his ministry at Newburg nothing very special occurred, yet the Lord gave him a few souls for his hire, and both the church at Newville and Newburg lived in harmony and peace, and were much edified.

His exemplary conduct—his industrious habits—his dignified and courteous behavior—his kind and friendly disposition, and above all, his humble and pious walk, and his faithful, practical and edifying preaching, gained for him a high degree of esteem and respect. No one was more popular and universally beloved.

But how inscrutable are the ways of God to man! In the midst of life, and in the midst of his usefulness, he was suddenly cut down, as with a stroke. On Wednesday, the 10th of November, he took sick of small pox. The attack was exceedingly violent from its commencement, and run its course with increasing severity. He suffered much during his illness, but bore it all with remarkable patience, and calm submission to the will of God. When he discovered that his disease would likely prove fatal, he arranged his temporal affairs, by making a will. He requested, and charged his brethren in the church to see to it, that his family would be taken care of, and soon after that expressed an earnest desire to depart and be with Christ. He remarked at one time, "I have done the will of God, as far as I know how, and now I wish to go home—the Lord will do all things well." On Tuesday, the 16th, the morning before he died, he said: "To-day the Lord will let me die, I know he will."

After 12 o'clock, at noon, he remarked to brother MILLER, who waited on him, "I shall soon go home,—you might be getting my cooling-board ready."

He remained sensible and serene in mind till about 4 o'clock, in the afternoon, when, after a short conflict with death, his last enemy, he yielded his spirit into the hands of his Savior and God. On the following day his remains were interred in front of the Bethel, at Newburg, according to his wish. There, though dead, may he yet speak. May sinners hear it and live! And oh! may he have many stars in the crown of his rejoicing in the morning of the resurrection!

In the death of brother BOOTH the Church of God has lost one of her ablest and best ministers—his wife a kind and affectionate husband—his four little children a tender and indulgent father—his relatives a true, and well-trying friend—and the community at large a valuable and useful member of society.

His funeral sermon was preached, according to request, on Sabbath, the 12th inst., to a large and solemn congregation. May the Lord sanctify the services of that solemn occasion to all who were present.

Colporteurs Wanted.

THE editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

CONTRIBUTORS' DEPARTMENT.

The Ministry of Paul.

Few have studied the writings, or scanned the history of the great Apostle to the Gentiles, without rising up more deeply impressed both with the sublimity of the Gospel, and the dignity of a strong, consecrated man. Paul had, doubtless, some natural advantages above the mass of men. And then, superadded to these native gifts, he was invested with miraculous prerogatives. But, aside from all these distinctions, he reveals a character worthy of study. His public and social life is a model. True, our first and highest example is found in Him whom we and Paul alike call Master. But we are apt to feel that Jesus was lifted almost infinitely above us by his Divinity; that in his earthly weakness *He* could lean back upon his heavenly might; that his human frailty was upborne by his eternal perfection; that the highest distinctions of his manly character were the reflections of his indwelling Godhead.

But in Paul we see a man "of like passions as we." We can, in some measure at least, discriminate between Paul, the minister of Christ, and his special miraculous endowments. In his former character alone we wish to survey him. He is evidently a model here. For he writes himself to his brethren: "Be ye followers of me." And what are the peculiarities which give him so elevated a place?—which make him seem to us so mighty?—which claim and receive our almost reverent homage?—which rebuke us for our inefficiency?—which make us ashamed of our inferiority? It would require a volume, rather than a brief newspaper article, to draw Paul's full moral portrait, to reveal him in his full proportions. Still, we may suggest a few things that will aid us in viewing the elements of the man; in discerning the secret springs which ministered to the fountain of his mightiness. And.

1. He adhered to moral integrity.

Conviction was, in his estimation, a sacred thing. Once assured of his duty, and his course of action was decided. Principle, not expediency, was his guide. Where obligation went, he went. Whether his own apparent interests would be secured or jeopardized, was a question he never waited to ask, when truth had a mission for him. The passionate populace might confront him; the sword of civil power might be pointed at his heart in a warning gesture; pretended friendship might bid him forbear: reputation might be pluming its pinions for a final desertion; and death-holding in his merciless hand the horrid cross, or breathing out from his greedy bosom the flames of martyrdom, stare him in the face; still, unfalteringly would he cling to truth; still, firmly would he keep the covenant with his faithfulness. Are examples asked? Antioch and Ephesus shook with public violence, and yet he was calm. The magistracy of Jerusalem and Rome found him dauntless in the face of their threats. Vainly did the disciples plead with him at Cesarea to turn back his steps from the city of his bonds. With what a fervent zeal did he proclaim his human weakness, when Lystra was about to deify him with shoutings and sacrifice! And when the block waited for his martyred head, with what joyfulness did he exclaim: "I am ready to be offered!"

This devotion to truth, this homage to con-

viction, held no unimportant place in Paul's ministerial character. In his circumstances he could have done nothing without it. Had he faltered and compromised, he would have been like Samson—shorn of his locks. His unshaken steadfastness commended him to men's hearts. It disarmed prejudice, and shut the eye of suspicion. His obvious love and reverence for truth softened the virulence of the bigot, and stirred up the conscience of the hypocrite. It gave confidence to his own heart, dignity to his demeanor, and decisive energy to his action. His life was constantly illustrating the majesty of moral principle; and in his words he could press its claims home with authority upon every auditor, without feeling the necessity of limitations, or fearing the silencing retort: "Physician, heal thyself." And so did it help to make him the mighty man he was.

2. *He was earnest and constant in his active efforts.*

The importance of life, the value of time, he seemed to understand. For idleness he had no hours: for a *careless action* he had no disposition. Life was too valuable not to be appropriated to its highest and holiest of purposes. Every hour was filled up with some task which bespoke his fidelity, and was the symbol of his earnestness. He wrought like a man determined that his efforts should be of some avail. When he wielded the implements of his moral toil, every blow of the multitude left its impress. He practised earnest activity as a duty, until it became a natural habitude, a matter of innate choice, a seeming condition of his healthy being. His toils were ceaseless, and their energy waneless.

Are illustrations called for? They are at hand. Over what an extent of country did he travel! In the heart of how many cities is he the centre of attraction, the stirrer of multitudes! And he is always found the laborious Christian minister. "Jesus Christ and him crucified" is the theme of his lips, the object of his own regard, and the grand thought which he is seeking to give a practical life within the bosom of every listener. Throughout Asia Minor his voice has echoed, waking up responses in thousands of hearts. To the wailing islands of the Mediterranean he bears the Gospel's law of love. Into the philosophical ears of Greece he pours the meaning of their altar's inscription, and unfolds to them the mystery of "Jesus and the resurrection." The martial Roman, mailed and sandalled for war, hears through him of the "Prince of Peace," who leadeth his followers on to a surer and a nobler victory; and the conceited Jew listens from the porch of his own temple to the converted Pharisee, proclaiming the Messiahship of Jesus. On his shoulders rest the burdens of all the churches' cares; and yet *fourteen epistles* to his scattered brethren—deep in the profundities of logic, nice with order, and beautiful with taste—remain as the monuments of his zealous action.

Verily, Paul was a workman, both in the amount and the character of his labors, "that needeth not to be ashamed." His life was a rebuke to human stupidity, a living censure poured out on the head of listlessness. Death, conscience-smitten, trembled in the presence of his fervor, and the useless bustle of selfishness ceased at the sound of his far-felt footstep. And so did his earnest activity do its part in moulding his greatness.

We have room for but a word on what ought

to have had the highest prominence. Let us just say, however,—

3. *He studied and saw the glory of the Gospel.*

To investigate it, he lent the full energy of his strong and disciplined spirit; to give utterance to his conceptions, he taxed the resources of his varied learning, and the ready powers of his impressive oratory. The value of any acquisition was estimated by its aid in understanding and in developing the Gospel. "The love of Christ constrained him." It was his highest distinction to be the messenger of Jesus. He "counted all things loss for the knowledge of his excellency." He "gloried in infirmity that the power of Christ might rest upon him." For him "to live was Christ." That "Jesus Christ came into the world to save sinners," was, in his mind, a sentiment "worthy of all acceptance." The Shibboleth of his living and dying hours was, "JESUS CHRIST the same YESTERDAY, TO-DAY AND FOREVER." He spake as Christ's ambassador, and rejoiced "to fill up the measure of Christ's sufferings." And finally to die as Christ's martyr, was a coveted and joyful distinction.

Such were some of the elements of Paul's greatness. True to conviction, zealous in toil, and strong in heart-felt faith, his twenty years' ministry has left behind it a model character, and a harvest of fruit, which each age is still gathering into the eternal garner. To ourselves and others we say, "Go and do likewise."

GRAFTON, MASS.

G.

Moral Principle.

In deciding upon any given course of action, two important interrogatories are to be made and definitely settled.—1. Is the thing inherently right?—2. Are the means by which we propose to secure it, in themselves justifiable, and consequently right?

No individual who has any pretension to being guided by moral principle, will for a moment maintain that we may engage in any thing whatever, unless we can logically or intuitively affirm,—it is right. However desirable in other respects a thing may be, the antithesis of this presents a barrier which may not on any account be overleaped. Indeed this is so evident, that to illustrate the question at length would be little else than insulting the good sense and uniform declarations of all. For however great in our estimation may be the derelictions of others, they invariably affirm that the thing was right in itself, or else right under the circumstances; or, that at the time, they supposed it thus.

But were this the only problem to be solved, moral action would be more simple than it really is, and there would be far less opportunity for delinquency or mistake. It is, moreover, true that improper means may be used to obtain a thing of itself right. In other words, the end cannot justify the means—whatever will secure a desired good, is not justifiable, from the fact, that it will secure this good. Though it may be right that the murderer should pay the forfeit of his crime with his life; still it by no means follows that any one, who may chance to meet him, is thus constituted the executor of this right. Indeed, should any one deprive the murderer of existence, without due process of law, or the legal vestments of the executioner; this, so far from being justifiable, would only add another to the list of murderers. It would be in vain for him, when arraigned, to plead that the murderer had forfeited his life, and ought to die. The Judge would justly reply: "True, but

your hands were not the means by which his life ought to have been taken; and hence you have only become involved in his guilt, without at all satisfying the claims of justice upon him. It may be perfectly justifiable and proper for one to visit a given locality, yet it would not hence be justifiable to steal a neighbor's horse for that purpose; however safely and certainly he might carry him to the point of destination. Hence it is clear that improper means may be used to secure a good, and that such use for that purpose does not alter their character.

It is farther to be observed that a good, secured by improper means, is thus deprived of much of its beneficial effect; if indeed it be not in the end worthless, or absolutely injurious.

All will acknowledge that the Declaration of American Independence is something more than a rhetorical flourish—that it involves great and God given principles, which are the inalienable inheritance of every human being, and which none but usurpers and tyrants dare to violate. This was obtained and secured to us at the point of the sword—by means which none will advocate only as the *dernier* resort of dire necessity; and yet in less than a century the doctrines of that paper are disregarded and basely trampled in the dust, by the descendants of those very men who freely poured out their life's blood in its defence. But would this have been the case, had American Independence been purchased by less questionable means?—had the contest been won by strong heads and glowing hearts, armed with "thoughts that breathe and words that burn?" If we may judge from analogy, and the history of man, the question may easily be decided in the negative. Advantages gained by dint of physical power are seldom valued, but victors in a moral contest wear unfading laurels.

Should the United States continue on in the same ratio of retrogression from the great doctrine of human equality, at first the foundation of our governmental superstructure, it is not unreasonable nor unlikely that it may be eventually lost sight of, and the Republicanism of America prove a failure—not from the opposition of its enemies, nor the incorrectness of its principles—but from the mistake of its friends, as to the means to secure and perpetuate them. Should this ever be the case, the effect of the just and righteous principle of human equality, purchased, as it was, by the sword, will not only become worthless to the world, but perhaps positively injurious, as tyrants and usurpers would make use of it, (unjustly, to be sure) to decry and arrest the progress of free and correct principles. The sad wreck might indeed serve to warn others of the fatal rock; but who desires the downfall of others to furnish safety for himself, especially when that safety may be secured by other and better means?

So, too, in the case of the murderer slain without authority. The good resulting from the punishment of the murderer is not attained, and the positive injury of another murder is added to the evil already done.

It may, upon the whole, be questioned, with some propriety at least, whether any real good to any one can be obtained by unjustifiable means; but certainly no good can accrue to the actor. He, by one delinquency, has just fitted himself for the commission of another. And as vice is progressive, and sinks each step still lower than the preceding, it may safely be affirmed that such a regard of

stern moral principle will prove more than half the cause of one's eternal ruin. Fearful step! and yet how often taken!

But these are thoughts applicable to all the ramifications of moral action. If they confessedly apply to the more important, it will be difficult to mark a distinction less extensive than to embrace all.

A. D. W.

Elder Wm. Miller on Judicial Oaths.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you, swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool."—Matt. 5: 33, 37.

DEAR BRETHREN:—I hope no one will take offence at me for giving my opinion of this text of Scripture. It is not done to provoke a controversy. I should be very sorry if it should. Neither is it done to injure the feelings or unchristianize any persons who differ from me. As far as I am concerned, as an individual, it makes but little difference to me what interpretation others may put upon it, for I have fully made up my mind never to swear a judicial, ecclesiastical or profane oath—God being my helper. And I am glad that "the powers that be" have granted me this privilege, and also to all others who have conscientious scruples on this subject. But my reason for writing is this: for fear some of the good brethren, over whom God has made me an humble overseer, might be misled by a misunderstanding of this command, and thereby violate this divine injunction. Therefore we shall call your attention to the following order, viz:

I. *Who is meant by them of old time.*

II. *The extent of the prohibition.*

III. *Answer some objections.*

I. *Who is meant by them of old time?*

Now, if we can prove that the Lord referred to the Mosaic law, then we can easily ascertain the extent of this command.—1. In proof of this we find no less than six quotations, in this sermon, from the law of Moses. "Thou shalt not kill; thou shalt not commit adultery. Whoever shall put away his wife, let him give her a writing of divorcement; an eye for an eye, and a tooth for a tooth. Thou shalt not forswear thyself, &c. Love thy neighbor, and hate thine enemy." All this is taken from the law of Moses, even hate thine enemy not excepted. For Moses has virtually commanded them to kill them, and Christ has commanded us to bless and pray for ours. You may perhaps object and say, "You set Christ and Moses a quarrelling." That is not the case. We make Christ the author of a better covenant. Christ the Master, and Moses a servant. If I would not hear Christ, I would not obey Moses: for he commanded me to hear him in all things.

Again, Christ says, "them of old time;" but the advocates of judicial swearing say, "them of modern times." They say the Lord had no reference to Moses, but to some of the modern Scribes, who had corrupted the teaching of Moses on this subject. This is a mere assumption, without the least shadow of proof.

I am certain no man living is able to prove it, although the sum and substance of the first part of the text is found in the law of Moses. And the Lord says "the ancient." Yet our opponents say it was the modern Scribes he referred to.

II. *The extent of the prohibition.*

1. It is admitted by all that it condemns all kind of (what is commonly called) pro-

fane swearing. Here there is no debate.

2. It is also admitted by all, except the Catholics and a few of the most corrupt sects among the Protestants, that it condemns ecclesiastical swearing; (that is, taking an oath before the church.) At least the church of which I am a member have never admitted of such a practice to my knowledge.

3. Then the point in debate is this: Does the text forbid judicial swearing? that is, taking an oath before a civil court. I say it does. In proof of this I allege—1. It is evident our Lord refers to the law of Moses: and if he refers to the law of Moses, (and it is plain from the above that he does) then the text forbids judicial swearing; because Moses never permitted profane swearing, much less commanded it; and of course the prohibition is precisely commensurate with the Mosaic requirement. The Lord has abrogated and annulled just what Moses has authorized and commanded on this subject. The advocates of this know very well, if we prove that he referred to this law, then judicial swearing will have to go by the board, as well as all other oaths. Hence they labor so hard to prove he referred to the modern, and not to Moses.

2. The apostle James, in his epistle, 5th chap. and 11th verse, says: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay be nay; lest ye fall into condemnation." Our Lord was very plain, but the apostle is still plainer: for he says, "Neither by heaven, neither by the earth, neither by any other oath." If this does not forbid every kind of swearing, then it is impossible to find language to forbid it. I know there is a way to torture, and twist, and screw these Scriptures, as well as all others, to make them say just the opposite of what they do say. But I always fear, when I hear a person at this, that he intends to cheat me out of my soul, or my duty to my Divine Lord.

3. "Whatsoever is more than yea and nay, cometh of evil." This is indeed most accurately true. Evil is the foundation of oaths. It is because men are bad that it is supposed oaths are needed. Take away the wickedness of man, and we shall still have occasion for yea and nay; but we shall need nothing more. This consideration furnishes a distinct motive to a good man to decline to swear. To take an oath is, tacitly, to acknowledge that this evil exists in his own heart; that with him Christianity has not effected its destined object. There is a power and efficacy in our religion which elevates those who heartily accept it, above that low grovelling state, in which alone an oath can ever be supposed to be necessary. It is said of Solomon that he said: "A good man ought to be in that estimation that he needs not an oath, because it is to be reputed a lessening of his honor, if he be forced to swear." If to take an oath lessened a Pagan's honor, what must be its effects on Christian purity?

4. Oaths encourage falsehood. The effects of instituting oaths, is to diminish the practical obligation of simple affirmation. The law says you must speak the truth when you are on oath; which is the same thing as to say that it is less harm to violate truth when you are not on oath. The court sometimes reminds a witness that he is upon oath, which is equivalent to saying, "If you were not, we should think less of your falsehood." The vulgar phrase, "I will take my oath to it," surely

evinces the notion that a man may lie with less guilt when he does not take his oath. No answer can be made to these remarks, unless any one can show that the extra sanction of an oath is adding more obligation than a simple affirmation. But who can show this? Experience bears ample testimony to the fact, that the prevalence of oaths among men has produced a very evil effect in reducing their estimate of the plain truth in its natural and simple form. Upon this subject, Legislators have played a desperate game against the morality of the people. They wish to make them speak the truth when upon oath. Now suppose they succeed; what is the cost? That of diminishing the motives to truth in all the affairs of life. A man may not be called upon to take an oath above two or three times in his life, but he is called upon to speak the truth every day. "The ancient Christians," says Bishop GUANES, "were so strict and exact, that there was no need of an oath among them. Yea, they so kept up the sanctity and credit of their profession among unbelievers, that it was security enough in all cases to say, 'I am a Christian.'" Religion must have suffered a great deal, and Christianity a fearful eclipse since those brighter days: for it was only when Christian professors became corrupt and distrusted each other, that they could have had recourse to oaths and imprecation as securities against falsehood.

I may say if I do err on this subject, my error is an innocent one: though some may object and say I will impair the healthy influence of the "powers that be." I will say, I do not wish to give any offence to Cæsar, or to the Jew, or to the Church of God. Whilst it is not my wish to lay an iota in the way of Cæsar's government, I fear the Lord: I know the awful denunciation against the old mother of harlots for committing fornication with Cæsar, i. e. for shaping her religion to suit his corrupt government. (See Rev. 17th chapter.)

I may further safely say, there is not a popular sect in Christendom but what may be justly charged with this same sin. If Christ has abolished swearing, he has established the truth without it. He that has no respect for Christ or his religion, will have but little respect for the truth, even when he is put upon oath. The only difficulty is, if a Christian may not take a judicial oath, then a Christian may not hold an office that requires him to take one, or that makes it his duty to administer one to others. With all this evidence before us, especially when there is at least a possibility you may be mistaken, that man must be a bold one that would take a judicial oath.

III. We shall notice the most prominent objections.

1. It is objected that the Lord had no reference to judicial oaths, because he said, "Let your communications be yea and nay." I answer: Can we give judicial testimony without communication? If we can, then the objection is good; if not, then I pronounce it futile.

2. It is said our Lord was put upon oath himself by the high priest, and refused not to swear when he said, "I adjure thee by the living God," &c. And that the apostle put the church upon oath, when he adjured them to read his epistle to all the holy brethren. In answer to this I would say: if the apostle has put the church on oath to read his epistle to one another, then we should also make all the churches to swear to read the Scriptures

to one another; and then we should surely have swearing enough among us. If we were to admit that the high priest's intention was to put the blessed Jesus upon oath, we have not the least intimation that he consented to be sworn. Indeed, he seems to evade the question by throwing the responsibility upon the high priest, in saying, "Thou hast said." But in order to show you the weakness of this objection, I shall give you a few quotations of the same nature. We will begin with Mark the 5th chapter.

It is said there met him out of the tombs a man with an unclean spirit, and he cried, "I adjure thee by God that thou torment me not." Now, did he put the Son of God on oath? If the word *adjure* means to put upon oath, then he certainly did: but the word means to charge or command.

Again, Acts 19th chapter and 13th verse: "Then certain of the vagabond Jews took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth." Did these Jews put these evil spirits upon oath? I think none will be so bold as to say so.

3. It is said general expressions are used in a qualified sense. Grant it. But how are they to be qualified? By our own notion of things and our self-interest? If this be the standard of qualification, then surely every passage that does not suit our carnal nature will soon be qualified out of the book. It is by the context and by other Scriptures that we are to determine their justification. Is there any thing in the context, or any other passages in the New Testament, to determine the qualification of this passage? I think not.

4. It is said that it is doubtful whether civil society could subsist without oaths. It may be, so far as the wicked are concerned; but with the Christian they are useless.

5. In the patriarchal age, oaths were frequently used by pious men. This is true, and so was concubinage; even the father of the faithful had two wives; but these are no rules for Christians to go by.

6. It is said oaths must belong to the moral law, because they existed in days of the patriarchs. If so, then circumcision must also, for it existed at the same time.

7. Oaths were commanded by God himself under the Old Covenant. Answer: If this will prove it right under the New, then it will prove also that war of invasion is right, for God commanded *that*, in case of the Canaanites. But you could find very few true Christians who would admit that war, of any kind, is right at this time.

8. Again: they tell us the apostle refers to the custom of men swearing approvingly, in the 7th chapter of Heb. 16th verse. In answer we say, he only used it as a figure to show the stability and firmness of God's promise to Abraham. As men consider their testimony strong when they confirm it by an oath, so he says the Lord confirmed his promise to Abraham by the same. But to say he refers to this custom with approbation, because he does not confer a censure on it, we might just as well say he refers to fighting and race-running with approbation; for he frequently refers to such like customs by way of illustration, without any mark of disapprobation.

9. The advocates of this practice contend every time the blessed Jesus said, "Verily, verily, I say unto you," &c., he swore an oath. All will admit this was neither judicial nor ecclesiastical swearing; for he was not

put upon oath by either a priest or magistrate. Now if this was swearing, then the blessed Jesus was one of the most profane swearers in all the land, for he was swearing to almost every word he spoke. But, blessed Saviour, we believe better things of thee than this!

10. Again they say: the great apostle was swearing in all his epistles. If he did, it was profane swearing, for he was not put upon oath either by the church or by the state; and surely a man cannot put himself upon oath. If he can, then there is no profane swearing done; for all would be judicial.

Now, we shall notice some of his oaths in his epistles. He says, "God is my witness," &c. Again: "Now the things which I write to you, behold, before God I lie not." And again: "Now the God and Father of our Lord Jesus Christ knoweth that I lie not." If all this be swearing, then it is a hard matter to keep from doing it. That you may see the folly of this, I will apply these same words to Paul himself. Paul is my witness. Now the things which I write to you behold before Paul I lie not. Now Paul and Titus knoweth that I lie not. Would any person say this was swearing in the name of Paul and Titus? I think none is so void of common sense. The last passage I shall quote is the following: "I call God to record upon my soul; how greatly I long after you." DONDRIGE and McNIGHT render it, "Moreover, I call on God as a witness against my soul." If I were to call A as witness against B, would I be swearing an oath in doing so? None will be so simple as to say so. This is just what Paul done. He, in the first person, calls on God, the second person, to witness against his soul in the third person.

11. They tell us that God himself and angels swear. Now, if it be morally right for God and angels to swear, it cannot be wrong for man to do the same. This is not good logic; for God and angels do many things that it would not be right for man to do. But we shall dispose of this argument in another way. We must remember that these expressions are highly figurative, when used in reference to God and angels. They are said to have passions like we have, to be angry, to have wrath, &c. But this is only speaking after the manner of men; for we all certainly know they are not subject to fits of passions as we are.

12. It may be said the dictionaries are generally opposed to me on this subject. So they are on baptism: but they have been made by men, whose practice required it. Again: it has been said that swearing is a part of Divine worship, as much as prayer and praise. If this be the fact, I confess I am very deficient in this kind of devotion; for I have never taken a judicial oath in my life.

Once more: It has been said, by the advocates of swearing, there is no difference between an oath and an affirmation. So, likewise, it has been said by the advocates of sprinkling, that there is no difference between sprinkling and immersion. But is it so?

Now, dear brethren, I have finished my dissertation on this difficult subject. If there be any thing unscripural in it, I hope you will reject it, for I do not wish to teach you any thing erroneous.

WILLIAM MILLER.

Dr. CHALMERS' POSTHUMOUS WORKS, it is stated, will occupy about nine octavo volumes, one of which is to be issued every three months, thus extending the time of publication to upwards of two years.

Superintendent's Report of the "Union Sabbath School," attached to the "Church of God," at Mount Joy:

THROUGH the blessings of a kind Providence we are again permitted to meet to elect officers, and transact such business as we hope, and fervently pray, may promote the eternal interests of us all, and advance the Messiah's kingdom.

In reviewing the period since our first organization, we find abundant reasons to thank God for the prosperity which has attended our labors: both teachers and scholars have been brought from nature's night, into the marvelous light and liberty of the Gospel. But we have also cause to mourn and lament that our school has been deprived of some promising children, faithful teachers, and a few weeks ago of its first President, our dearly beloved and highly esteemed brother, JOHN C. BOOTH. Death has been in our midst and taken from us those we dearly loved. We have been repeatedly called on, in the language of the prophet: "Prepare to meet thy God."

Dear brethren and sisters, let us bear it in mind: let us profit by all the dispensations of that Almighty Being, before whom we must shortly appear to give an account for the manner in which we have improved the talents he has given to our charge. Let us endeavor to continue punctual and faithful in the discharge of every Christian duty, always abounding in the work of the Lord, knowing that in due season we shall reap, if we faint not; and if we sow to the spirit, we shall of the spirit reap life everlasting.

The Superintendent cannot refrain from expressing his thanks for the increased interest manifested by the church, and especially by the young converts. The Sabbath-school, indeed, opens a wide field of labor. Here the old and young professor can find employment profitable alike to all. While engaged in "training up the youths in the way they should go," we are ourselves increasing in knowledge, to which if we add virtue, and to virtue godliness, and to godliness patience, and to patience all the other Christian graces, heaven will be our home, as it is the abode of thousands whose first impressions of religious truth were made in Sabbath-schools.

But to be brief, in conclusion permit me to remind you that our object is not to build a partition wall, or a fence which some think so essentially necessary to keep the sheep from straying away, while in truth it does more than any thing else to prevent that union of love, that oneness and sameness by which all men shall know the true disciples of Christ, and for which the Saviour so devoutly prayed. But we desire to carry out the true principles of our Constitution. First, to impress upon the youthful minds their duty both to God and their parents: secondly, to reverence the sanctuary of the Most High; and, thirdly, to ameliorate their condition by teaching and familiarizing their juvenile understanding, with such portions of Scripture as will incline them to apply their hearts to wisdom; not the wisdom of the world, but that which comes from above and abounds in love; not to a part, but to all mankind. May Heaven smile upon us, and crown our efforts with the best of consequences.

The condition of the Library is as follows, viz:

Bound volumes, - - - - -	306
Testaments, - - - - -	33
Hymn-books, - - - - -	20

Spelling-books, - - - - - 20
There was collected, during the last quarter, by brother CHARLES McLEER, - - \$9 12½
Expended for books, &c., - - - - 7 50

Balance in Treasury, - - - \$1 62½
MOUNT JOY, December 5, 1847.

Letter from Elder E. D. Wertz.

GREENE COUNTY, Oct. 18, 1847.

BROTHER WINEBRENNER:—

This is to inform you that I am yet in the field of labor. I have been preaching day and night for some time past. On last night I formed a little church in this place. About thirteen got religion, six were baptized, and eight united in church-fellowship. We had a good meeting, but some confusion on the subject of baptism. Some of the young converts would not be baptized this time on account of Pseudo-Baptists' influence. But I live in hope they will yet obey and unite in church-fellowship. This church is located in Jackson township, Greene county. I preached seventeen sermons at this meeting. The congregation got so large at last that we had no room for them.

I had another meeting in Alepo township. The church there was also much revived: four got religion, and three were baptized. There is a powerful move on my mission. If I only had room for the people in the house; as it is getting too cold to preach out doors. But we must do the best we can—praying that God will go on in the good work which he has graciously begun on my mission. We hope soon to write again, and bring you good tidings from Greene county and Virginia hills. Pray for us.

Yours, in the bonds of Christian affection and love,
E. D. WERTZ.

Letter from Elder Henry Barkey.

HARMONY, BUTLER COUNTY, PA., }
October 27, 1847. }

BROTHER JOHN WINEBRENNER:—

Through the kind providence of God I am permitted to take my pen in hand to drop you a few lines for the first time.

Our Eldership has now closed its session for the present year. And I am happy to say that peace, love and union abounded during its session. We had preaching every night, and twice on Sabbath. On Monday evening we attended to the ordinances of the Lord's Supper and Feet-washing. God's people were revived, mourners were invited to come forward, and one, I think, presented herself. On Tuesday evening brother JOHN HICKERNELL preached; and after preaching mourners were again invited to come forward, when seven presented themselves as subjects for prayer, and I think one or two were blessed. On Wednesday morning brothers J. HICKERNELL, S. S. RICHMOND, and myself left. The meeting is to continue on for several nights by brothers J. M. KLEIN and C. COBAUGH. I hope and pray the result may be the conversion of numbers, and the cause of religion advanced. Yours, truly,

HENRY BARKEY.

Another Letter from Eld. E. D. Wertz.

MARSHALL COUNTY, VA., }
Nov. 25, 1847. }

BROTHER WINEBRENNER:—

By the providence of God I am once more permitted to write a few lines to you and the readers of your valuable paper. I have been preaching day and night, for some time past,

on my mission. In one round I preached fifty sermons, and at the same time much afflicted in body: but thank God for his goodness and the work of his grace in my heart, and among my congregations on my mission. I preached in this place seventeen sermons at one meeting. It looked as dark as death in the beginning; but I gave sermon after sermon, till numbers become serious and convicted; and as many as ten out to seek a change of heart. On Monday last I preached on the subject of baptism to a large and attentive congregation. I baptized eleven believers in Big Fish creek, and afterwards formed a church of nine members. The rest will unite, and a number more, I think, at our next meeting. The night the church was formed it was a bad evening; and on account of it, many could not come out. May God revive his work in this place, and overturn this wicked people from the works of sin and the devil, to serve the living and true God in his appointed way. As sin abounded here, may grace much more abound. Brethren, pray for us, and ask for God's blessing upon my mission. God is at work, and to him be all the glory.

Yours,

E. D. WERTZ.

Letter from Brother Henry Scherich.

WASHINGTON COUNTY, PA., }
October 6, 1847. }

BROTHER WINEBRENNER:—

I had the pleasure of meeting with my brethren at Alepo, at a protracted meeting, on Saturday, the 2d inst. E. D. WERTZ preached at early candle-light that evening.

On Sunday the school-house would not hold half the people, so we retired to the grove. Brother WERTZ preached again, as there were no other preachers there. In the evening we attended to the ordinance of Feet-washing and the Lord's Supper. It was truly an interesting time, and great solemnity rested on the people. After preaching, an invitation was given to mourners to come forward, but none came for some time. But at last a gentleman forced his way through the crowd, and was soon followed by his wife and two others. Two of them soon embraced religion, and the professors were powerfully revived. I can truly say it was good to be there.

I think Br. WERTZ should remain another year on this mission. He has more calls to preach than he can attend to. His influence is great, both out of the Church and in it. I saw, whilst there, that there was a great cry, "brother WERTZ, come out and preach for us."

I started for home on Monday. There was an appointment for Tuesday evening. I can give no further account, but I trust the best of the wine was kept for the last of the feast.

I solicit the prayers of the church, that I may hold out faithful.

Yours, in the bonds of love,

HENRY SCHERICII.

Letter from Elder J. Haifleigh.

UNIONTOWN, MD., Dec. 3, 1847.

BROTHER WINEBRENNER:—

Enclosed I send you \$1 25 for JOHN H. GEORGE'S *Advocate*. Please give him credit for the same, and send him all the back numbers if you can. In looking over the list of acknowledgments in the *Advocate*, I did not see JAMES McLANAHAN* credited for \$1 25, which I paid to you at the Eldership. Please give

*This name was credited, by mistake, James Maginnis. All is right.

him credit yet, so that all things may be straight.

The Lord is reviving his work in different parts of old Maryland, and I look up for better times. I held a protracted meeting at one of my appointments, which commenced on the 19th ult., assisted by brothers KELLER and FLECK. At this meeting three professed religion, and two were baptized. The United Brethren commenced a meeting near Uniontown on last Saturday, and it is still in progress. The brethren of the Church of God are the principle laborers at this meeting: the United Brethren preachers have left, and left the meeting in our hands. Brother KELLER preached last night: five or six have already professed, and about that number are still crying for mercy. Brother KELLER and myself are compelled to leave this morning. Brother STRAYER will preach to-night. May the good Lord carry on his good work until scores shall be brought into his fold. Pray for us.

Yours, in love,

JESSE HAIFLEIGH.

NEWS DEPARTMENT.

EMANCIPATION MOVE.

We stated some six weeks since, that an "Emancipation move" would be made in less than three months, in West Virginia, and mentioned the grounds on which that move would be based. We have now the pleasure to inform our readers that the first step has been taken—and that an organized effort will be made to rid this portion of the Old Dominion of slavery.

The first important circumstances to be noticed, is, that this step has been taken by *slave-holders themselves*. The chief actor is the Rev. HENRY RUFFNER, D.D. He is well known personally or by character, throughout Virginia and Kentucky, as an able Divine of the Presbyterian Church, and one of the learned men of the South. With him are associated S. McD. Moore, John Letcher, David B. Curry, James G. Hamilton, George A. Baker, J. H. Lacy, John Echols, James R. Gordon, Jacob Fuller, Jr., D. E. Moore, and John W. Fuller. All these are men of character, and nearly all of them we know to be slave-holders.

The second important circumstance is, the principle on which this move rests. It is, that every State, and every great division of a State, ought to, and, of right, may, in a matter of such great domestic importance as that of slavery, judge and act for itself.—*Christian Observer*.

Missions of Southern Methodists.—From the Annual Report of the Missionary Society of the M. E. Church, South, it appears that they have 282 Domestic and Indian Missions, in which are 297 missionaries, and 63,585 Church members. Of the missionaries, 129 are employed among the people of color, 32 among the Indians, and 6 among the German population. One missionary has been appointed for China, but has not yet sailed for his destination. The contributions for the year amounted to \$73,667 66.

Monster Vegetables.—Mr. J. C. Taney, of Rockville, Md., has raised on his place, this fall, a turnip which weighed 15 pounds. Mr. Andrew Lysinger, of Millington, Md., has raised a red beet, which weighed, when dug, 19 pounds; and Mr. Daniel Haines, a radish, which weighed 6½ pounds.

THE THIRTIETH CONGRESS.

We are indebted to the Pittsburg Gazette for the following "carefully compiled" list, giving the politics of the Senators and Representatives of the 30th Congress:

THE SENATE.

GEORGE M. DALLAS, *President*.

	W.	L.		W.	L.
Alabama	0	1	Mississippi	0	2
Arkansas	0	2	Missouri	0	2
Connecticut	1	1	N. Hampshire	1*	1
Delaware	2	0	New Jersey	2	0
Florida	0	2	New York	0	2
Georgia	1	1	N. Carolina	2	0
Illinois	0	2	Ohio	1	1
Indiana	0	2	Pennsylvania	0	2
Iowa	0	2	Rhode Island	2	0
Kentucky	2	0	S. Carolina	0	2
Louisiana	1	1	Tennessee	1	1
Maine	0	2	Texas	0	2
Maryland	2	0	Vermont	2	0
Massachusetts	2	0	Virginia	0	2
Michigan	0	2			
* Independent			Total	20	31

HOUSE OF REPRESENTATIVES.

	W.	L.		W.	L.
Maine	1	6	Ohio	11	10
N. Hampshire	2	2	Louisiana	1	3
Vermont	3	1	Indiana	4	6
Massachusetts	10	0	Mississippi	1	3
Rhode Island	1	1	Illinois	1	6
Connecticut	4	0	Alabama	2	5
New York	23	11	Missouri	0	5
New Jersey	4	1	Arkansas	0	1
Pennsylvania	16	7*	Michigan	0	3
Delaware	1	0	Florida	1	0
Maryland	4	2	Texas	0	2
Virginia	6	9	Iowa	0	2
N. Carolina	6	3	Wisconsin	1	0
S. Carolina	0	7	*Pa. Native	1	0
Georgia	4	4			
Tennessee	5	6	Total	116	108
Kentucky	6	4			

Terrible Accident.—Burning of the Propeller Phoenix on Lake Michigan.—Two Hundred Lives Lost.—The Philadelphia Daily News has received the following telegraphic dispatch from Pittsburg:

News has just reached here, by way of the Lakes, of a sad catastrophe which happened on lake Michigan, by which nearly two hundred human beings have been hurried into an untimely grave.

On Sunday morning last, the Propeller Phoenix, bound up to the Lakes, was discovered to be on fire, when within 19 miles of Sheboygan. The fire broke out under the deck, and a fresh wind prevailing, spread with fearful rapidity. The utmost consternation prevailed among the passengers, and it was impossible amidst the excitement which followed, to make the proper efforts to stay the flames and save the boat.

There were over two hundred passengers on board, and the scene was heart-rending in the extreme. Mothers crying in frantic madness for their children—wives clinging to their husbands, and crying aloud for mercy from above. Some in desperation plunged into the lake—others in their wild delirium rushed headlong into the flames.

It was a harrowing spectacle, and humanity shudders at the recital of it. Most of the passengers succeeded in escaping in the boats, and the rest either perished in the flames, or were drowned.

Capt. Sweet, who was lying on a bed of sickness, was saved in one of the boats.

Those who so miraculously escaped in the boats, were shortly after picked up by the steamer Delaware, which hove in sight just in time to witness the dreadful fate of those on board the ill-starred Phoenix, but too late to render them any earthly assistance. Every at-

tention was paid to the survivors by the officers and crew of the Delaware. One hundred and fifty of the passengers were German emigrants. The Phoenix was owned by Pease & Allen, at Cleveland, and insured for \$15,000.

The St. Augustine Church Case.—This case has been under trial before Justice Rogers, in the Court of Nisi Prius. The evidence on the part of the plaintiffs was brought to a close on Friday. It has been directed almost entirely to show the amount of damage incurred by the destruction of the building and contents. On the part of the defence, the case was opened on Friday, by H. M. Phillips, Esq., who said that the evidence would be directed to establish two points—first, that notice was not given to the sheriff of the intended attachment upon the church, as the law required—there having been ample time so to do, and second, that the damage sustained was not so great as the amount claimed, \$83,000. At the close of Mr. Phillips' remarks, the Court adjourned until Saturday, at 10 o'clock, A. M.

On Monday the Jury returned a verdict, giving \$47,433 87 damages to the Roman Catholics.

Baptists in the United States.—The number of Baptist Associations in the United States, according to the Baptist Almanac for 1845, is 564, churches, 9888. Of these, 149 Associations, 1968 Churches, 905 Ministers, 118 Licentiates, and 67,240 members are ranked as antissionism. The total in North America is, 11,778 Churches, 6,950 Ministers, 873,495 members. In Europe there are 1,912 Churches, 1,426 Ministers, 149,025 members. In Asia, 96 Churches, 95 Ministers, 8,246 members. In Africa, 18 Churches, 18 Ministers, 1080 members. The grand total is 13,804 Churches, 8,169 Ministers, 1,031,836 members. There are 14 Baptist Colleges and 8 Theological Seminaries in the United States; 2 Colleges in the British Provinces, and 5 in Great Britain.

New Route to the Pacific.—A writer in the Washington Union says a railroad 600 miles long, from Presidio de Rio Grande to Guaymas in the Gulf of California, would secure a continuous steam navigation from the Atlantic to the Pacific. He thinks it much preferable to the route by the Isthmus of Tehuantepec, or that of Darien. The expense would be slight compared with Mr. Whitney's project of a railroad across the continent.

Great Newspaper Feat.—The President's message entire will probably be published this morning, Dec. 8th, in all the Eastern cities, from Richmond to Boston and as far West as Louisville. This great newspaper feat will be accomplished by express and the telegraph.—The whole message is to be sent by telegraph to Louisville, which will be the greatest telegraphic performance that has ever yet occurred.

The Waste of War.—The New Orleans Bulletin states that the Rifle Regiment, which landed in Mexico 700 strong, is now reduced to only 250 men fit for duty. The Voltigeur Regiment, under Col. Andrews, landed 650, of whom only 280 can now be mustered. The South Carolina Regiment, which numbered upwards of 900, is also destroyed, and can muster but 150. Death, wounds, and disease account for the remainder. Other regiments suffered severely.

Great Freshet in James River.—There has been a great freshet in the James River. The water rose to an unusual height, and swept off the bridge connecting the city of Richmond with Manchester. A great deal of damage has been done along the river by the overflowing of low lands. The property destroyed is said to be immense. So far, however, as has been ascertained, no lives have been lost.

Commencement of the Great Western Rail Road.—This important undertaking has been commenced; the ceremony took place on Saturday before last, at London, Canada West. The meeting was addressed by several of the most influential gentlemen in the West.

Damages Against a Rail Road.—A man named Richardson, recovered a verdict of \$222 25 damages against the Boston & Lowell Railroad Company, last week, for injuries sustained in 1840, when jumping from the cars during an accident. The amount claimed was \$30,000.

Tobacco.—In Ohio, the quantity raised this season is supposed to be not over 6,000 or 8,000 hhds. against 20,000 hhds. last year. A good deal of last year's crop will be kept at home on account of the break in the Pennsylvania canal, and will be sent to market the coming summer with the new.

The Taylor Convention.—This body met at Philadelphia on the 1st instant, and elected Delegates to the Convention to be held in this borough on the 22d of February next. The gentlemen elected, are described as having acted heretofore with both the old parties.

Michigan Capital.—We learn from the Detroit Free Press, that the State Departments will be removed from Detroit to Michigan City about the middle of December, at which time the Capital will be ready.

Earthquake.—On Monday night last, says the Richmond (Ky.) Chronicle, of the 18th, about half-past eleven o'clock, many of our citizens distinctly heard the roar and sensibly felt the shock of an earthquake.

Oregon Rail Road.—The Legislature of New York State have adopted resolutions to promote the construction of this road on Whitney's plan.

Shad in November.—A fine fat Shad—weighing near 4 pounds—was caught Wednesday week, near the Narrows, Staten Island.

Sugar.—It is estimated that this year's sugar crop in Louisiana will exceed last year's 50,000 hogsheads.

A great freshet occurred in the Kanawha river, which has caused immense damage to the salt works located there. The water rose 6 inches higher than at any previous freshet for the last 18 years.

The Legislature of Georgia have, in addition to highly complimentary resolutions, voted to veteran Brig. Gen. Twiggs an elegant sword in honor of the distinguished services of her native son.

The town of Columbus, Indiana, has been destroyed by fire; it was a place containing about six hundred inhabitants.

The Bible Society of Virginia have authorized the presentation of the Bible to all colored members of the Church who are able to read and unable to buy a copy. A better day is dawning.

The Supreme Court of the United States assembled, as usual, at Washington, on the first day of the session of Congress.

FOREIGN NEWS.

Great apprehensions are felt that famine will again visit Ireland. Government officers in Ireland declare their conviction that charity must again be extended, or thousands will die of starvation. A general collection for the relief of the Irish was taken up in the English Churches on Sunday, the 17th of October.

The French Government has permitted Prince Jerome Bonaparte to return to France after a long exile of thirty-two years.

The Pope has issued a decree for organizing a Municipal Council of Rome which is to be called a Senate. This council will consist of one hundred members taken from the different classes of Society, only four of whom are ecclesiastics.

The cause of Liberty seems to be really advancing in Italy.

Switzerland is all in a ferment. We may expect to hear of bloody conflicts between the Cantons before long.

MISCELLANEOUS.

BUILDING COAL FIRES.

As anthracite is now used it makes a fire that is unpleasant, expensive, and irregular in temperature, and productive of great dust and disagreeable and unhealthy gases, which are wafted about to the great inconvenience and annoyance of the inmates of every house in which it is used. If properly and judiciously used, the anthracite fire is of uniform temperature, free from deleterious gases and annoying dust and ashes, and at a saving of from twenty to thirty per cent., as may be seen by the experiment. Anthracite should be broken into pieces of the size of a nut, and in kindling the fire in the morning as little charcoal or other kindlers used as will assist in starting the ignition with a blower. When the whole is properly ignited, cover it over with the cinders obtained by riddling or sifting the extinguished contents of yesterday's grate, including those of the size of a pea or even smaller. When this, too, has become partially ignited, the whole should be covered from an inch to an inch and a half, or even two inches thick, with a paste or mortar made by mixing the ashes sifted from the cinders with water to the consistence of mortar for plastering. The fire should be left in this situation undisturbed until almost bedtime, or until the room gets cool. The crust should then be broken in pieces of the size of an egg, levelled, well wet with water, beat or patted down in an even cover, and left until the next morning.—Thus the poking of the fire is disposed with altogether, and the only moving of the ashes is the removing them from the fire-place or grate into the hods to be carried out of doors, to be sifted preparatory to making the fire. Fires built in this manner are of even temperature, free from dust and disagreeable and deleterious gases, and at a saving of twenty to thirty per cent. in the expense of coal.—*National Intelligencer*.

RULES FOR THE JOURNEY OF LIFE.

The following rules, from the papers of Dr. West, were, according to his memorandum, thrown together as general way-marks in the journey of life:—

Never to ridicule sacred things, or what others esteem such, however absurd it may appear to be.

Never to show levity when the people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it; nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political or religious opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor an enthusiast.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself, and those who are near to me.

To aim at cheerfulness without levity.

Not to obtrude my advice unasked.

Never to court the favor of the rich by flattering either their vanity or their vices.

To speak with calmness and deliberation, on all occasions; especially in circumstances which tend to irritate.

Frequently to review my conduct and note my failings.

In all occasions to have in prospect the end of life and a future state.

KIND WORDS DO NOT COST MUCH.

They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and war-like words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal.*

SOFT GINGERBREAD—Very Nice.—Four teacups of flour, two cups of molasses, half a cup of butter, two cups of buttermilk, a cup of thick cream, three eggs, a table-spoon full of ginger, and the same of saleratus. Mix them all together, with the exception of the buttermilk, in which the saleratus must be dissolved, and then added to the rest. It must not stand long before being sent to bake.

IMMIGRATION TO IOWA.

A gentleman just returned to Buffalo from Iowa, informs the Express, (Buffalo) that thirty or forty wagons, loaded with emigrants, are frequently ferried over at Burlington in a single day. In Marion, one of the western counties, an important settlement of Hollanders has just been commenced; about eight hundred have already located there, and many more are expected in the spring. They left Holland on account of political and religious persecution. They have purchased two townships, 40,080 acres. Many of them are wealthy, well educated and intelligent, and are of a better class than most of our foreign emigrants. The President of this association of settlers is a man of education and intellect. He was a student at the Leyden University at the time of the Belgian revolution, and took an active part in that event. He is the author of several works, and edited a periodical at Utrecht, where he was persecuted and imprisoned on account of his liberal views. Near two hundred of these Hollanders declared their intentions to become citizens of the United States at the late term of the Marion County Court. They are generally very attentive to business, and accumulate property when others scarce gain a subsistence; but they are sometimes too economical.

DAILY PRAYER.

We cannot live in health and comfort without our daily bread. Nor can our souls prosper and be in health without daily supplies of grace. Every day has its own trials, temptations, labors and sorrows.—Every day therefore needs a new supply of Divine strength and heavenly consolation. He that is content to pass a single day without some sweet tokens of the Saviour's presence is living far below his privileges. It is faith and prayer that makes life happy and useful, and death glorious. David on the throne found time to praise God seven times a day, because of his righteous judgments. Daniel in the court of Babylon fell on his knees three times a day to pray and give thanks before his God. Peter and John had regular hours for prayer every day. The duties of religion should make a prominent part of our daily plan of living. Our religion should be a thing of life, living and moving and having its being in our hearts and in our lives.

GETTING GOOD BY DOING GOOD.

Benevolence is a fundamental law of our moral being; and the man who labors for his fellow-men secures thereby the gratification of his most commanding principles of action; but he who labors for himself alone, stirs up against his own peace some of the most operative elements of his nature. The Deity knew well that a disposition to labor for selfish ends is destructive of man's true interests; and that a disposition to labor for the common good, is the only sure way of securing good for self; therefore has he devolved on us many acts of beneficence which he might himself have performed as easily as omitted.

BEES.—The Bee Muth is best prevented by keeping the swarms full and strong, so that the bees may protect themselves. If the hive is too large for the swarm, the bees are unable to guard each point successfully.

COMFORT OF ANIMALS.

An animal may be well fed, and apparently well attended, and yet be uncomfortable, owing to an uneven floor to stand or rest on, a back rack or manger, or some other inconvenience in the stable. There may be a want of exercise, or condiments, change of food, pure air, currying, pure water, or something else necessary to comfort. He may breathe on his food, and render it offensive; something not very apparent may incommode, vex, tease, or render the animal in some way uncomfortable. Of course, his digestion is impaired, his appetite declines, he will not grow or fatten, and is unfit for labor, and the female will not be in good condition for propagation, or yielding plentiful good, wholesome milk. Therefore, *make your animals comfortable.*

CEMENT.

It may be of importance to some of our readers to know that a valuable cement, capable of withstanding the action of water and the atmosphere for a long time, may be made by mixing the following ingredients in the manner prescribed below:

To a quart of vinegar add the same quantity of new milk. Separate the curd, and add to it the white of twenty eggs.—These should be beaten well together, and sufficient quicklime sifted in to give the mixture the consistency of common paste. Fractured and broken vessels, mended with this composition, seldom separate when exposed to the action either of fire or water.

POPEERY FOR CORN.—It appears from the reports of the Romish Society for the Propagation of the Faith, that while this country was contributing supplies to the starving Irish, the poor people of Ireland have contributed to that Society \$28,000; to be spent in the spread of Romanism in this country.

BUCKWHEAT CAKES are less tough, and not as liable to sour, when mixed with saltrising instead of hop yeast.

LINES

TO THE MEMORY OF ELDER JOHN C. BOOTH.

By J. F. Welshampel.

Fare-thee-well, thou friendly brother,
Fare-thee-well—a long fare-well,
From this world unto another
Thou hast gone in bliss to dwell.

Fare-thee-well, kind husband, father;
Hearts bereaved have sighed fare-well.
Thine may once around thee gather;
All with thee in bliss to dwell.

Fare-thee-well, thou faithful teacher;
Thy lone flock has wept fare-well.
They have lost their well-loved preacher;
But again may with thee dwell.

Fare-thee-well,—the word is spoken;—
Sinners sadly moan fare-well.
They had oft their hearts upbroken,
When of Christ thou didst them tell.

"Fare-thee-well" we hear thee saying,
With thy last departing breath,
Whilst with fervor thou wert praying:
"Lord receive my soul in death."

Fare-thee-well, then; live forever;
We will heed thy teachings well;
Till we meet again, where never,
We shall part, but safely dwell.

M'ALLISTER'S OINTMENT.



It has POWER to cause all EXTERNAL SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease,

external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Salt-rheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all Chest Diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Skin, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

CORNS—Occasional use of the Ointment will always keep Corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.,

Sole Proprietors of the above Medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every label.

PRICE, 25 CENTS PER BOX.

AGENTS: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. McBarren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemens & Parvin, Pottsville; Samuel P. Stierret, Mount Joy; George Ross, Elizabethtown; Henry Thacher, Newport; Brown & Riner, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welby, Greensburg; Stephen Culbertson, Shippensburg; John Diller, Newville; and sold by the Druggists in Philadelphia, and our Agents in every town in the State. Dec 15—41.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 25
Do. RYE, do. - - -	4 75	a 4 80
Do. CORN, do. - - -	2 87½	a 3 00
GRAIN—WHEAT, per bushel,	1 20	a 1 25
Do. RYE, do. - - -	75	a 75
Do. CORN, old do. - - -	50	a 60
Do. CORN, new do. - - -	48	a 50
Do. OATS, do. - - -	40	a 42
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 75	a 3 87½
Do. TIMOTHY, do. - - -	2 55	a 2 60
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	10	a 12½
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	40	a 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 55	a 1 60
HAY, per ton, - - -	10 00	a 12 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 37½	a 6 50
Do. RYE, do. - - -	5 00	a 5 25
Do. CORN, do. - - -	3 12½	a 3 25
GRAIN—WHEAT, per bushel,	1 35	a 1 40
Do. RYE, do. - - -	80	a 87½
Do. CORN, old do. - - -	70	a 72
Do. CORN, new do. - - -	55	a 60
Do. OATS, do. - - -	45	a 48
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 25	a 4 50
Do. TIMOTHY, do. - - -	3 75	a 3 80
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

RELIGIOUS NOTICES.

A protracted meeting will be held, Providence permitting, at Bainbridge, Lancaster county, commencing on the 25th inst., (Christmas.)

The brethren of the neighboring churches, and the public in general, are invited to attend.

J. McALLISTER, Deacon.

The following protracted meetings will be held on the York circuit, viz:

1. At MORRIS' school-house, to commence on Friday evening the 7th of January.
2. At MAISH's school house, to commence on Friday evening the 17th.

3. At SIDDENSTOWN, to commence on Friday evening the 24th.
4. At the River school house, to commence on Friday evening the 31st.

Preachers and people are respectfully invited to attend.

S. CRAWFORD.

Sundry protracted meetings, on the Dauphin circuit, will be held as follows, viz:

1. Highspire, commencing on the 18th of December.
2. Linglestown, commencing on the 25th, (Christmas.)

3. Millerstown, commencing on the 1st of January, (new year.)
4. WHITLEY's school house, commencing on the 7th.

5. Matamoras, (Paul's Valley) commencing on the 14th.

Ministerial brethren, and others, are invited to attend.

T. STROHM,

J. H. HURLEY.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 2d inst., by John Winebrenner, V. D. M., Mr. SAMUEL H. ANTRIM, of Middletown, to Miss MARGARET ANN STEVENS, of Highspire.

On the 9th inst., by Elder Wm. McFadden, Mr. SAMUEL B. SHULTZ to Miss SUSANNA WHISLER, both of Harrisburg.

On the 30th ult., by Elder David Maxwell, Mr. ISRAEL JASPER to Miss SUSANNA STROMINGER, both of York county.

On the 9th of December, by Elder Thomas Strohm, Mr. ISRAEL PETERS to Miss ELIZABETH UNLER, both of Millerstown, Lebanon county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 13th ult., near Auburn, Schuylkill county, of inflammation in the lungs, brother MICHAEL SLENKER; aged about 42 years.

His life was exemplary, his death peaceful, and his faith triumphant.

On the 10th inst., in this place, of consumption, Mr. THOMAS LEMER; aged about 35 years.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Binding Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate.
Price 50 cents per bottle. Aug. 1.

MRS. MCNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

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Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.
[May 1.]

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Lorange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

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Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

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Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

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Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

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Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

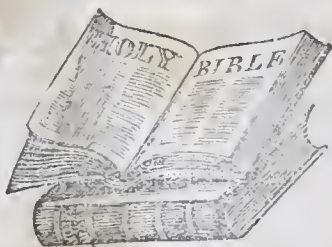
In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOSEPH J. WELTMER, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

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ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

Pennsylvania State Temperance Convention.

THE Temperance Associations of Pennsylvania, of every description, are hereby notified that in pursuance of the following resolution, adopted at the Convention held at Harrisburg, in January last, a State Temperance Convention will again be held at Harrisburg, on the third Wednesday, being the *nineteenth day of January, 1848.*

"Resolved, That it is expedient to hold a State Temperance Convention at Harrisburg on the third Wednesday of January next, 1848."

Revivals.

WE are highly pleased to hear, from different quarters, that the Lord is reviving his work among the churches. Both here and in the West there are, in sundry places, seasons of refreshing from the presence of the Lord.—The meetings here, and in Lancaster, are still kept up, and the work of God is going on. When shall we have authentic accounts from the pastors of these Churches? Please write soon, and let us have a correct account of what the Lord has done for the churches.

Canal, Weather and River.

THE weather has now got to be cold and wintery, and yet our Canal is still open, or has been till Thursday last. The River has been up very high, for the third time this last Autumn. The last freshet was higher than the one in November, but not quite so high as the October freshet.

New Year.

WE salute our courteous Patrons, by wishing them a HAPPY NEW YEAR. But, that it may be a happy year in reality, it is necessary to enter upon it suitably prepared for all its toils and vicissitudes. To this end it may be well to consider a few things, which revolving years are calculated to suggest. And,

1st. The rapid flight of time. There is much solemn truth in the adage, "Time and tide waits for no one." Still more solemn and impressive is the truth, expressed by the Poet, in the following stanzas:

"O! time, how few thy value weigh,
How few will estimate a day!
Days, months, and years, are rolling on,
The soul neglected and undone.

Lo! an eternity there is,
Of endless wo or endless bliss:
And swift as time fulfils its round,
We to eternity are bound."

2d. The high value of time; is also suggested by the New Year. Time is a talent. Its price, like wisdom, and a virtuous woman is far above rubies. Queen Elizabeth, of England, on her dying bed, cried and said: "Millions of money for an inch of time."

3d. A suitable improvement of time; is another thing suggested by the return of the New Year. Time, more than any thing else, deserves a wise and faithful improvement, especially the seventh portion of time—the Sabbaths of the Lord. These are precious and golden days. Happy is he who learns their rightful improvement; but woe to him who neglects the improvement of his time and talents.

4th. The New Year suggests, moreover, the duty and obligation of praise and gratitude to God for mercies past, by which our golden years have been crowned. All our years have been acceptable years; but some of them have been, emphatically, years of the right hand of our God—in which marvellous and great things were done for us. For these, let us laud, glorify, and magnify the name of the Lord. And that this may be approvingly done, let us resolve on doing more for God and His cause than ever. Let us do good to all men as we have opportunity, and especially to the household of faith. Let us take care of the poor saints—visit the fatherless and widows in their afflictions—support the missionaries and ministers of the cross—attend to the duties of the sanctuary—write for and patronize the *Advocate*—in a word, let us do justly, love mercy, and walk humbly with our God.

Journal of the Indiana Eldership.

THIS Journal has just come to hand, but too late for this paper. It shall appear in our next.

Another Agent in the Field.

BROTHER DAVID MAXWELL has consented to assist brothers WEISHAMPEL and STRAYER in doing up the Relief Subscription. We congratulate the Eldership upon their good fortune in securing the services of such a valuable adjunct in the relief cause. Brother MAXWELL is favorably known throughout the Church, as an able workman in every good cause which he espouses. We confidently expect, therefore, that if this project is likely to succeed at all, it will be made to do so in his diligent hands.

We hope that all those who have any sympathy for us, or any Christian regard for the Church of God, and for the Eldership in particular, will now lend a helping hand, in this renewed effort, to settle up this old and vexatious debt.

The Agents, we are authorized to say, will enter upon their respective fields of operation immediately after the holidays, and try to do up their business without delay. They request again, that the brethren generally lay up their Christmas and New Year's gifts for them, so that there may be no necessity for them to call a second time. They request this as a matter both of favor and justice.

They wish it also to be remembered, that this is a joint and common debt; as much so as our State debt; that all, therefore, are morally bound for it, and hence should be willing to do something towards its liquidation. Besides, the Lord has made it the duty of his children to bear each others burdens, and so fulfil the law of Christ: and when they do so, He has promised to bless them. Hence. He says, "give, and it shall be given to you again"—"inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me." Here, then, is work for faith. Let those who can and will trust the Lord, show their faith by their works.

Report of the Postmaster General.

THE following statistics, gathered from the Report of the Postmaster General, is from a Baltimore paper:

Revenue received during the year,	\$3,545,893
Expenditures during the year,	3,979,570
Excess of the receipts this year over the last, (or 13 15-1000 per cent.)	458,693
Deficiencies of the year,	33,677
Letter postage received during the year,	3,251,512
Number of letters passing through the mail,	52,173,489
Free letters annually,	5,000,000
Newspapers do	55,000,000
Pamphlets do	2,000,000
Dead letters do	1,800,000
Post routes do	183,818
Annual transportation, miles,	38,087,988
Receipts by mail for two years,	7,360,000

Of the amount due in this time, the delin-

quencies are only \$21,948, and the delinquents 154 postmasters, of an aggregate number of fifteen thousand one hundred and forty-six.—The postmasters changed during the year number 3450.

The Postmaster General, in the course of his report, recommends that newspapers be taxed by weight, and enters upon a grave argument in defence of this position.

Report of the Secretary of the Treasury.

THE Secretary of the Treasury has given to the public quite a lengthy report—it occupies over ten columns in the Washington Union. It was accomplished not without great labor and mental anxiety on the part of Mr. WALKER, whose health, it is said, was, in part, sacrificed in the task. On the 9th ult., the Secretary was so much overcome by his arduous labors in getting out his annual report, examining documents, statistics, &c., &c., night and day for some weeks, that he was worn out and exhausted physically, so much so, that he fainted in the Treasury Department, and had to be carried home. Later accounts say he has, in a great measure, recovered. The following is his report of the finances of the government:

The receipts of the Treasury, including treasury notes, loans and the balance of \$9,000,000 from last year, are \$61,152,428 90 for the year, ending June 30, 1847. The expenditures, for the same fiscal year, were \$59,451,177 65.

Synopsis of the Report of the Secretary of War.

IT APPEARS by this document, which is of great length, that the whole military force at present employed under this government, numbers—

Of regulars,	21,509
Of volunteers,	22,027
Total,	43,536

With General Scott—

At Tampico, now on route, and on the line from Vera Cruz to headquarters,	32,156
With General Taylor,	6,727
In Santa Fe, on the Oregon and Santa Fe routes and Indian territory,	3,634
In California & on route thither,	1,019
Total,	43,536

The actual strength, it appears, is much less than this amount, but the number not in active service cannot be precisely ascertained.

Legislature.

THE Legislature of this State will meet on next Tuesday a week. We hope they will copy the example of the Legislature last year, and do up their work in short metre.

Vacating Tavern Licenses.

JUDGES PARSONS and KELLEY, of the Philadelphia Court of Quarter Sessions, recently vacated the license of a tavern-keeper, named MAISON, on the ground that the house was kept open on Sunday, in violation of the Act of Assembly of 1794. Judge KELLEY contended that, as artisans in every branch of business were obliged to suspend their labors upon the Sabbath, the tavern keeper was not entitled to privileges denied to others.

Judge PARSONS made the following announcement: "That if it is established that any tavern keeper keeps his house open on Sunday, and suffers persons to congregate therein for the purpose of drinking, the fact will be considered sufficient to vacate his license."

A few weeks since, the license of THOMAS PATTERSON was also vacated by the same Judges; the allegation against PATTERSON being that he sold liquor to minors in small quantities.

Report of the Secretary of the Navy.

THE appropriations for the fiscal year, ending June 30, 1847, says J. Y. MASON, Secretary of the Navy, amount to \$10,052,636 10, which estimate includes an item of \$1,200,000 to complete the four war steamers authorized by the act of 3d March last, and also \$350,000 for the prosecution of the work on the dry dock at New York. The unexpended balances of the appropriations for the fiscal year, the Secretary informs us, will, without doubt, prove adequate to all the wants of the service.

CONTRIBUTORS' DEPARTMENT.

Sketch of a Sermon.

"By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. 2: 8.

Few passages, apparently so plain, have given rise to more discussion than this. But it is to be feared that most of the difficulty has arisen from attempting to adjust it to a preconceived hypothesis, rather than from any ambiguity in the text itself.

Calvinists confidently assert that it settles the point that faith essentially and practically is the gift of God. It is readily conceded that the power to believe is a gift of God. But is this alone, faith? Must I necessarily believe because I have the power to believe? It is very manifest that the power or capacity of believing is one thing, and its exercise, which constitutes faith, quite another. If faith is essentially and practically the gift of God, then not only is the power to believe a gift of God, but the believing itself. But believing is clearly an act of the individual, hence it cannot be at the same time a gift of God. Were it a gift of God then those who are unbelieving would be so only because God had not given them faith; and the infidel, as well as every other unbeliever, has a just excuse. In other words, unbelief can be no sin. Only discredit the Bible, or the existence of Deity and one is safe: which is tantamount to affirming that sin has no actual existence. Such a dogma is kindred to that which affirmed, that "God doth know that in the day thou eatest thereof, thou shalt not surely die."

A little attention to the text will evince that it does not necessarily support such a hypothesis; and not only so, but that it teaches quite another thing. It affirms that we are

"saved by grace, through faith;" and then adds, "and that (—that is, why most evidently, *salvation*, through, or by means of faith—) not of yourselves: it is the gift of God." It is an example of common occurrence, of a pronoun referring to a clause, or sentence, instead of a single word. This is still more evident in the Greek original where the passage stands thus, "*Te gar chariti este resomendi dui tes pistos; kai touo onk ex humon; Theon to doron.*" The nouns *chariti* (grace) and *pistos* (faith) are both in the feminine gender, and *touo* (that) and *doron* (gift) in opposition with it, are in the neuter gender; and hence, according to Greek syntax, cannot refer to either of them alone, but must come under the rule that pronouns referring to a clause or sentence, are put in the neuter gender. The text then, teaches that *salvation by faith*, is the gift of God.

That salvation is the gift of God, none can deny. It is clearly evident from the following considerations:

1. That as created beings, and sinners, we had nothing with which to purchase salvation. As our Creator, God justly demanded the whole service of our hearts: and hence, for the sin which was past we had no opportunity or ability to atone.

2. Salvation is *priceless* in its cost. It cost no less than the shame, reproach, suffering, death, and resurrection of the incarnate Deity.

3. Its own intrinsic worth is beyond all estimation. Eternity alone, with its ceaseless duration, can even approximate to the value of that salvation, which saves the soul, with its unending interests. It is not a salvation for a paltry "threescore years and ten," but for long, long, long eternity.

4. No remuneration is asked. "The spirit and the bride say, come, and let him that is athirst come, and whosoever will, let him come, and take the water of life freely."

This salvation, we are informed, is "*dia tes pistos*," (by means of faith.) We are then to obtain salvation by the exercise of faith. Justification by faith alone is the great and true doctrine of Martin Luther, and of the Bible. Luther, however, mistook the nature of faith, as is manifested by his rejection of the Epistle of James; because he imagined some discrepancy between it and the writings of the Apostle Paul. Had he clearly perceived the nature of true faith, he would have found a beautiful harmony between these two brother Apostles. Paul deals sturdy and effective blows at the doctrines of those self-righteous judaizing teachers who affirmed that justification came by obedience to the law. Using the term faith as synonymous with the Gospel, he maintained that "grace and truth came by Jesus Christ," alone; and could only be enjoyed by faith in him. James maintains, in meeting another class of errorists, that if this faith is actually possessed, certain results will flow therefrom. In other words, that if there is true faith it will be manifested by works; and hence he is in perfect harmony with Paul, and with the whole Scriptures. A. D. W.

An Incident in the Early History of the Free Communion Baptists.

THE first church in New York was organized at Stephentown by Elders BABCOCK and CRANDALL from the East. Elder CRANDALL had been reported as a man of more than ordinary abilities, and consequently a very large congregation assembled to hear him, with

wonderment, and mouths at large. Expectation was on tiptoe, and Crandall had lost sight of the cause in its advocate—of the Master in the servant.

After the usual preliminaries, Elder CRANDALL arose, named his text, and commenced his discourse. But his thoughts seemed to have fled, and his tongue was slow to perform its wonted duty. He endeavored to rally himself, but becoming more and more confused, was finally compelled to stop short and resume his seat.

Immediately a pious female sprang to her feet, and clapping her hands exclaimed, "Thank God! thank God! THANK GOD, that here is one preacher who cannot preach without God;" and without adding more, sat down.

The whole congregation started as with an electric shock, and then succeeded that peculiar broken stillness which manifests an intense pitch of mental excitement. In a few moments Elder CRANDALL again arose. Every eye was instantly upon him. There was such an expression upon his countenance, such a quivering of his lips, as told most plainly that man's fond boast was gone, and God was in his soul. Every feature kindled as he proceeded, and words poured forth with all the unction of the Spirit's power. All was attention and interest in the congregation, and many were pricked in the heart, and will bless God in eternity for this triumph of the cause in the defeat of its advocate. A. D. W.

Correspondence.—No. 5.

Disappointment—Albany—Aristocracy—Exchange of Evils—State Buildings—Cabinet of Natural History—Education—New York State Temperance Convention—Spirited Discussions—Under Current—Temperance in New York—Secret Society Influence, &c.

CLINTON, November, 1847.

ON my way hither from New York, an unexpected detention on the river caused a day's delay in Albany. Falling in with an old friend who kindly accompanied me to some of the interesting localities of the city, it was far from being lost time. Like the story, oft cenned in my more juvenile days, if we know "How to make the best of it," we may indeed content, and even enjoy ourselves under any providential disappointment. The thing consists entirely in our frame of mind, and consequently is within our control.

Albany was first settled by Dutch, who so shaped the current of influence as to effectually exclude others from their society: thus creating an aristocracy of birth not unlike that of the Patrons and, in later times, the Patricians of Rome. It is almost needless to add that this was long since broken up, and another, of a different phase substituted in its stead. So it is in the world. One form of evil is crushed only to make room for another, more dangerous, because less known and suspected. The Devil himself when seen in his own proper character is seldom or never successful. It is only by counterfeiting the semblance of truth, that error wins its way to the heart.

My friend conducted me to several places of interest, such as the State House, Capitol, Medical University, State Geological Cabinet, etc., etc., of which I can by no means give you anything like a full account. All of these are interesting, and will richly repay a few hours stroll. The public buildings are large, and in a delightful situation, overlooking the

city and river, but are not equal in appearance and taste to the Pennsylvania Capitol in your place.

My visit to the State Cabinet of its Natural History was quite too short to at all satisfy my feelings and desires. Aside from the mirrored reflection of the Deity himself in His own precious book, I am nowhere so delighted as in "looking through nature to nature's God" in the study of the Natural Sciences. Some tell us we must not, especially as ministers, study these. My answer is, It is but the contemplation of my Father's handiwork.—May I not study this? Away with the objection, and the kindred notion that "ignorance is the mother of devotion." True education is, and can only be, the hand-maid of true religion; and ignorance can only be the author of fanaticism and spiritual despotism. To worship in ignorance, a God infinite in wisdom and knowledge, is a thought supremely absurd to all but the wilfully ignorant, and these are of little importance. They are almost ciphers in society. At most they can be but like the eddy which continually whirls in one little circle, while the mass of waters hurries on to their destined home.

The State Temperance Convention was also in session in the Hudson street Methodist Church. The number of delegates present was more than usually large; and was made up of men of the best talent, and holding the highest positions in society. Nor was there any want of interest. Each one evidently watched the movements of the Convention with eagle eye, while as each speaker resumed his seat a dozen voices were ready to claim the floor. As a consequence, the discussions were unusually interesting, and yet unfortunately they were unable to agree upon any definite course of action with sufficient unanimity to give a very flattering prospect of success. An under current was evidently flowing, but how and for what? were questions whose answers were not so apparent.

The history of the Temperance cause in this State is quite anomalous. Here has been the arena of some of the ablest and most spirited discussions of the question, and truth has never lost by the contest. Here too have arisen some of the ablest advocates of the cause; and here, in 1846, the people gave an overwhelming suffrage to a law similar to the one which has caused such happy results in Massachusetts and Rhode Island; and yet the law was this year almost as unanimously voted down in many of the towns. Drunkenness too is still among us with its brazen frontery, and what is more, seems to be gaining upon us; while there is an almost universal apathy upon the subject. There is a reason for all this, but still it is not plainly apparent. Every one who says anything upon the subject, asks mournfully, "why is it?"

The full answer to this I cannot give you; but I will not withhold my conviction that it has some connection with the secret associations which have recently arisen. They profess powerfully to affect the cause, and they undoubtedly do; but of late, since influence has become considerable, it has seemed to be on the wane. To be sure, their zeal is ardent, but it has seemed to degenerate into a mere love of party instead of truth. The enquiry does not seem to be, how shall we save that poor drunkard? or how shall we stop the rum traffic? but how shall we induce that respectable man to join us? how shall we advance the interests of our societies? It may be that all this is the mistake of an evil eye; but if

so, it is unwittingly. To trace out the subject fully, and clearly expose the cause, is a work of no ordinary labor, and yet it should be done. To fully perceive the cause, is more than half the battle. But I must close.

As ever, in love, A. D. W.

Letters on the Wing.--No. 2.

Return from the Eldership—Church difficulties—Treasury for the poor—Elder Miller's flood-fence—New system of Oratory, &c., &c.

BROTHER WINEBRENNER:—

In my last I noticed a few things, but had no room for others. After leaving Elizabethtown in company with Elder Swartz, we reached Middletown, where all who stopped, were kindly entertained by the brethren there. I visited a number of families, and among others that of brother G. SMULLER, and was pained to find they had for a long time been much afflicted. I also visited that cheerful man, brother P. ERWIN, whose warm hand, with his heart, gave me a cordial welcome. And so did all the rest. Thence, passing through Harrisburg, I visited, in company with brother STRAYER, brother JOHN BOWMAN, where we stopped for the night, and were kindly entertained. I find the brethren there have not yet built a meeting house. They will certainly never get done talking about it till they build one.

We next went to Shiremanstown. I regret that I did not find all things there as prosperous and united as they were in former years. May they soon all be one again in the Lord; and may all attempts to divide the flock hereafter fail. We saw old father GEORGE ROOP. I love that man; and who could hate him? The Lord be with him in his bodily afflictions.

At Mechanicsburg we stopped with brother HINNY; aye, and sister HINNY: for I cannot help mentioning her name as well as his. He is a clever, kind man and brother; but she is a more clever woman and sister. My feelings towards that family would prompt me to say more than I have room for; so I must pause.

I regret that that unfortunate difficulty occurred in the church there which caused a separation of several of the members. I have often thought of what one of the brethren there (now out of the church) once said at the Eldership: "I always like," said he, "to go half way, in settling differences; and if I cannot get peace, I am willing to go a little further than half way." I have often followed his precept; but as he has not illustrated it by his example in this difference in the church, I cannot follow his example. How I loved that brother—and I love him still. I once saw him slout praises to God upon (as I supposed then) his dying bed. How it melted my soul! How I always cherished his advice! How firm, thought I, is his love for and union with the church! But alas! for the sake of a subject, of which he can know but little, and one which may do no harm, but more good than he is aware of; a subject not worthy, however good it may be, of being the cause of separating God's people, he—but I will pause again: My heart is full! I pray God for the peace of Zion, and the union of her children in that town.

I was pleased to learn that Elder Swartz's preaching is duly appreciated on this circuit. Passing through Churchtown, we stopped at brothers JOSEPH and G. W. BRICKEN'S, whose kind hearts received us. We had meeting there, but only a small turn out. Next day

we passed through Carlisle, saw Elder HOOVER, and then rode on to father BEAN'S, at Smoke-town. I never had seen him before. He has several intelligent sons, and is himself by no means an uninteresting old man. He believes the Sons of Temperance are a wicked society, and that Christians have no right to hold membership among them. But he admits that many do join them, because the church is remiss in her duty to provide for the poor, distressed and sick within her own borders. We both concluded that if the churches of our times would do as they did in the days of the Apostles, have a treasury for the poor and sick, supplied with a *literal hand*—then our brethren would feel secure against every emergency of the kind provided for by these worldly beneficial societies; and would consequently refrain from joining. I understand the church at Orwigsburg has such a fund. That is right; and I suggest that all the churches follow her, as she follows the primitive churches.

We next passed Newville on our way to Newburg, stopping over night at brother KENNEDY'S, who treated us after the good old fashion of hospitality.

At Newburg we aided our late lamented brother, JOHN C. BOOTH, to hold meeting over Sabbath. Elder JAMES WERNER was also there. Our intercourse with brother BOOTH was very agreeable; and little did any of us think we should so soon lose him. But "the ways of God are not our ways."

Here we also saw brother HENRY S. FISHER, whose generous heart bid us welcome to Christian hospitality. I should like to see the apparent wishes of the brethren there realized, in the re-union of this brother with the church. I believe he is beloved and esteemed by the brethren as much as ever. He does not preach at present, but maintains his Christian integrity; though, from some misunderstanding, he is severed from the church.

Orstown was our next place to visit. I stopped with brother WM. MILLER, whom I found as kind, good natured and old-fashioned as ever. I was much pleased with that useful production of his ingenious mind, his newly invented *flood-fence*. Farmers can now build fences which, though they will not *stand* before a flood, still will not *run* (or *float*) away. I consider his fence of vast importance to the country; and as he has it protected by law against infringement, I hope it will yield him a good recompense of earthly reward, to be devoted to the good of mankind and to God's glory. I stopped too with brother D. SPENCER, whose smiles greeted me as in former days. Brother STRAYER stopped with brother S. DIENL, who treated him very kindly.

We next came to Shippensburg. And one of the first things I learned here was, that the church was not willing to give up their present pastor, Elder J. C. OWENS, next year. It argues well for a preacher when his charge decline to let him go. But I think they should not be selfish. I stopped at my old "hotel," brother JAMES WERNER'S hospitable home, where you will always be made welcome by a kind family. It was this brother who, many years ago, won me over to a partiality for the brethren. I visited father MACKLEY, whose silver locks proclaim him to be ripening for the grave, from whence, I trust, he will arise in the resurrection, an immortal being, to dwell in the garden of Paradise forever. Besides his kind family, I visited brother OWENS; and after partaking of the hospitality of his

amiable companion, we attended prayer meeting, and had a good, refreshing time. I found there sister ———, who was as happy as usual, making the house ring with her shouts. I also found old mother REICHERT still in the land amongst the living, and zealous on the good old way. Lastly, I visited brother ANGLE'S, and found his kind companion very ill. After consoling her in her afflictions, we left for Fayetteville, stopping with good old brother D. MACKLEY, and after spending two nights—having meeting—we left next day for brother J. YOUNG'S, where we tarried over Sabbath, having several meetings at his house. We found him old brother JONATHAN, as of former days, still disposed to help on the cause of God.

From there we came to Westminster, and stopped over night with the kind family of Dr. S. L. SWORMSTEDT, who introduced us to a gentleman by the name of BRUNSON POOL, professor of a new system of Oratory. He gave us several specimens, and I was much pleased with them. He has a book written on the subject, with plates, which he intends to publish. I think arrangements might be made with him to publish the work, which would possibly yield him and our Eldership some considerable revenue.

Lastly, some of your readers have heard of the new Coal Stove, (or rather only a *Cylinder Grate*), for which I am about obtaining a patent right. Well, I think it will be the best kind of cylinder in use, and will finally supersede all others. After a while I will give you a description of it, with an engraving, for publication. Now I close in great haste, lest I weary your readers beyond forbearance.

I remain yours truly, J. F. W.

Letter from Elder J. H. Hurley.

FREDERICK COUNTY, MD.,
November 3, 1847.

BROTHER WINEBRENNER:—

You perceive I am yet alive, and though off my circuit, not yet off the stage of action. I am once more within the borders of old Maryland, with my parents and relatives. I am enjoying good health, and trying to keep in good spirits also. This is very important for the Gospel minister, but by times very difficult. The longer I labor, and the more I become acquainted with the instrumentality which is placed in the hands of the Gospel minister, the more I am constrained to cry out in the language of one who had much experience in a work not so very different from that of preaching Christ, "Now Lord, who is sufficient for these things?" How great is the work, and how important the duties devolving upon the minister of Christ! Yet, how frequently is he placed in unfavorable circumstances. Were it not for the consoling promise, "Lo I am with you," he would faint by the way, lay down his commission, retire to some monastic seclusion to live a single life.

Since I left our Eldership, which was a season of unspeakable consolation to me, I have come in contact with persons of every description, and almost every condition in life. We are visiting from house to house, conversing with the dear people upon the subject of their souls best interests. Some of these dear fellow mortals seldom visit the house of God, and are seldom, if ever visited by the minister of Jesus, or by the pious layman, and pointed to the Lamb of God, which taketh away the sin of the whole world. This visit of ours to our native county, perhaps may be the last. And

but very few of the hundreds, yea thousands with whom we come in contact, and with whom we converse, do we expect to see again, or have the privilege of conversing or praying with, on the shores of mortality. Taking these considerations into account, together with the fact that the great mass are unconverted, and that "without holiness of heart no man can see the Lord," and that the soul is immortal, and that this immortality must be spent—if not with the blessed, with the Saviour and with God in Heaven—in eternal torments with all the accursed in hell—we feel as though we could sound the exhortation to every one in the land who loves the cause of the Redeemer, Brethren, pray for us. These souls it is the work and design of the herald of the Cross to benefit; and for this we need much encouragement and aid from those who have a love for these souls. I need scarcely say that we need much grace, and much of the spirit of Him who sent us, in order to accomplish much in this responsible work. The harvest is now greater than it was when our blessed Saviour was in the world, consequently we are called upon to make more vigorous efforts or exertions, and offer more ardent prayers "that the Lord of the harvest would send forth more laborers into his harvest."

Should this piece elicit the attention, the serious consideration, and the ardent prayers of God's people in behalf of the work of the ministry, we shall console ourself with the consideration that we have gained our object. The Lord willing, I will soon return to Pennsylvania.

Yours, in the bonds of the Gospel,
JOSIAH H. HURLEY.

Letter from Elder John Gillespie.

LITTLE RED STONE, Oct. 19, 1847.

BROTHER WINEBRENNER:—

I AM now sitting in brother GEHOS'S, near by the old shattered, tattered, and almost forsaken meeting house, once occupied by the old regular Baptists, but for a long time unoccupied by any, till lately I paid a visit to this place; and from the appearance of the people, and the liberty which my Lord gave me on that occasion, I concluded to put forth an effort in the name of the God of Israel; so I left an appointment for a protracted meeting, which resulted in a most glorious revival.

I would just mention, that I met with a man who is a teacher in Israel, by the name of JOSEPH KENADY, who I took to be a good man, and hope that I may never have any reason to think otherwise. He stands alone, with a single church, under the title of the *Second Free-Will Baptist Church*. He united with me in this protracted meeting on these conditions: That we would labor together for the conversion of sinners, and leave them to make their own choice as to where they would make their homes as it regarded church membership. So, after a considerable number had given evidence of a saving change of heart, we gave an invitation for baptism and fellowship, when eight came forward, seven of whom I baptized and received into fellowship with the Church of God. Our meeting lasted for eleven days and nights, and there were 20 professed a change of heart.

At my next appointment, which is at present, I baptized three more, and the work is still going on. Several have professed a change on this occasion. But one thing I must here mention that no little disturbed my mind was, to find that my union friend was missing, and

though living not very far from the place, did not come near the meeting house. God only knows his reasons for it. If I have done him wrong, I hope he will come and tell me of it. However, God sent Elder JORDAN, of the Free-Will Baptist order, and he preached for me some. He is what I would call a first rate man. The friends of the good cause in this place, are repairing this house for regular worship. We hope to have more good news to send you before long.

I herein send you the name of a six month's subscriber, with the money for the same.

Yours, as ever, in love,

JOHN GILLESPIE.

Letter from Elder A. Snyder.

MOUNT JOY, LANCASTER COUNTY, PA.,
December 9, 1847.

ESTEEMED BROTHER WINEBRENNER:—

I rejoice to read in the *Advocate*, that the Lord is reviving his work in different places. May the Lord roll on the wheels of his Gospel chariot, and spread the glorious news of salvation throughout this world's remotest bounds; causing the nations from afar to rally around his glorious standard, and bring yet many dear, blood-bought souls to know Him in the pardoning of their sins!

I drop a few lines, giving you a short account of our revival at Landisville, Lancaster county. The good Lord saw proper, in his goodness, to visit his little church there, and to enlarge her number. May He daily add to the church such as shall be saved.

For several weeks past brother HILCHEN, of Elizabethtown, has preached for them, and on Sunday there were some deeply affected. On Monday evening following, the brethren had prayer meeting, and two came forward to be prayed for. On the evening following I tried, in my weakness, to preach to them, when four came to the altar of prayer—among them was the wife of a man who was, at the same time, deeply convicted of his lost and ruined state, but still would not yield. The next evening I preached again. I saw the man in the congregation again, so deeply convicted that he was almost constrained to weep aloud. After preaching I went and conversed with him, and, blessed be God, he, and four others, presented themselves at the throne of grace.—Thus there is one family altar more erected in that little village, and one house more is become a house of prayer, and one altar more from which the offerings of prayer and praise may ascend to the Lord.

During this meeting there were eleven that found the Lord precious to their souls, and seven followed their Savior down into the rolling stream, and were baptized. Several have found the Lord since the meeting broke up. May God keep them faithful.

Lovely Jesus! mighty Saviour!

Thou great Shepherd of thy sheep;
Keep those lambs within thy favor,
Thy tempted lambs in safety keep.

Give them grace for days of trial,
Of which they'll many have to meet;
To thy tender care and keeping,
Now dear Jesus we commend them.

Give them grace to persevere,
While this world is their abode;
And when before Thee they appear,
May they be at peace with God.

Our meeting in Maytown commenced, according to appointment, on the 26th of November. The meeting was well attended.

The school-house was crowded on Saturday and Sunday evenings, so that many left, because there was no room. The behavior of the people was very good. I never preached to such a crowded congregation, where there was better attention than there. One poor prodigal returned to his Father's house, and the brethren seem to be revived. May the good Lord remember the few brethren and sisters at Maytown.

No more at present, but I remain yours in Christian love,

A. SNYDER.

Letter from Elder John Martin.

MILFORD, LAGRANGE COUNTY, IND'A.,
November 29, 1847.

BROTHER JOHN WINEBRENNER:—

I would drop a few words, to let you know that we are still trying to spread Gospel truth in our Western country, which is filled with sin and error, as well as some other places. We have to contend with all kinds of opposition, such as sectarianism and formalism.—The ministers in this country are going in so strong for having their peculiar notions and sectarian dogmas established, that they form churches with converted and unconverted persons. That this is heart-rending I need not tell you, for you well know of such things in the East; but it appears to me the condition of the people will soon be like those in the days of darkness, in earlier times. It brings to my mind those days of my youth when it was the custom to take people into the church without religion. I consider this to be the work of anti-Christ. However, knowing it to be anti-Biblical, and also injurious to the cause of my Master, which I am trying to advocate, I shall strenuously oppose it. The principles which the Church of God advocate are pure and Scriptural, and I will, by the grace of God, try, with my brethren in the East, to spread and advocate them while I live. My experience, as well as my Bible, has told me that the blessings of God shall rest upon the faithful.

Yours, in the bonds of the Gospel,

JOHN MARTIN.

Letter from Brother Jacob Mygrants.

YORKTOWN, TUSCARAWAS CO., O.,
October 24, 1847.

DEAR BROTHER WINEBRENNER:—

It has been the feeling of my heart to drop a few lines to you, but as I was somewhat afraid of my brethren in the East, I delayed it until now. But if you think these few lines are worthy of a place in your paper, you may insert them. This is a praise-worthy paper. I have taken it nearly two years, and am much pleased with it. I would like to see more of my brethren take this good paper—it is the best that ever I got hold of. Come brethren, lay yourselves out for usefulness. I would like to see you go in unanimously for the paper by the commencement of the next volume. It is cheap, and the more that take it, the cheaper it will be. I can hardly do without it, and let all who take it, calculate to pay for it. Friends, mark this! No more on this subject.

But I would inform the brethren in the East, that ever since brothers KELLER and T. HICKERNELL organized a church in this place, there are still a goodly number striving for the rest that remains for the people of God. I, for my part, have had to wade through many deep waters, yet I do not feel discouraged. By the grace of God I intend to fight on. I often wonder why brother JACOB KELLER does not write. Oh, how I would love to hear him preach once

more. May God bless him and my brethren in and out of the stand.

We have some glorious times at our prayer meetings. A few weeks since we had a Pentecostal shower from the presence of God, when one of our young friends, a cousin to my wife, came forward to be prayed for. We sang and prayed with and for him, and whilst heartily engaged he sprang to his feet, happily converted. This is a young man, much esteemed, and since that time has taken up the cross in prayer. Brethren, be faithful. I believe that the Lord will revive his work. Never did I feel for a poor soul as I did for the one mentioned. Oh, how our hearts were drawn out after his soul. Would to God I always felt for sinners as I felt for him.

I will now soon come to a close, hoping my brethren will bear with me, as I am one that loves my brethren. My mind has often been carried down East. Brethren, I daily remember you at a throne of grace. Pray for me. You, my brethren, who have been instrumental in the hands of God in erecting this good old plan; you who were first in this cause, pray that your last days may be the best.

I remain your brother in the Lord,

JACOB MYGRANTS.

Letter from Brother Henry Shuler.

MADISON, WESTMORLAND COUNTY, PA.,
November 2, 1847.

DEAR BROTHER WINEBRENNER:—

I take this opportunity of taking my pen in hand to drop you a few lines, to inform you that we are well at present. Enclosed I send you one dollar for your valuable sheet, the *Church Advocate*, which will be a welcome messenger to me, as it should be to every Christian who desires to see truth prevail. I am living eight miles from the Church, destitute of hearing the ministers of the Gospel of the Church of God proclaiming the truth as it is in Christ Jesus; but, nevertheless, by the help of God, and relying upon the grace and promises which He hath declared shall be verified to those who continue to seek and serve Him in sincerity and truth, we shall continue to love and serve Him who will enlighten the understanding and illuminate the path that leads from this vale of tears and wo, to the never fading mansions of glory at God's right hand.

The neighborhood here consists of Methodists, Presbyterians, Lutherans and United Brethren. I have been talking with some of the latter class about Union, and they appear to be a very free and sociable people. Union, how great a blessing, how amiable a quality, how sacred a tie! what incomparable advantages are contained in the one sweet word, *Union*. Oh! when shall the strifes, the animosities, the contentions and divisions which distract and divide the Protestant people be done away! When shall God's people arise in their might and strength to put down the arch enemy of their souls? Oh! that those who profess to be the ministers of Christ, and all those who profess to be His followers, were united heart and hand in the great work of Salvation. Then would we see the cause of Christ prevailing—then would we see the glorious time "when every knee shall bow, and every tongue confess." Then men should cease to imbue their hands in each other's blood. Wars would cease and universal peace would reign. Then all the inhabitants of the earth would unite with one voice and mind and "sing hosannah's to the Lamb of God,

who taketh away the sins of the world." That the hastening of this glorious time may be the heart-felt and gracious prayer of all God's people, is my sincere wish.

Yours, affectionately,

HENRY SHULER.

Letter from Elder A. Megrew.

JEROMEVILLE, ASHLAND COUNTY, O.,
December 4, 1847.

BROTHER WINEBRENNER:—

As it becomes necessary for me to write to you at this time on business, I thought it proper to drop a few lines for the *Advocate*.

I am at home at this time, engaged in holding a protracted meeting. The meeting commenced on the 27th of November, and is still in progress. We had in attendance, in the first part of the meeting, brothers BRIGGLE, SHROM and S. N. MILLER. Elder MILLER is still with us. There has been nothing very special as yet. However, the meeting has been good, and the interest appears to be increasing. One man has been happily converted to God, and promises to be useful to the cause here. Many more are under deep and pungent conviction, and we trust will yet come out upon the side of truth. One thing which characterizes the meeting is, the good attention of the people to the preaching of the Word, and the excellent conduct throughout. May the good Lord carry on the well begun work in Jeromeville, and to Him shall be all the glory. More, by and by.

Yours, in Christian love,

A. MEGREW.

NEWS DEPARTMENT.

The Bridge over the Niagara Falls.—The American and Canadian companies, which have been chartered for the purpose of constructing a bridge over the Falls, have met and made joint arrangements for commencing the work. The directors, after allowing liberal estimates for labor, materials, expenses and contingents, came to a conclusion that the structure could be completed for a sum not in any event exceeding \$190,000. They appointed Charles Ellet, Jr., of Philadelphia, engineer, to construct the bridge, and bound him by contract to have the bridge ready for use on or before one year from the first day of May next. The bridge is to be suspended across the river at the narrow gorge between the cataract and the whirlpool, in view of both, immediately over the rapids, about 230 feet above the water, by sixteen wire cables, about eleven hundred feet long, and upward of twelve inches in circumference each. Its length is to be equal to six thousand five hundred tons tension strain, and to be subjected to the most severe and conclusive tests before used, so as to render it safe, beyond any possible contingency. There is to be a railroad track through the centre, so as to pass locomotives and trains, to accommodate the two railroads that terminate there.

Reception of General Taylor.—The grand reception of Major General Taylor took place in New Orleans on the 3d ult. It was magnificent and enthusiastic. When he landed, the Mayor invited him to become the guest of the city. General Taylor briefly and appropriately replied. He then proceeded to the Cathedral. Bishop Blane appropriately addressed him. Old Rough and Ready made an eloquent reply.

More of the ill-fated Phoenix.—The Propeller Delaware arrived yesterday, bringing a few additional particulars to what we have published before. The number of lives lost by the last advices are somewhat increased. The clerk, Mr. Donahoe, states the number of steerage and cabin passengers on board at the time of the disaster, to have been 275—and a crew of 25. The number saved was 45. This makes the number lost 255. The two boats of the Phoenix reached the shore with 42 persons, and the three others were picked up in the vicinity of the wreck.

The Delaware sent her boats in search of bodies, and proceeded with the wreck back to Sheboygan. The boats recovered five bodies and a quantity of baggage and furniture. After rendering all the assistance in her power, the Delaware left for this port. In passing the scene of the disaster, they discovered a large number of floating bodies, supposed to be about 50, in the various conditions as to clothing in which they betook themselves to the water. Some half clad—some full dressed, and others entirely naked. As boats were about picking them up, the propeller passed by the sickening sight.

When the passengers became aware of the imminent danger which surrounded them, and that almost certain death awaited them, a scene was presented which beggars description. Some betook themselves to quiet prayer, others howled for help, whilst others still bowed in meek submission to the fiat of a ruling power. As the fire progressed, one after another of the voices were hushed in death, and a stillness awful and profound succeeded.

It appears probable that 240 lives were lost. One hundred and fifty of the passengers had recently arrived from Holland. This is a greater destruction of life than has ever occurred at one time upon these Lakes.

There was on board a large amount of merchandize including 40 or 50 hogsheads of sugar, and a great quantity of dry goods, &c. It is estimated that the loss is not less than \$80,000 or \$100,000.—*Buffalo Express.*

Central Ohio Railroad.—The report of Jonathan Knight, Engineer to the Central Ohio Railroad Company, making a reconnoissance of the route between Wheeling, Va., and Columbus, Ohio, is published in the Zanesville Republican, of the 19th ult. The distances are as follows:

From Wheeling to Zanesville,	90 miles.
“ Zanesville to Newark,	26 “
“ Newark to Columbus,	34 “

Total from Wheeling to Columbus, 150 “

The total rise and fall in this 150 miles may be about 2400 feet. Mr. Knight estimates the cost at \$10,000 per mile for gradation, masonry and bridging of a width for a double track between Wheeling and Zanesville, and \$5,000 per mile from Zanesville to Columbus.

The First Post Office.—The Phoenixville Pioneer says that the first post office in America was established in 1683, by William Penn, who appointed Henry Waldy, of Speakony, Postmaster, with power to supply passengers with horses from Philadelphia to New Castle, or to the Falls of the Delaware. A mail went once a week, and its movements were published on the meeting house door, and other public places. The rates of postage were fixed at 3d. from the Falls to Philadelphia, 5d. to Chester, 7d. to New Castle, and 9d. to Maryland.

Dreadful Steamboat Collision—One Hundred and Thirty Lives Lost—Steamboat Talisman Sunk.—We learn from the St. Louis Era, of Nov. 12th, that the steamer Lucy Bertram, up that morning from below, brought the painful intelligence of the loss of the steamer Talisman, and the lives of about 130 of her passengers. The Talisman was from Pittsburg, and bound to St. Louis, with a heavy cargo of merchandize and near 300 passengers. About 5 o'clock, on the morning of the 19th inst., when five miles below Cape Girardeau, she came in collision with the steamer Tempest, bound down, by which accident she sunk in a few moments to her hurricane roof. At the time of the accident the Talisman was crossing the main channel of the river to the Missouri shore. The engines of the Tempest were stopped, but not in time to avoid a collision. There were some one hundred and fifty deck passengers on board the Talisman, all of whom, with a few exceptions, are supposed to have been drowned. From all we can learn, but five or six cabin passengers were lost. None of her officers are missing. The Tempest received no injury, and passengers who come up on the Lucy Bertram say that no blame can be attached to her officers. She remained by the wreck of the ill-fated boat, and took off her surviving passengers and brought them to Cape Girardeau, from whence some forty arrived this morning on the Lucy Bertram. None of the officers of the Talisman have arrived. We learn, however, that the books and papers of the boat have been saved, but her cargo will prove nearly, if not quite, a total loss. When the Lucy Bertram passed up she had settled down to her hurricane roof. We learn that the passengers, with few exceptions, lost all their effects—one gentleman in particular, lost nine negroes (who were on deck) and fourteen horses. The consternation and alarm in the cabin of the sinking steamer, as mentioned to us beggar all description. Mothers with children in their arms ran frantic through the cabin of the boat, and in some instances threw themselves overboard and were rescued with difficulty. Many male passengers threw chairs and tables overboard, to which they clung until rescued.

The Catholics in the United States.—We learn from the Catholic Almanac for 1848, that the Catholic population in this country is estimated at 1,190,700. Within the United States there are 3 Catholic Archbishops, 24 Bishops, 890 Priests, and 907 Churches. Twenty Priests died last year. There has been in the same period of time an accession of 76 to the number of Priests, and 95 additional Churches have been erected or dedicated.

Depopulation of the South.—The Greensborough, (Ala.) Beacon says, than an unusually large number of movers have passed through that village within the past two or three weeks. On one day upwards of thirty wagons and other vehicles belonging to emigrants, mostly from Georgia and South Carolina, passed through, most of them bound to Texas.

What Ireland is doing for America.—During the time that we have been furnishing the starving Irish with food, they have been sending to *Benighted America* \$28,000 to convert us to Popery—generous indeed, but we think it had better been spent at home.

Election of Officers and Teachers of the Girard College.—The Board of Directors of Girard College met at the office of the Commissioners of the Girard Trust, in Fifth street, opposite Minor, and elected the following Officers of the Girard College, agreeably to the ordinance of Councils in such case made and provided:

Hon. JOEL JONES, President Judge of the District Court of the City and County of Philadelphia, President.

Mrs. ANN C. TILGHMAN, a daughter of the late Edward Shoemaker, and at present the principal of a large School, near Baltimore, Matron.

JANE MITCHELL, Principal of the North-west Girls' Public Grammar School, Principal Female Teacher.

MARY H. TURNER, principal of Palmer street Girls' Public Grammar School, Kensington, First Assistant Female Teacher.

MARY ANN LYNCH, Teacher of one of the Secondary Public Schools in Moyamensing, Second do. do. do.

SAMUEL OVERN, Steward.

Dr. F. W. SARGENT and Dr. S. L. HOLLINGSWORTH, Physicians.

MARY A. BATEMAN, ELIZA LINN, ELIZABETH WILLIS and SUSAN WRIGLEY, Governesses.

Ohio.—The Legislature of Ohio assembled on Monday, and Gov. Bibb sent in his message, and it shows a flourishing condition of the finances; the treasury receipts from all sources, during the year, amount to \$2,314,075 67; the disbursements, including interest on the public debt, is \$1,604,255 32; the balance applicable to the payment of this temporary and funded debt of the State, is \$407,820 46. The governor is no more a territory advocate and in favor of the Wilmot proviso.

The Cholera at the East.—The Universal Gazette of Prussia, publishes a letter of the 17th, from St. Petersburg, stating that “the cholera makes fresh progress in the two directions in Russia. It has just broken out in Simbrisk, Kazan, Nijni-Novogorod, Riasan, Poltawa, and Tamboff. Without counting Georgia, Caucasus, and the country of the Cossacks of the Black Sea, it already reigns in sixteen governments. On the 30th ult., it broke out in Moscow.”

Commutation of Punishment.—The sentence of death passed on Tillott, (found guilty of the murder of a man in Suffolk county, by striking him, we believe, with an axe, and on whose behalf an unsuccessful application was afterwards made by Messrs. David Graham and Henry L. Clinton, to the Supreme Court,) has been commuted by the Governor, on personal solicitation of Mr. C., to imprisonment in the State Prison for life.

Romish Priesthood.—A correspondent of the Augsburg Gazette, at Rome, mentions an official census, just published at Rome, from which it appears that there are now in the 51 parishes of Rome 37,531 families, 39 Bishops, 1514 priests, 2471 monks, 1754 nuns, 521 seminaries—together, 175,883 souls. The Jews are estimated at 8,000 souls. In 1846 the population was less by 5684.

Poor Fellows.—Louis Phillippi, King of the French, is said to be worth \$150,000,000! Sir Robert Peel, \$90,000,000. John Jacob Astor, \$30,000,000.

Mackerel Fisheries.—The catch of mackerel thus far this season, says the Gloucester Telegraph, has been small in comparison with that of the two last years. The vessels that have arrived at this port, are ready to bid a good price as soon as landed, and are immediately shipped to the great markets of New York and Philadelphia. The last sales here have been for No. 1's, from \$10 to \$11; No. 3's, from \$6 to \$7.

Apples for China.—A year ago much publicity was given to the transcendent excellence of the Newtown pippins, produced on the Pelham farm, in Ulster county. A large exportation of them was then made to England, where they brought high prices. They are now in the market again, and a shipment of them to China has just been made—the first apples sent to that country from the remote barbarian region.

Brooklyn, N. Y.—In 1814, this place contained only 3,805 inhabitants; in 1847, it contains 70,000, or even more. It has doubled in the last seven years—an unexampled advance. For forty years after its settlement it did not contain a single church edifice, the people worshipping in New York; they are now so numerous that Brooklyn is called “the city of churches.”

The Posthumous Works of Dr. Chalmers.—An exchange paper says: It will be agreeable intelligence to many, that an American republication of the Posthumous Writings of Dr. Chalmers, is about to appear, from the press of Messrs. Harper & Brothers, simultaneously with the original edition, from duplicate stereotype plates.

Religious Revival.—A great revival of religion is now in progress at Uniontown, Pa. The Democrat of that place, says, that it is confined for the most part to the Methodist Episcopal Church, some ninety or more having professed to find peace, and united as probationary members of said church, in addition to twenty of the Sunday School scholars.

Astonishing Improvement.—The “Electric Company” of England have invented a machine, that will communicate intelligence at the same time to forty or fifty British cities. It can transmit from one to two thousand letters per minute to each place.

The Gospel has gone to Mexico.—Rev. S. Corley is now in Mexico, and Rev. Mr. Harris, a Presbyterian minister, is on his way to Vera Cruz, to preach there. May the seed sown take root, and bear much fruit.

Missions in Mexico.—The Synod of Mississippi, at its late meeting at Oakland College, prepared a memorial to the Board of Foreign Missions, to send missionaries to those parts of Mexico occupied by our armies.

The Lewistown Bank.—A writer in the Lewistown Gazette says, that from present appearances, not only is the Bank ruined, but numerous individuals will suffer by a loss of all they have.

Another Railroad.—At a meeting of the Pittsburg Board of trade, on the 2d ult., the making of a Railroad from Pittsburg to Cleveland, was considered and approved.

Another Renunciation of Popery.—Rev. W. A. Riedl has fled from Vienna, and openly renounced the Romish faith, and joined the German Catholics.

☞ "The Sons of Temperance are doing great good" in Kentucky. So writes an esteemed minister. Almost every member of the Synod of Kentucky had occasion to speak of the cause of Temperance as advancing, in connection with their efforts. So says the Christian Observer.

☞ The Rev. J. Breckenridge preached a thanksgiving sermon in Lexington, Ky., in which he rebuked the idea, in the strongest manner, of any treaty with Mexico which did not secure to us greater advantages in our future intercourse than we had heretofore enjoyed.

☞ The Roman Catholic Mission at Siam has been established 200 years or more. Yet they have not given to the people a Bible or Testament in their own language. This is probably true of the Catholic Missions throughout the East.

☞ The 2d Pennsylvania Regiment has been incorporated into Gen. Worth's division. They were at the city of Mexico on the 8th of November. The 1st Regiment remains at Perote. The general health of both is said to be good.

☞ The receipts of the American Colonization Society last month, amounted to \$5,639. The income of the American Bible Society last month was \$29,846.

☞ Girard College will be opened on the 1st of January, for the reception of orphans, under the provisions of Mr. Girard's will.

☞ There are upwards of one hundred religious newspapers published in this country. Thirty-five years ago there were none.

MISCELLANEOUS.

A COVETOUS CHRISTIAN.

Yes, I recollect something of him. He lived in Moses' day. He coveted a goodly Babylonish garment and a wedge of gold. It was a sad thing, however. It brought him to a fearful death, and involved others in a dire calamity. I am not quite certain, however, that Achan was a Christian.—Perhaps he is not the person to whom reference is made. Balaam may be the person intended. He was sufficiently covetous; but though he said, "Let me die the death of the righteous, and let my last end be like his," I think it far from clear that Balaam was a Christian. Ahab was remarkably covetous. So much so that he committed murder to secure the coveted vineyard. But probably no one would think of calling him a Christian. Gehazi had something of the same lust. His covetousness led him into falsehoods, and made him a leper, and brought the same dreadful disease on his posterity. Is it certain that Gehazi, though he had a pious master, was a true believer? There was one, of wretched memory, who lived in the days of the Lord. Judas was one of the original twelve professed disciples. He was so covetous as to betray his Lord for the pitiful sum of thirty pieces of silver. I know that there are those who

positively affirm that Judas was a Christian, and is now in heaven. They are not certain of it. Judas betrayed the Lord and died a suicide. Ananias and Sapphira made a profession, but their end has left us little evidence that they were Christians. They were *professors*. And I would suggest whether it would not be better to say a covetous *professor*, than a covetous Christian. The Bible calls covetousness *idolatry*. What sort of a Christian is an idolator? I know there are not a few in the Church visible, who are covetous to a proverb. Whether they belong to the church invisible, is altogether another matter.

Perhaps there is some risk in speaking thus plainly of a popular class. There are many of the rich and influential among them. I fear they are more accustomed to flattery than rebuke. But were it not as well that the truth should be told, though it give offence to some? "The wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth." We are assured that the covetous shall not inherit the kingdom of God. If it is so, they are not Christians.

And yet there is a covetousness which is lawful and good. A Christian may cherish it without reproach. Paul cherished it. He coveted no man's silver, or gold, or apparel. But he coveted, and enjoined on others to do the same. He says, "Covet earnestly the best gifts." Yes, that will do very well. If men will covet holiness of heart, a blameless life, meekness, humility, zeal, communion with God. If they covet the labors, self-denials and sacrifices of a truly religious life, it is very well. Such covetousness is praiseworthy and profitable. It wrongs no one in fact or intent. Would that there were many who were thus covetous. They who covet earnestly these things are not likely to have inordinate desires for the inferior things. "The love of gold, that vile idolatry," will not have a place in their hearts. Love of the heavenly is the best of all remedies for the love of the earthly.

He who shows very strong attachment for the riches of the world, gives reason to fear that he knows nothing of treasure laid up in heaven. Avaricious desires for both the earthly and the heavenly cannot be cherished in the same heart. There are many who strive hard to unite the service of God and Mammon together. But it is as vain as it is impious. Professing Christian, it is you of whom I now speak? Let me urge you to abandon your covetousness, or give up your profession of religion. It would be wise to cease from the former.—*New York Evangelist*.

GREAT MORTALITY AT SIERRA LEONE.

The captain of a Sierra Leone vessel, direct from that place, informs us, says the *Monrovia Luminary*, that the yellow fever, and a disease known on this coast by the name of the black vomit, are raging there—cutting down more or less of all classes. They are more fatal, however, among foreigners.

Some idea may be formed of the extent of the plague, from the fact that by order of the Board of Health, five graves are constantly yawning to receive their victims!

Few of the citizens are aware of the number who are buried nightly. This is a precaution, to prevent if possible, the fatal effects of alarm.

REMARKABLE PESTILENTIAL PERIODS.

We gather from a historical work a few of the many remarkable pestilential periods within the last few hundred years, which, excepting to the readers of history, are wholly unknown. Pistorious states that there was an earthquake in Italy in 1456, which demolished forty towns and destroyed 60,000 lives. Forty thousand perished in Paris in 1477, by the plague. In 1484, Denmark lost nearly one half of its inhabitants by the common plague which raged terribly for two years. 30,000 persons were carried off by the same disease in London in 1500. In 1517 appeared "the sweating plague," about midsummer, by which one half the people of England perished. A large district of country in China was sunk, with all its inhabitants, and became a lake by an earthquake in 1556. In 1580 there broke out in Grand Cairo one of the most desolating plagues ever known. Prosper Alpinus reports 50,000 deaths from November to July. In 1598, 1599, and especially in 1600, the plague raged with terrible fury in Asia and Europe. In Europe there was a failure of the crops, while the plague committed most desolating ravages. Parents devoured their dying children; cats, rats, and every unclean thing was used to sustain life. 50,000 persons were supposed to have perished in Muscovy by the famine and pestilence. In 1618, according to an account in Elder Cushing's sermon, preached at Plymouth, just after the colony arrived in Massachusetts, occurred a terrible pestilence which so wasted the American Indians that one out of twenty was scarcely left alive. 30,000 of the Massachusetts tribe alone were reduced to 300. This was supposed to have been the yellow fever.

IMPORTANT DECISION.

A Runaway Slave may not be employed in Pennsylvania, except under Penalty.—In the U. S. Circuit Court, at Pittsburgh, a penalty of \$500 has been awarded against Dr. Mitchell, of Indiana county, for enticing a slave from his master. The case was tried under the act of Congress of 1763, and for the penalty imposed by that act. The decision in this case goes somewhat further than the famous Van Zandt case of Ohio.

In the case decided at Pittsburgh, there was no proof of any attempts on the part of Dr. Mitchell to entice the slaves away from their masters. Nor was there any proven interference to prevent their return to their owners. He gave them employment, however, knowing them to be slaves, and according to the charge of the Judge, and the inference of the jury from the charge, there was room for the verdict rendered.

TO KEEP APPLES FOR WINTER.

Put them in casks or bins, in layers well covered with dry sand; each layer being covered. This preserves them from the air, from moisture, and from frost; it prevents their perishing by their own perspiration, their moisture being absorbed by the sand; at the same time it preserves the flavor of the apples, and prevents their wilting. Pippens have been kept in this manner sound and fresh, till midsummer, and how much longer they would have kept is not known. Any kind of sand will answer, but it must be perfectly dry.

ONE WAY TO DO GOOD.

One way in which a pastor may do good is by introducing into the families under his charge, a good periodical. The pastor should make the press an auxiliary in his labors.

Where does the minister find the most intelligent members of his congregation? those upon whose piety, consistency, and steadfastness he can place the most reliance? We venture to assert, they will be found in those families where a well conducted religious paper is taken. There, too, will be found those who feel the deepest interest in the cause of Christ and are most ready to make sacrifices for its support.

The power of the press is often spoken of, and acknowledged by all. The influence of that power for good, and not for evil, should be brought to bear upon the membership of the Church in every possible way. Every pastor should make it a point in his labors, to introduce a religious paper into every family of his charge.—*Western Christian Journal*.

"EARING-TIME."

Many readers of the Bible mistake the meaning of this term, understanding by it the time of gathering the ears of corn; that is, the time of harvest. But the Scriptures speak of earing-time and harvest as two distinct periods. "In earing-time and in harvest thou shalt rest." It is evident that the sound of the word has led to an error both as to its meaning and its derivation. It means by ploughing or harrowing to prepare the ground for the reception of seed. Thence it comes to mean "seed-time." It is not derived, as many suppose, from the common English word "ear," meaning that of corn; but from the Anglo Saxon word *erian*, "to plough." "Seed-time and harvest." This is the true meaning of the above quoted phrase.

CURE FOR A COUGH.

As the season for coughs and colds is at hand, we recommend, says the *Delawarean*, the following remedy, which we have used for several years, and never knew it to fail in relieving the most troublesome cough, in a few days time. It is a pleasant, cheap, and almost infallible cure:

Put a quart of hoarhound to a quart of water, and boil it down to a pint. Strain it, and put the water to a pint of molasses, and simmer the whole down to a pint.—Then add two or three sticks of liquorice, and a table spoonfull of essence of lemon. Take a table spoonfull of the syrup three times a day, or as often as the cough may be troublesome.

HIGH VIEWS OF THE MINISTRY.

"The moment we permit ourselves," says Robert Hall, "to think lightly of the Christian ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm; though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth."

A CHURCH ORGANIZED.—On the fifth Sabbath in October, a committee of the Presbytery of Milledunburg, organized an interesting Church at Cadiz, Ky.

SILAS WRIGHT ON THE WILMOT PROVISIO.

If the question had been propounded to me at any period of my public life, shall the arms of the Union be employed to conquer, or the money of the Union be used to purchase territory now constitutionally free, for the purpose of planting slavery upon it, I should have answered, No! And this answer to this question is the Wilmot Proviso, as I understand it. I am surprised that any one should suppose me capable of entertaining any other opinion or giving any other answer to such a proposition.

POETRY.

THERE'S JOY IN HEAVEN.

By J. F. Welshampel.

TUNE—"A life on the ocean wave."

There's joy in Heav'n above,
There's joy on earth below,
For those who Jesus love,
And his salvation know;
Then, all who seek in vain,
Unceasing joys to gain,
For Christ leave sin behind,
And then true joy you'll find.

*There's joy in Heav'n above,
There's joy on Earth below,
For those who Jesus love,
And his salvation know.*

This world can but afford
A transitory bliss:
But he who loves the Lord,
Perpetual joy is his;—

'Tis his while life shall last,
'Tis his when life is past,
'Tis his on Canaan's shore,
'Tis his forevermore.

There's joy in Heav'n above, &c.

When life is past and gone,
And in our graves we lie:
If there we be alone,
We shall forever die;
But who on Christ believe,
Though dead, again shall live:
Their Guide through death he'll be
To immortality.

There's joy in Heav'n above, &c.

And when the trump shall sound,
And all the saints shall rise,—
Who sleep beneath the ground;—
With unclouded eyes
Then they their Lord shall see,
And ever with him be,
And sing the Saviour's praise,
Aloud, through endless days.

There's joy in Heav'n above, &c.

With endless joy in view,—
O what a happy thought!—
I bid the world adieu,
And seek its pleasures not.
Nay, give me Jesus here,
And give me Jesus there:
Without him all is pain,
But with him all is gain.

There's joy in Heav'n above, &c.

There's joy in Heav'n for me,
A crown of glory bright;
And I shall honor'd be,
By Him, who is the Light.
My soul shall ever bloom,
My body leave the tomb,
And raise the anthem high'r,
With the angelic choir.

There's joy in Heav'n above, &c.

THE
CARRIER'S ADDRESS
TO THE
Patrons of the "Church Advocate."

[JANUARY 1, 1848.]

CHANGE, label-like, marks earth and sky,
"And rock, and hill, and brook, and vale;"
'Tis heard in every zephyr's sigh,
And felt in every rushing gale.

Go where you will, he has been there,
For lo! these many fleeting years:—
Unmov'd by sympathy or care,
He looks alike on joys or tears.

He frowns—and scepter'd monarchs bow,
And noblest superstructures fall:
The man whose trade was Empires, now
Is robbed, deprived and shorn of all.

He smiles—and dust, that lowly thing,
That slept beneath, for ages past;
Mounts upward on some hidden wing,
And sports amid the "stormy blast."

Whilst others seek for sweet repose;
Their day of toil and labor done;
His wakeful eyelids never close,
His motto—"ON! FOREVER ON!"

But like some men, your poet fears,
That change a wayward course has run;
A tale of some six thousand years
Would weary you; we'll sing of one.

Bereaved friends speak most of those,
Who latest from the earth have pass'd;
So let us deal, when years repose,
Remember all; but sing the last.

Change in the widow's lonely cot,
Where earth's exalted entered not,
Where joys and crusts were few:
For these she humbly bless'd the Lord:
For these, and His sustaining Word,
For these, "and Jesus too!"

Her treasures long were hid above,
There were the objects of her love,
And her "abiding home;"
Alone for years she wander'd on,
An exiled and deserted one,
Alone—yet not alone.

Amid her hours of gloom and care,
The Angel's her companions were,
And Jesus Christ her friend;
Though tempest-toss'd and tempest-driven,
She died at last in sight of Heaven;
Mine be her happy end.

Change roamed with death from land to land,
And saw his desolating hand,
"Make countless thousands" weep;
Some frantic died;—of hope bereft,
Some fled by faith to mercy's cleft,
And calmly went to sleep!

He saw the towering watchman fall,
Who preached salvation once to all,
And FELT salvation STILL!
Who smiled at the approach of death,
And whispered "with his latest breath,"
Mine be my FATHER'S will!

He saw the strong and mighty die,
And heard the proud for pardon sigh,
Who pardon spurned before;
"Despair, with raven wing" was there,
Oh what a fearful doom:—despair,
And time forever o'er.

Oh what a change shall millions know,
When thunders shake the world below,
And Jesus shall descend!
The sky shall "like a parchment scroll"
Remove. Time's latest bell will toll,
The end, the awful end.

Time then shall "heave her dying groan,"
And death surrender up his throne,
The dead again shall live;
The dead in Christ shall FIRST arise,
To claim their "mansions in the skies,"
Their portions to receive.

"There friends again shall re-unite,"
And ever "walk with Him in white,"
Who shed for them his blood;
One song inspires the host above,
Their endless theme is dying love,
"Worthy the Lamb of God!"

Ah, who shall sing those fearful woes,
That then shall break the dark repose,
Of such as die in sin?
The earth and sky, their anger tell
Beneath; a deep and yawning hell,
An endless hell within.

Some years ago a curious thought,
That struck the Nation's dumb,
Was brought to light; and some believed
That men need not drink Rum:
At least they said they so believed;
I'd better put that in;
And if the world has been deceived,
Then theirs—not mine the sin.

Their teachings like the comet blazed,
And light beam'd all around:
The dead in drunkenness were raised,
The guilty lost were found:
And wives, and babes that wept and griev'd,
Through anxious years of pain:
The Father, Husband, Friend, received,
He was a MAN again!

Change has come o'er that light, I fear,
As clouds obscure the sun:
And caus'd its beams to disappear,
E'er half its course was run.
Oh may those slumbering men awake,
Who once have ventured all;
And *Alcohol's* dominions shake,
And see the tyrant fall!

Beneath Italia's sky was born,
And dwelt a thousand years,
A beauteous maid: They banish'd her,
She left her home in tears:
She left in tears, but not in wrath,
To tread an unfrequented path.

Through earth's dominions vast she hied,
For friends and home she sought;
But princes scoff'd, and monarch's jeer'd,
They lov'd, they prized her not;
And FREEDOM, scorn'd, abus'd and spurn'd,
Her feeble footsteps Westward turn'd.

Where civilization scarce had dawned,
She found a place of rest:
And now, her glorious banners wave,
O'er all the distant West!
That world, so new, supplies the home,
Denied by proud and ancient Rome.

But FREEDOM asks for "all, or none!"
She is a "saucy jade;"
And threatens that she'll shortly leave,
Unless we cease to trade
In souls, and intellect and blood,
In men, the workmanship of God.

Oh may her warning voice be heard,
"Till fetters break and fall;
And stars that on our banners shine,
Their light disperse to all!
Thus shine the trembling orbs of light,
That penetrate the gloom of Night.

'Tis said that she's invited back,
To see her childhood home;
To bask beneath Italia's sun,

To bless and cherish Rome!
Oh may she such a blessing give,
As only FREEMEN can receive!

Change fills the olden world with wo,
And empties all her store;
The death-like wail, that calls for bread,
Peals out from every shore.

There, scores of pampered Nabob's groan,
With loads of earthly good:
There groan the "toiling millions" too,
They groan alas, for food!

There gaunt and dread starvation reigns,
And famine stalks abroad:
The scourge of Europe and her sons,
The instrument of God!

Stand, Europe, in thy mighty strength:
Thy hosts are marshalled now;
The laurels of ten thousand fields,
Are blooming on thy brow.

Ten thousand pages speak thy fame,
Through ages that are gone;
Remember that thine all's at stake,
The universe looks on!

Why hesitate? Thy foes are there,
Their banners stream on high;
Thy home's usurp'd, thy fields are waste,
Thy lov'd ones droop and die.

One voice peals out from hill and dale,
One voice from vale and glen,
One voice from youth and beauty's lips,
One voice from stalwart men:

The living speak in thunder tones,
In silence speak the dead;
It calls not for the pelf of earth,
That voice implores for bread.

God help thee, Europe; other help
Cannot supply thy need;
O may'st thou seek in HIM a friend,
And find a FRIEND INDEED!

E'er parting, I would just suggest,
That this inclement weather,
Reminds me there's a kind of change,
That jingles when together.

I would say less, but I might find
My revenue deficient;
I would say more, but that a hint
To wise men is sufficient.

ON SOLITUDE.

BY HENRY H. VANDERBEER.

"O Solitude! romantic maid!"
In consolations robe array'd
The envy of the great!

Thy presence is most sweet to me
And in some calm retreat, on thee
I love to meditate.

Of thee the prudent make their choice,
Because thou hast a bard-like voice;
Relating things Divine.
They court fair wisdom (heavenly maid!)
By thy pure streams, or in thy shade,
And worship at her shrine.

O that thou wert my constant guest;
With thee each day could be at rest,
With business unperplex'd.
Regarding not this world of snares,
And free from troubles, toil, and cares;
Strive to ensure the next.

From impious men, whose ways are vain,
Whose pleasures are not free from pain,
Save me, thou Great and Good!
And let me in thy presence find,
A balm to soothe the troubled mind
In secret, (Solitude!)

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Frank & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	\$6 00	a 6 12½
Do. Rye, do. - - -	4 25	a 4 50
Do. Corn, do. - - -	2 87½	a 3 00
GRAIN—Wheat, per bushel,	1 25	a 1 30
Do. Rye, do. - - -	75	a 75
Do. Corn, old do. - - -	50	a 60
Do. Corn, new do. - - -	48	a 52
Do. Oats, do. - - -	40	a 42
Do. Barley, do. - - -	—	a 75
SEEDS—Clover, do. - - -	3 75	a 3 87½
Do. Timothy, do. - - -	2 55	a 2 60
Do. Flax, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	10	a 12½
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	40	a 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 55	a 1 60
HAY, per ton, - - -	10 00	a 12 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—Wheat, per barrel,	\$6 50	a 6 62½
Do. Rye, do. - - -	4 75	a 4 80
Do. Corn, do. - - -	3 37½	a 3 50
GRAIN—Wheat, per bushel,	1 40	a 1 46
Do. Rye, do. - - -	80	a 85
Do. Corn, old do. - - -	70	a 72
Do. Corn, new do. - - -	55	a 60
Do. Oats, do. - - -	42	a 43
Do. Barley, do. - - -	85	a 90
SEEDS—Clover, do. - - -	4 25	a 4 50
Do. Timothy, do. - - -	3 75	a 3 80
Do. Flax, do. - - -	1 40	a 1 45
BEEF, per cwt. - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

RELIGIOUS NOTICES.

A special meeting will be held, Providence permitting, at Lisburn, Cumberland county, on Saturday and Sunday, the 15th and 16th instants.

The brethren of the neighboring churches, and the public in general, are invited to attend.

The following protracted meetings will be held on the York circuit, Providence permitting, viz:

1. At the River school house, to commence on Friday evening the 31st of December, 1847.

2. At Moore's school-house, to commence on Friday evening the 7th of January.

3. At Newberry, to commence on Friday evening the 21st January.

Preachers and people generally, are respectfully invited to attend.

S. CRAWFORD.

Sundry protracted meetings, on the Dauphin circuit, will be held, Providence permitting, as follows, viz:

1. Millerstown, commencing on the 1st of January, (new year.)

2. Whittler's school house, commencing on the 7th.

3. Matamoras, (Paul's Valley) commencing on the 14th.

Ministerial brethren, and others, are invited to attend.

T. STROHN,

J. H. HURLEY.

MARRIAGE NOTICES.

"I am a Christian,
and in the name of the Lord
I do hereby certify that
the following is true."

MARRIED—On the 11th of October, 1847, by Elder Wm. Moody, Mr. Joseph Engle, of Conoy township, to Miss Barbara Brenneman, of West Donegal, Lancaster county.

On the 9th of December, by the same, Mr. Charles McLean to Miss Martha Kolt, both of Mount Joy, Lancaster county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And it was to liberate the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 21st ult., William Winger, in the 30th year of his age.

On the 14th ult., Winfield Scott, infant son of Henry and Harriet Radabaugh, aged 4 months and 6 days.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of John C. Booth, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement.

DANIEL M'COY,

Jan 1—6w

Executor.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are Religious, Medical, Historical and Miscellaneous Books; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—ly.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

APPLE TREES FOR SALE.

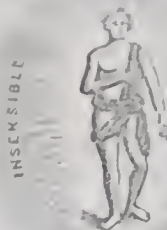
JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about one thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

[May 1.

M'ALLISTER'S OINTMENT.



It has POWER to
cure all external
SORES, SCURF,
BOILS, and SKIN
DISEASES, POL-
YDOR'S WOUNDS
to discharge their pu-
trid matters, and then
heals them.

It is rightly termed
A Balm, for there
is scarcely a disease,

external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve years' standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption. Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Salt-rheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all Chest Diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

CORNS—Occasional use of the Ointment will always keep Corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.,
Sole Proprietors of the above Medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every label.

PRICE, 25 CENTS PER BOX.

AGENTS: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemens & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; George Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Stephen Culbertson, Shippensburg; John Diller, Newville; and sold by the Druggists in Philadelphia, and our Agents in every town in the State.

Dec 15—47.

LIST OF THE GENERAL AGENTS.

We hereby announce the following Brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGGE, of Trenton, Iowa, is our General Agent for that State. All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State. Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Laramie county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

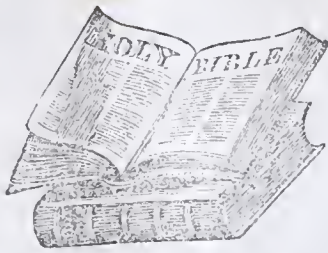
In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

HARRISBURG, Pa., JANUARY 15, 1848.

NUMBER 18.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid.	Names.	Am't. paid.
Bizham Solomon	\$1 25	Moyer Jacob,	50
Bratton, George	1 25	Mooy, John	50
Brandt, David	5	Monoy, John	62
Charlton, James	5	Muller Elmer J J	62
Comp, Henry, vol 12	3	Plank Jonathan	50
do do vol 13	6	Shuckler, Susan	50
Fasig, Saml	25	Shuckler Catharine	50
George, John J	1 25	Wright, Elizabeth	31
Grandle, Abraham	55	Wetmer, Joseph	62
Getter, George	1 25	Winebrenner, John A	1 00
Gorman Rebecca	50	Young, Jacob	1 00
Huston Levi	62	Yon, Lewis	1 25
Huston, Mary L	62		

Reviewers Wanted.

THERE are two or three pieces in this paper that ought to be reviewed. Who will undertake this work, and show the things which are more excellent?

Job Work.

WE beg leave to remind our friends, that we do Job Work at the Advocate Office, on moderate terms. If they will be kind enough to allow us a share of their patronage, we shall feel obliged.

Pennsylvania State Temperance Convention.

THE Temperance Associations of Pennsylvania, of every description, are hereby notified that in pursuance of the following resolution, adopted at the Convention held at Harrisburg, in January last, a State Temperance Convention will again be held at Harrisburg, on the third Wednesday, being the nine tenth day of January, 1848.

"Resolved, That it is expedient to hold a State Temperance Convention at Harrisburg on the third Wednesday of January next, 1848."

Our Paper.

The following resolution was passed by the late Indiana Eldership, respecting the Church Advocate, to wit:

"Resolved, That it be recommended to the preachers and churches connected with this Eldership to double their diligence in procuring subscribers for the Church Advocate."

We are much gratified to learn that our Indiana friends have not lost sight of our mutual interests connected with the success of the Advocate.

Their "double diligence" will, we hope, result in an accession of a long list of new subscribers to the Advocate Office book.

Besides, we should be much pleased to see this "double diligence" leaven diffuse its fermentations throughout the whole church, so that the whole body might soon become leavened by it.

Should it happily produce this effect, then we doubt not but what the next volume will yield a snug revenue to the funds of the General Eldership. No one would rejoice more to see this than ourselves. Let the "double diligence" principle be tried, and we will soon see and note the happy result.

"Render to all their dues."

WITH this injunction the Eldership of the Church of God are disposed to comply: but in order to do so they have appealed to the members of the Church, through their Agents, for aid to enable them to pay off all demands against them, and so render to all their dues.

The largest claim is our own. We have a demand against the Eldership for the sum of \$2,000. The most of this is borrowed money, on account of the Printing Establishment. More than ten years ago we made large loans for the use and benefit of the Establishment. These loans are still unpaid. We are anxious to pay them, yea, we have long been very anxious to do so, but could not, hitherto, because the Eldership has been in default with us.

This is a simple statement of facts. We make this statement at the request of one of the Eldership's Agents, who says that some people wish to know how much the Eldership are in debt, and how they got in debt, &c.

The Committee, appointed by the late Eldership to ascertain the precise amount of the balance due us, and to publish the same, ought to have made this statement, to prepare the way for the Agents. But as they have neglected to do so, we have done it ourselves, subject to examination and revision, at any time they may see proper.

We regret to learn that some of the subscribers on the old relief subscription refuse to pay, because it was not collected sooner, or because the Printing Establishment was

wound up, or because they paid to some one of the board, to help him out, &c., &c. Now, we have only to say that all these things, in our opinion, amount to poor and petty excuses. Yet, if these brethren can think it right and honorable to back out from their own voluntary engagements, and pay little or nothing, whilst other brethren suffer the loss of hundreds, and ourselves some two thousand dollars, why be it so. We leave them to God and their own consciences—there to answer it in a coming day.

But one thing we confidently believe and affirm, that there are noble and generous minded brethren enough in the Eldership and the Church of God, who will not rest satisfied until this debt is paid, and fully and fairly paid, should they even have to do it themselves, in addition to what they have already done. If in this we are disappointed, then, we shall frankly confess that we have entirely mistook their characters; a thing we are not at all prepared now to admit.

The Agents are now all out, and expect to canvass the ground as fast as they can. Those brethren who are sympathising and willing hearted in this matter, will please to hold themselves in readiness and do what they can without grudging.

Journal Corrected.

THE Journal of the West Pennsylvania Eldership needs some correction, according to Elder J. HICKERNELL's account. He says brother J. M. KLEIN, instead of himself, was appointed delegate to the next General Eldership. Again, he says that the Venango, Harmony and Columbiana circuit, to which brothers KLEIN, HAVIS & CORACON were appointed, is omitted in the Journal.

We have referred to the manuscript, and find that the fault is mainly attributable to the Clerk of that body.

We are always gratified when errors occur, to receive the aid of our friends in correcting them.

Colporteurs in Mexico.

THE American Tract Society has received two donations, one of two hundred, and another of five hundred dollars, for the support of colporteurs in Mexico. Large quantities of the publications of that Society have already been sent out and distributed among the army, in the hospitals, and through the cities occupied by the army of the United States. Officers of the army have, it is said, in several instances, given the work their decided countenance. The Bishop also, of Vera Cruz, is represented as favoring the design. Here then, is a new and widely extended field open for the dissemination of Gospel truth.

Bible Agency.

ELDER WM. M'FADDEN has taken the Agency of the Lancaster County Bible Society, and has entered on the duties thereof, at the commencement of this year. His business will be to canvass the whole county regularly and thoroughly, from house to house, without respect to denominations or persons, and solicit subscriptions, donations and collections in aid of the Society—supply the destitute with Bibles and Testaments, either by sale or otherwise, as circumstances may require, and to preach on the Bible cause wherever times and circumstances may offer suitable opportunities.

We hope the members of the "Church of God" will not be a whit behind the foremost in sustaining the Bible cause. This noble cause is emphatically the cause of God, entrusted to the hands of His church and people. If the church does not sustain this glorious and world reforming cause, who will do it? Angels doubtless would, if they were charged with it; but it is not their work; it is the Churches work. Those who know the truth and whom the truth has made free, are mainly charged with the duty of disseminating the word of truth among the people. We hope it will be done cheerfully and liberally.

Riotous Affray.

THE original contractors for building the Railroad Bridge over the Susquehanna, about five miles above this place, have had a large force upon the work for some months—since August. From some cause, while they were still driving on their work, their contract was revoked, and the job given to a new company. Immediately upon this being known, a creditor, to whom a considerable sum was owing, proceeded to levy upon the stores, tools, and other effects of the company, but upon the Sheriff's appearing, the laborers, some of whom had not received their pay, gathered in large numbers, and would not allow the Sheriff to take the property levied upon from the premises.

On Wednesday morning, the 29th ult., the Sheriff resolved to go with sufficient force to remove the property, and accordingly summoned and armed a "posse" of one hundred and thirty men, with a brass six pounder from the Arsenal, under command of Gen. SEILER. They were marched up in martial array, with music of drum, fife and bugle, muskets loaded with buckshot and ball, bayonets fixed, and generally well charged for the fray. But, unluckily for a trial of their valor, when they arrived at the works the enemy was not to be found; only here and there an Irishman who sat demurely upon the rocks, was all that could be seen.

To our Book Agents.

We deem it our duty to explain to our Book Agents the cause of the delay in the publication of the "History of Denominations."

In the first place, Mr. MONTGOMERY, our Stereotyper, failed in getting out the work, by the latter end of October last, according to his written contract.

In the next place, Elder G. B. IOW, of Philadelphia, who undertook to furnish a new article on the Baptist church, failed to prepare it according to promise. He first promised it in October, then in November, afterwards in December, and finally by the first week in this month; but, in the end, has disappointed us altogether; so that new arrangements had to be made with another man for an article. The gentleman who is now engaged to write the article is Dr. JOSEPH BELCHER, of Philadelphia. He has engaged to finish it in two weeks. So that if we are not disappointed again, we may venture to promise the books by the latter part of this month.

The following extracts from several letters will show that it is not through our neglect the work is delayed.

Philadelphia, Dec. 29, 1847.

Brother Winebrenner:—Agreeably to your request, I called on Mr. IOW to-day. He says that he has not been well, and has so much to attend to, that he has not yet been able to finish his sketch of the Baptist people. I had a long and interesting conversation with him on important matters.

He told me before I came away, to say, that he would endeavor to have the article finished by the first week in January.

Your brother in Christ,
JACOB FLAKE.

Philadelphia, Dec. 31, 1847—Evening.

Brother Winebrenner:—I had the pleasure of seeing Mr. IOW to-day, and repeated to him what you said in your letter. He has not been able to accomplish for you what he intended to furnish; and on account of his having so much to attend to at present, he will not be able to do it; and so you must not look for it.

He suggests that you should print the article written by Mr. GILLETTE; and also the article in the Encyclopedia of Religious Knowledge. He says it ought to have a short introduction, stating what it is, and where it comes from,—and that it might be a little altered in phraseology. He also says, that after the above, there should be a piece with statistics, and things of that kind, relative to the state and doings of the Baptist people, up to the present time. This, he says, he would furnish himself, or get a man to do it, while the other parts are being stereotyped. Yours, &c.,

J. FLAKE.

Philadelphia, Jan'y. 5, 1848.

Brother Winebrenner:—In accordance with your request I endeavored to see several Baptist ministers to-day. I met with several at the Book Depository, but Mr. MALCOM was not present. I stated to them what you said in your letter, relative to printing Mr. GILLETTE's article, and the Encyclopedia article. They rather hesitated, and appeared to wish to have something specially adapted to the Book—but did not object particularly.

Among those present was JOSEPH BELCHER, an old English preacher—at present stationed in the Northern part of this city. He has been four years in this country. He expressed his willingness to write an article for you

immediately. I suppose he is a writer by profession.

I told him I would write to you this evening, and I would reply to-morrow; so that in time he could know your wishes.

Yours, in love, J. FLAKE.

Missionary Pledge.

We, the undersigned subscribers, pledge ourselves to pay the sums affixed to our names, to JAMES S. GABLE, the Treasurer of the General Eldership, on or before the first of April next, to be appropriated to the support of brother HAYS as a Missionary in the State of Illinois, for one year from the first of April next.

Said pledges to become valid and binding, provided the sum of \$200 shall be pledged for this purpose, between this and the first of April.

Samuel Bowman, - - -	\$5 00
John B. Conner, - - -	5 00
John Winebrenner, - - -	5 00

Now brethren, send in your pledges as soon, and for as much as you can.

Opening of Girard College.

We learn by the Philadelphia Ledger, that on Saturday, the 1st inst., Girard College was formally opened with interesting and appropriate proceedings. Several hundred ladies and gentlemen were assembled in one of the large rooms of the magnificent building. Opposite to the main entrance a stage had been erected for the accommodation of the speakers, the members of City Councils, and the Board of Directors of the College. The Hon. JOHN JONES, President elect of the College, and the Matron, occupied positions on the right of JOSEPH R. CHANDLER, Esq., President of the Board. The front seats were well filled with the pupils who have already been admitted into the institution. The appearance of the boys were strikingly prepossessing. They were uniformly clad, and their presence added not a little interest to the occasion.

An appropriate address was delivered by JOSEPH R. CHANDLER, Esq.

News from Mexico.

ADVICE from Vera Cruz are to the 20th ult. It is stated that a quorum of the Mexican Congress was in session in Queretaro, on the 6th of December, and rumors were afloat that the government would send Commissioners to meet others on the part of the United States, for the purpose of arranging the terms of a treaty of peace.

A correspondent of the Picayune, under date of Mexico, Dec. 10, says:—"I was assured yesterday by an intelligent Mexican, and one, who from his position is doubtless correctly informed, that the Mexican Government had determined to send propositions to Washington for Commissioners to meet at Havana and arrange the terms of a treaty of peace, and that these propositions had actually gone down by a special courier, who accompanied the train which left yesterday."

Legislature.

THE Legislature assembled at the Capitol on Tuesday, the 4th inst. The House met at 12 o'clock, M., and organized by the election of WM. F. PACKEN, as Speaker. The Senate met at 3 o'clock, P. M., and organized by the re-election of WM. WILLIAMSON, Esq., who presided over the Senate at the close of the last session.

From England.

THE Hibernia arrived at Boston on the 25th ult. She left Liverpool on the 4th, and had a very severe passage. A marked improvement has taken place in commercial affairs as it regards the money market, but Corn and Flour had declined, the best American flour being quoted at 29 shillings.

The British Parliament, for some days, had been engaged with the subject of trade, and the financial condition of the country. It is expected that measures of a salutary character would be introduced.

The state of Ireland is truly frightful. The land reeks with assassination from one end to the other. Government has proposed a coercion bill, of a very mild and moderate character.

In Switzerland the Federal party had prevailed, and the troops and defences of Sonderbund were generally beaten down. Neuchâtel and the adjoining townships had declared their neutrality, which had been confirmed by the King of Prussia. The principal powers of Europe had interfered to stop the warfare.

The affairs of Italy are in a fair way for adjustment. The Pope has opened the new Council of State of the Vatican, and his speech elicited unmixed approbation.

The Royal Bank of Liverpool, the stoppage of which caused so much excitement at the time, has resumed business under favorable circumstances.

The Asiatic cholera is stated to have advanced to the Prussian frontier.

Compliments to Gen. Scott.

THE following resolution of thanks to Maj. GEN. SCOTT, and authorizing the presentation of a medal by Congress, were offered in the House on the 29th ult., by Mr. HUNT. Similar resolutions of thanks are pending for the battle of Buena Vista and the victory of General Taylor:

Resolved, &c. That the thanks of Congress be and they are hereby presented to WINFIELD SCOTT, Major General commanding in Chief the Army in Mexico, and through him to the officers and men of the regular and volunteer corps, for their uniform gallantry and good conduct, conspicuously displayed at the siege and capture of Vera Cruz and Castle of San Juan d'Ulloa, March 29, 1847; and in the successful battles of Cerro Gordo, April 18th, Contreras, San Antonio, Churubusco, August 19th and 20th; and for the victory achieved in front of the city of Mexico, Sept. 8th, 11th, 12th, 13th, and the capture of the Metropolis, Sept. 14th, 1847; in which the Mexican troops, greatly superior in numbers, and with every advantage of position, were in every conflict signally defeated by the American Army.

Resolved, That the President of the United States be and he hereby is requested to cause a gold medal to be struck with devices emblematic of the series of brilliant victories achieved by the Army, and presented to MAJOR GENERAL SCOTT, in testimony of the high sense entertained by Congress of his valor, skill and judicious conduct in the campaign of 1847.

Resolved, That the President of the United States be requested to cause the foregoing resolutions to be communicated to GENERAL SCOTT, in such terms as he may deem best calculated to give effect to the objects thereof.

JAMES PEACOCK, Esq., our late Post Master, has become joint proprietor with Mr. CUMMINGS, in the publication of the Philadelphia Bulletin.

CONTRIBUTORS' DEPARTMENT.

Two Months' Experience.

BY J. FLAKE.

The Eldership—Lancaster Special Meeting.

Two months ago I left home for the Eldership, at Elizabethtown, Lancaster county.—Early next morning I arrived there, and found a very friendly reception among the preachers, and other brethren.

Now the idea of going among the "Bretherhood" ought to be very pleasant, considering that they come from far and near to this their Yearly Meeting. One ought to be able to say, "I love you all, but am afraid of none of you"—as the English preacher said.

Being afraid of your brethren is not a very pleasant feeling; as perhaps too many have found. However, the Lord can give rest and peace to the soul that cleaves to Him in humble faith and love.

"Trust in the Lord, forever trust,
And banish all your fears."

So agreeably to the request of the last Eldership, I opened the Session by preaching a discourse from the words of the Psalmist, 122 Psalm, "Pray for the peace of Jerusalem; they shall prosper that love thee." Now that is a good text; and I believe what I said was acceptable and edifying.

The Eldership began in a good spirit, and continued so until the end. The business meetings were held through the day, and the meetings for worship at night. The preaching I thought was more than usual in ability, and goodness.

I have endeavored heretofore, and especially at this Eldership, to promote the welfare and peace of the body. I try to look at all things in the clear light of truth, and eternity. I remember that I am to cast off all bigotry and sectarianism. I belong to Christ, and to the great body of his people, as well as to this little branch of his church, called the Eldership. And I feel glad that all things passed off so well as they did.

The Eldership was in session a week, and then adjourned, *sine die*. I was not present at the closing meeting which was held late at night. I was not well.

Those brethren will not all meet again at a similar Yearly Meeting. One is gone already from this vale of tears. To all appearance, brother BOOTH was strong and well in body, as he was in mind and heart. But he is gone, and we shall follow, to an everlasting home. O to be prepared—to die—or else, to hear the solemn midnight cry, "Behold the Bridegroom cometh."

Lancaster Special Meeting.—When the Eldership closed I set my face Eastward again. I hope my dear friends at Middletown and Harrisburg will excuse my not coming to see them this last summer and fall—I will try to make amends in the coming spring.

So I came to Lancaster, and put up with my esteemed friends, brother and sister GABLE. There was a special meeting appointed for Lancaster, but I had no invitation. But this

*Not exactly *sine die*; i. e. without day, for they adjourned to meet on Wednesday, the 1st of November, 1848. This piece was too late for our last number.—[Ed.]

makes no great difference to me, when I wish to visit a place, and know there are those who will be glad to see me. At any rate I venture.

And so I staid, and listened to good preaching and exhortations from several brethren.

Indeed I staid six weeks, and tried to help on with the good work of calling sinners to repentance, and preaching sanctification to believers.

I suppose near thirty souls professed repentance, and as many as thirty were received as members added to the church. The effect of the meeting was very good, in reviving and encouraging the church and congregation.

Among those who came forward was the keeper of a public house, noted for scenes of revelry and dancing.

On last Monday I came home to Philadelphia; and here I am, hoping in the Lord, and waiting to know His will.

This morning I went to the First Presbyterian Church here, and listened to a discourse from ALBERT BARNES, on the words of Isaiah, "A man of sorrows." It was their communion Sabbath, and so I thankfully accepted the invitation given, and joined with perhaps five hundred, in eating of the bread, and drinking of the cup, which shews forth the Lord's death, until He come. It was a solemn and profitable time, to me.

PHILADELPHIA, Dec. 19, 1847.

Conviction, Repentance, and Faith.

CONVICTION for sin is the work of the Holy Spirit. Whatever may be the *means* of the sinner's awakening, whether by any dispensation of divine providence, or by the exhibition of divine truth, either read in the Bible or heard in preaching; it is the Holy Spirit which makes the application of it, by enlightening the mind to see the holiness of God's law, and the exceeding sinfulness of the heart. It is the Holy Spirit that produces godly sorrow which "*worketh repentance* not to be repented of."

REPENTANCE is an act of the sinner, an act which he is enabled to perform by the Holy Spirit, which has awakened conviction in his heart. Repentance consists of a painful regret for our past conduct, a determination of the mind to forsake sin, an actual effort to forsake sin, a desire of restitution to our fellow creatures for any injuries we may have done them, and fervent prayer to God for mercy. Conviction for sin must precede repentance, and repentance must precede justifying faith; no impenitent sinner can exercise justifying faith.

FAITH is an exercise of the human mind, performed by divine assistance. It consists in believing that Jesus Christ, the Son of God, died for me, and is *able*, and *willing*, and *ready*, to save me. I speak now of that faith which is exercised by a *penitent sinner* at the moment he receives the pardon of his sins,—the faith by which a sinner is justified, and by which he receives peace with God, according to Romans v, 1.

1. If the foregoing views are correct, our salvation, from first to last, has its foundation in the grace of God; for unless the Holy Spirit had enlightened our minds we should never have felt nor seen the claims of God's law, nor had any knowledge of our danger or our remedy. And this divine influence, which has enlightened our understanding, is the result of the atonement, which atonement had its origin in the infinite love of God; so that

we must say with the prophet, "Salvation is of the Lord," and with the Apostle, "By grace ye are saved."

2. Although we are saved by grace, and God's infinite goodness lies at the bottom and constitutes the foundation of our hopes of heaven: yet in order to secure that salvation even its first degree, viz: the pardon of our sins, we must do something; that is, we must repent. Repentance is the condition of justifying faith. I say the *condition*, because an *impenitent* sinner cannot believe in Christ in the sense that we must believe in order to be saved. So then, while the Holy Spirit worketh in us both to will and to do, we are exhorted by St. Paul to work out our salvation. "God hath *commanded* all men everywhere to *repent*." Repentance is absolutely necessary to salvation.

3. If we take a Scriptural view of faith, and a view in accordance with our own experience, we shall find that faith is as much the exercise of the mind as walking is an exercise of the feet. It is not however an exercise of the understanding merely, but an exercise of the heart. It is not merely an assent of the mind to the truth of a proposition, but a reliance on God, through Jesus Christ—an exercise which excludes everything as a ground of hope, but the merits of the Redeemer, and his gracious promises.

So then, while we affirm that salvation is "by grace" we must add with the Apostle, it is "through faith." God's infinite love is the fountain from which salvation flows. The atonement of Christ is the *meritorious* cause of our salvation: the influence of the Holy Spirit is the efficient cause, divine truth is the instrumental cause; but faith in Christ is the conditional cause. Therefore repentance and faith are as necessary to secure our salvation, as are the influences of the Holy Spirit, the atonement of Christ, or the infinite goodness of God. The latter will not, cannot save us, without the former. T. S.

Impropriety of Joining Benevolent Societies.

Is it right for a Christian to connect himself with the various Benevolent Institutions of the age?

Ans.—A Christian ought always to be engaged in benevolent operations. He already belongs to a society which was founded by Him who so loved this world that He gave his only begotten Son, that guilty, perishing sinners might be saved, and which is based upon principles of the most unbounded philanthropy and benevolence; an institution which has not for its object the removal of one, nor even of a few of the evils which infest the world, or the dissemination of a few scanty and imperfect blessings amongst a particular portion of the human family, but, which aims at the destruction of all sin, and all its consequences, and is designed to bestow upon the race of Adam the liberty, the joys, the riches, and the honors of heaven.

The prudent and devoted Christian should then never forget the superior excellence of the Gospel of God, as a cure for all sin, and all its consequences, and should seriously enquire whether or not it is possible for his knowledge of evil, or his responsibility to be increased by connecting himself with any institutions merely human. We have many such societies devoted to the removal of the consequences of sin, not one of them can reach

the cause of it, and it appears to be vain and unprofitable for a Christian, who is acquainted with a remedy for the cause of all sin, to spend his time in endeavoring to remove the consequences of a few.

It cannot be urged that he may still be engaged in the work of the Lord. It is not to be expected, it is not in human nature. Who does not know that when a Christian gives up to a party, that is, when he becomes a zealous advocate to any human institution, as ostensibly benevolent, his mind is necessarily and unavoidably engrossed in a great degree with the peculiar interests of this system, or this society; his time occupied in perusing the voluminous publications poured forth in favor of its unrivalled claims; his feelings diverted from their usual channel in which they were directed to the general good of mankind, and made to swell the torrent of agitated waters, which either carry destruction over the land, or at best can be only of partial benefit, and is almost always made the means of private emolument, or the personal aggrandizement of a few unworthy individuals. Who does not know that while his resources and energies and affections are thus almost sure to be misdirected; his feelings of universal philanthropy contracted within a narrow compass, and monopolized by a single object, that emotions of passions, dislike, and even hatred, towards certain portions or classes of our fellow-men are insensibly introduced to fill up the space once occupied by affections of a far higher and noble character, by feelings which were inspired by divine teaching, and were consonant with the character and love of God.

Let no one who believes in Christianity presume to imagine that this divine institution is inadequate to the task of accomplishing every good purpose, it cannot only do it, but it can do it in the best manner. Man, the child of passion, the slave of ignorance, requires to be divinely (d)irected as much how to do, as what to do, and in attempting to remove moral evils by any other means than those dictated by heaven, generally creates more misery than they cure. Nor is Christianity to be blamed, or supposed incompetent to its object, because a few who pretend to be governed by it indulge in intemperance, or exercise tyranny or oppression. Such find no justification in its precepts, and if it does not acquire over *all*, can these societies do better, or as well? Do they furnish higher motives or stronger inducements to duty? or can societies judge more righteously, or administer rewards and punishments more discreetly, that they should usurp the exclusive privilege of heaven? All that can be done by any, or all these Societies, can be done by pure Christianity, and in a far better way.

The Christian then should not be diverted from his course, but should imitate "God, who causes his sun to rise on the evil and on the good." The world may not understand him, neither did they know nor understand his Master. To the different parties and societies of the day, to the oppressors and the oppressed, to the zealots for temperance and the slaves of intemperance, he can but use the same language, "Repent and believe the Gospel," etc., etc.

Excite no political disturbances, enlarge the benevolence of your hearts, "obey magistrates, and be ready to do every good work," for the goodness and philanthropy of God our Saviour has shone forth, teaching us that de-

nying ungodliness and worldly lusts we should live soberly, righteously and Godly in this present world, "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from iniquity, and purify unto himself a peculiar people, zealous of good works."

If the temperance society has the power to obliterate one sin, the same power can obliterate all sin, consequently it would entirely displace the merits of Jesus Christ.

JOHN HINCKEL.

Phonography.

KINGSTON, R. I., Dec. 21st, 1847.

BROTHER WINEBRENNER:—

I noticed in No. 11 of the present volume of the *Advocate*, an article with the above caption, copied from the Boston Recorder, in which the writer endeavors to explain the meaning of the word, etc. As this article is of such a character as to mislead those who are not otherwise informed with regard to the matter, I have thought it might be an acceptable service to examine it a little, and give some further information upon the subject.

First, then, we will premise that there are in the English language 42 different sounds, and in the alphabet only 26 letters, of which 5 (e, j, q, x and z) are redundant, or useless, their sounds being represented by other letters; leaving only 21 letters which are available to represent *twice* the number of sounds! Appropriating to each of these letters *one* sound, we have a surplus of 21 sounds for which we have no symbols. These are distributed among the 21 letters in the most arbitrary and absurd manner imaginable. For instance the letter *a* in different words represents 9 different sounds, *o* as many, *e* 7, *i* 5, *s* 2 &c., while *b*, *d*, *t*, *v*, etc., each have but *one* sound; and sometimes 2, 3, or 4 letters are used together to represent one sound. Each of these combinations also is used for 2, 3, 4, or more different sounds. And what is worse, the *same* sound is represented frequently by several different letters, or combination of letters. The sound of *a* in the word *late*, is designated by 12 different symbols! that of *e* in the word *me* by 21, that of *i* in *time* by 17, etc!! That is in writing a word containing the sound of *e* in *me*, we have to choose between 21 different ways of representing it! The result of all this is, that every person who *learns to spell* in English with *tolerable correctness* spends at least 5 years in learning, and some persons twice that time.

No man learns to spell all the words of the language correctly; and no man, not even the man of the Boston Recorder knows how to spell a word which he has *heard*, but has not *seen*, or to pronounce a word which he has *seen*, but has not *heard*!

Now Phonography proposes to drop the useless letters from the alphabet, and add new ones enough to make the number equal to the number of sounds, and then in spelling any word to use only the letters representing the sounds of that word. The result of this is, that any child, having learned the alphabet, may be taught in *six weeks* to spell any word in the language correctly, upon hearing it pronounced, and to pronounce any word correctly at first sight!

These things being so, we may be able to appreciate the sneer of the man of the Recorder about "*simplifying the matter for the ben-*

eft of children by adding" some letters to the alphabet.

But it is going "to destroy all the beauty and analogy of the language!" Horrible!!! It would be too bad, surely, to spoil the beauty of such a system(?) of orthography(?) as that above described! But perhaps long words are beautiful! Then how beautiful the Russian language must be! Shall we not adopt it instead of our own! But the analogy! Well, so far as analogies are used to determine how to spell words, we shall not need them. But they will not be lost. And so far as they assist in determining the meaning of words, they will be just as serviceable as they are now. Does not *ruf* show its relationship to *ru* quite as plainly as *roughly* does to *rough*? Or to take the Recorder's favorite example, does no "*Noley*" show as much analogy to "*No*," as "*Knowledge*" does to "*Know*?" Again, the analogy of words is preserved much more perfectly in the *sound*, or *pronunciation*, than in *spelling*. This will be found an important idea, but I cannot enlarge.

But, finally, the Recorder pretends to give some specimens of Phonography; or, more strictly Phonotypy; and in these he betrays either gross ignorance of the subject, or a culpable design to deceive the public. Not having types for the new letters, (if indeed he was aware of their existence,) he *could not* have given a fair specimen of the proposed improvement in spelling, if he had desired to do so. And he has not adhered to the Phonetic principle as far as he might have done with ordinary types. He has also represented Phonography as establishing such vulgarisms in pronunciation as "*forerd*," for "*forward*," etc. This leads directly to a remark with which I will close, viz: that Phonography or Phonotypy does not propose to alter, or interfere with the *pronunciation of a single word in the language*, but simply to represent accurately the received pronunciation according to the best standard authorities.

Yours, truly,
W. COLEGROVE.

A Brief Account of a Short Trip.

WITH your permission, Mr. Editor, I will give the readers of the *Advocate* the history of a journey I made a short time since, into the country. On the 16th of November I started from Baltimore, in company with Elder JOHN STRAYER, for Uniontown, the latter being one of the "Relief Fund collectors."

I saw nothing worth communicating on this road, unless it be one thing, which struck me with peculiar force. A traveller has, very frequently, nothing to look upon but dilapidated old buildings, log and stone, and miserable, worn-out, ruined fields, filled with thistles, and encompassed by rotten fences, or none at all. This argues bad for Maryland.

At the close of the day we arrived at Westminster, where we were kindly kept over night by Dr. S. L. SWONKSTEDT, a Thomsonian physician, of, we believe, considerable practice in the neighborhood.

Westminster is a flourishing town, of about 2000 inhabitants, the seat of justice of Carroll county, well situated, and about 23 miles from Baltimore. On the next morning we proceeded over a somewhat rough road to Uniontown, some 8 miles distant. Here we stopped at Mr. JACOB CHRIST'S.

Whilst there I canvassed the town, exerting myself to sell some pictures, which I brought along, and a variety of books, of which my

companion was the agent, such as the Revival Hymn Book, Testaments, Bibles, Wandering Soul, &c.

When the Illustrated History of Denominations is offered through the country, I think many will be disposed of by the agents.

On Friday we left Uniontown for the hospitable mansion of Mr. ABRAHAM GARNER, a couple of miles from the town. Leaving there on Saturday morning, we went to Frizzlesburg, where the meeting in the evening, at the church, was addressed by Elder STRAYER. This town is a pleasant place, but it is small. Leaving the excellent family of Mr. BENJAMIN FLEOLE, on Sunday morning, at 10 o'clock, we found ourselves again at Uniontown, where Elder STRAYER preached a discourse to an attentive audience. Sunday evening there was service again. We were entertained well at this town, and I tender my thanks, through this medium, to the families we stopped with at the different places.

On Tuesday we again went to Mr. A. GARNER'S, where we were compelled to stop a few days on account of rain, which caused quite a flood in some parts of the neighborhood. One night we stopped at Mr. GEORGE GARNER'S, from whence I commenced a walk through the woods to Tancytown. After walking a while in the wet, stumbling on some clearings, with log houses, and walking about 10 instead of 3 miles, I got to the place, settled pretty well with Catholics; a Roman church being the first object I saw. I soon returned, and in a couple of days went to Mr. HOLLENBERRY'S Mill, a mile further. We hereby return thanks to both families, (JOHN and WILLIAM H'S.,) for their kindness to us during our stay. The flour, and saw-mills are situated on Big Pipe Creek, and the country around is fine.

On Sunday the meetings at the School-house were well attended, and addressed morning and night by Rev. Mr. FOUL, of the United Brethren denomination.

On Tuesday morning, (leaving my friend STRAYER,) I commenced a journey of 40 miles on foot, homeward, my baggage being carried in the wagon of a farmer of the neighborhood, a nephew of Gov. SHUNK, of Pennsylvania, to whom I am much obliged. Slept all night on the floor, at a tavern near Reisterstown--the prevailing conversation being upon HENRY CLAY'S late speech at Lexington, which seemed of considerable interest to the "bar-room politicians." Next day I trudged the other fourteen miles, and arrived safe and sound at home.

I purpose making a trip towards Harrisburg shortly, where, perhaps, I may get the History of Denominations to sell, from whence I may accompany my father on his "Relief" collecting tour. I have a good assortment of lithographic pictures, (colored finely,) among which are "Christ Washing the Disciples' Feet," "Immersion of Christ," and a variety of others, which I dispose of.

My wish in writing, being principally, as I said before, to express my gratitude to those who treated us so well on the trip, I will now cease to trespass on your room, and close by subscribing myself

Yours, respectfully,
JOHN F. WEISHAMPEL, Jr.
BALTIMORE, MD., Dec. 5, 1847.

P. S. It was my intention to keep in company with Elder STRAYER in his "collecting tour," but in consequence of his *ill-health* we were compelled to separate, as above stated.

J. F. W., Jr.

Letter from Bishop Geo. U. Barn.

CHERRY GROVE, Carroll Co., Ill.,
December, 1847.

BROTHER JOHN WINEBRENNER:—

I wish to communicate a few facts and items more, respecting my operations here, in the "far West."

My next effort was at North Grove, Ogle county. This is denominated the "Maryland Colony," in consequence of a great majority being emigrants from that State. I delivered seven discourses there, but to very little visible effect. The community professional are, Lutherans, United Brethren, and a good number of the advocates of the doctrine of *dead ghosts*, and that the wicked will be raised at the final judgment to be cast into the lake of fire, where they will be punished with *everlasting punishment*, for the fearful space of *FIVE OR TEN MINUTES*, when there will be no more of them than if they had never been!

The following week proceeded to Phelps' Grove, and on the 15th of October began a meeting which lasted till Thursday evening. Here I spoke seven lengthy discourses. They were well listened to, and much feeling was manifested, but not much action. I was here hospitably entertained by the WAGGONER'S, who, though they are not professors, are very fine people, and quite friendly to our views. An ardent desire was expressed to hear you here. Quite a wealthy and well improved neighborhood lies around here. In it is situated Mount Morris and the Methodist Seminary. Its repute is but ordinary.

Thence to a school house near Grandtourt, called the Ridge. Here I was welcomed by a little church of Free-Will Baptists, and preached seven times to the audience. My Sunday discourse was near three hours in length, giving an outline of what were our views. I was informed, by some of the leading members, that they only differed with me in two points, and in one of them they were certain we were right; that is, the title we give a church. They say it was their original practice, but they condescended to take the name their opponents gave them. But how to change was a difficulty? I told them to resolve, by consent of the church, that they would take the Bible name, and if they wanted still to co-operate with the Free-Will Baptist Conferences, I would advise them so to do under existing circumstances.

The second point was about our not making baptism a condition of membership. They do. They do not make it a condition of communion, but of membership. Now I do not see the consistency of such a course. If a man is fit for sitting down at the table of the Lord, why not to be a regular member of a local church? The reply is, we endanger the immersionist principles of the church by letting a majority of pedobaptists into the congregation. To this I reply, I have more confidence in the potency of truth. But bring men in conjunction with it divested of all extraneous opposition, and if candid, they will soon be convinced and obey.

A small number, of about half a dozen, a part of whom were not immersed, then proposed to me to organize themselves as a Church of God, stating they could not be admitted to the Free-Will Baptist church unless baptized, and they had not yet been convinced of that being their duty. And as for the sects around them, they felt no disposition to unite with them.

I objected to this course in the heart of the

other organization, for it is not my duty to disorganize, but to set in order the things that are *wanting*, and especially among a people so near our own views as the Free-Will Baptists. I advised them first to give the Bible a complete investigation, and get convinced of duty and obey. This will remove all difficulty. Secondly, should they not succeed in convincing themselves of duty, then try and get the church to admit them on the ground of Christian character.

Some Pedobaptists have pronounced me inconsistent on this subject, because I would not consent to sprinkle their children also. Now, I think this would be *religious apathy*, instead of *religious liberty*. I grant him the right of exercising his own conscience, and also of getting that little work done if he can, but he has no right to trample on *my* privileges, by demanding *me* to do it.

From there I returned to Cherry Grove, and held another protracted meeting. On the 31st organized the few brethren and sisters into a church, numbering, in all, 12 members; there are several more who could not attend the meeting. We also attended to the ordinances for the first time. On Monday one female, of some influence, professed to embrace the Lord, and next day was baptized. I have done a great deal of preaching at this place, and always have good attendance, but I lament that the people cannot be moved to act. They approve and feel, but will not do. These are hard times to preach.

Tuesday, 9th November, started on my way to Ottoway, where I arrived on Friday, and proceeded to introduce myself to brother JOHN SAULEN and family, by whom I was received courteously, and hospitably entertained. During my stay there I only preached four times, and then to small audiences. The state of religion in Ohio is low. I visited the Methodist and Baptist congregations, and found them both small for the place. It numbers 1702 inhabitants, and has a Methodist, Baptist, Congregationalist, Episcopalian and Catholic Roman congregation in it. The situation is remarkably beautiful, on the Western banks of the Illinois and Fox rivers, at the mouth of the latter. Steamboats sometimes run up to it, and the Illinois and Michigan Canal is now nearly completed. It is the seat of justice of La Salle county.

There are about a dozen of brethren and sisters in and around it, formerly of Pennsylvania, but they are very inactive. I regretted to see this, and advised them to get to work. I am partly under promise, should they desire it, to return that way in the Spring, and hold another big meeting.

During my stay I had the pleasure of several social interviews with Elders HIGBT, EDWARDS and WENNER, all Baptists: the first, pastor of the church in Ottoway, whose pulpit I occupied twice. They appeared to be men of a good spirit, and free in their intercourse.

And now permit me to state that, in looking over the list of appointments and the number of licensed unemployed ministers, my soul has been grieved and deeply distressed, that so much ground should pass uncultivated. Is it not enough to shake the confidence in men's pretensions, of one who suffers himself to be bereaved of many endearments, to see so little concern about the cause they profess to love above all others? Depend on it, these are some of my most fruitful causes of grief. God knows, I am willing to go ahead and brook danger and toil, if I could only see others wil-

ling to follow suit. I am sorry! I am pained!! I am grieved!!! I am distressed!!!! But I may be answered, that men can't preach and live on nothing. Well, I see not why I should not offer the same apology, and all others who are willing to do what the Lord demands of them. But the facts are, there is a want of care and interest for the salvation of men, and a feeling prevalent among ministers and people that the office of a Bishop, or an Evangelist, is not an honorable and desirable one any farther than it helps in ordinary life, or when filled by one whose name is sounded from Dan to Beersheba. This course of many very frequently relaxes my nerves.

Fraternally, yours,
G. U. HARN.

Letter from Brother Daniel Long.

CANTON, Fulton county, Ill.,
December 6, 1847.

BROTHER WINEBRENNER:—

There are a few things which came under my notice in looking over my late paper, which moved me to take up my pen to write you a few lines.

First, I was solemnly struck in noticing that brother J. C. BOOTH is dead. This appears as though it could not be; but alas! it is even so, no doubt. Brother BOOTH was much beloved by all who knew him. I, for one, had a special regard for him. He was much beloved by me and my family. When I think of it, that he was converted a few days after me, at the same revival, in the village of Springville, Lancaster county, Pa., in the year of our Lord, 1838, almost ten years ago; that he has since been called to the ministry and now is dead, I marvel—I grieve, and often think it cannot be. But, so it is. Amen! be it even so. Thy will be done, O! Lord.

I notice that the brethren of the East Pennsylvania Eldership have made some provisions to supply Illinois with a preacher for the next Eldership year. I feel truly thankful for this timely and generous arrangement. I notice that brother G. U. HARN asks whether there is not some one that will take it on him to go to Quincy, Adams county, Ill., and also states that there is a field open between Ottoway and Peoria. I believe that much good can be done in this western country; not only in Adams county, but also in Fulton, and other counties.

We live in Fulton county, about 25 miles South of Peoria city, ten miles West of the Illinois river, and 4 miles North-east of the town of Canton. In this place we expect to remain. We hope as brother HARN is going East in the Spring, the Lord willing, that he will not go by without hunting us up. If he, or any other brother wishes to find us, they will please call on J. H. STIFF, merchant, in Canton, and inquire for DAVID RUSSELL or THOMAS D. LORD: from them he can learn where we live. We would be very glad to see brother HARN; and if there are any brethren in this county, or neighborhood, that will make themselves acquainted with us, we would be glad to learn to know them; or if there are any brethren that we could make ourselves acquainted with, we should be much pleased.

There are good societies in this part of the country, of different denominations. There are the Close Communion Baptists, the Congregationalists, Presbyterians, and three different kinds of Methodists. The Methodists have, at different times, requested us to join

their society, but this does not suit us. We want to find those brethren who hold the same doctrines that we do, or believe to be the nearest right, according to the Scriptures. So long as this is not the case, we will bind ourselves to no denomination, but stand aloof and serve God the best way we can. We hope, however, that this need not long be the case. We pray the Lord to bless the efforts of the brethren in the East, in trying to supply Illinois with ministerial labours. May the Lord bless us all, is my prayer. Brethren, pray for us; pray for the outpouring of God's spirit in the West.

Yours, in Christian love,
DANIEL LONG.

Letter from Elder A. Holms.

MILTON, Stark county, Ohio,
December 7, 1847.

BROTHER WINEBRENNER:—

I TAKE up my pen for the purpose of expressing my mind with regard to the Constitution of the General Eldership. That this instrument has produced considerable contention and division, is a fact too notorious to be denied.

The Ohio Eldership, of 1847, has been challenged by a few of its members, who are favorable to the Constitution, to discuss its merits, and give our reasons for not adopting it. The reason why it was not discussed is, that the subject was not introduced until the last day of the meeting, and we could not get a majority of the members to say that we should continue the meeting another day for that purpose.

I did expect some of my brethren would have written on the subject, but I have hitherto been disappointed. I have finally concluded to express my mind on this subject, although it may be thought presumption in me to venture out against wiser heads, and superlative talents. But, be it understood, I do not challenge discussion, but simply claim it as a duty to give my opinion. All men are created equal. I claim it, then, as a privilege to express my mind on any and every subject of a moral nature.

My first reason for not adopting it is, that it is a departure, and a very gross departure from original principles. We have seen the time that our ministers would have shuddered at the idea of adopting anything of the kind. They have denounced them as creeds, human traditions, and as the doctrines and commandments of men. That the Constitution is a human invention, cannot, I think, be disputed. At least we do not suppose that those who formed it were inspired, or if they were, they have not yet performed any miracle to establish the fact; and until this is done we must consider it human, and human only.

I ask, has a man, or any set of men, the right, ecclesiastically, to legislate a law for the "better government of Christ's house, and the declarative glory of God," as the members of the General Eldership have professed to do? (See the first resolution on page 13 of the Constitution.) Most denominations have, in their origin, been more or less zealous, pious, and God-fearing; but as they increased in numbers, wealth, and popularity, they have retrograded, instead of travelling towards the standard of truth and becoming more and more conformed to it. They have usually become dissatisfied with the old paths and simple ways of the Lord. Hence they have added creed to creed, and formed constitutions, contending for the doctrines and commandments of men,

supposing that in all this they have had nothing in view but the declarative glory of God, and the better government of themselves. But what has been the consequence? I answer, that their human laws have but created new sects and parties. I am fearful that the Constitution, and some resolutions, (that I shall not name at present) are the beginning of such things. The Lord save us from evil.—Amen.

No more at present.

Yours, with respect,
A. HOLMS.

Letter from Elder T. Hickernell.

ZANESFIELD, Ohio, Dec. 10, 1847.

BROTHER WINEBRENNER:—

THE Indiana Eldership is now past, and a pleasant time we had. All was peace, all was harmony, love and union. During the meeting one was converted, and a small church formed, composed of five members. We are still looking up for better times.

I received a letter some time ago, from brother G. U. HARN, Ill., who stated that he expected to be at Ottoway, to hold some meetings there. I was somewhat surprised, upon looking over the map, to find that Ottoway is only 150 or 160 miles from my furthest appointment West. If funds could be raised, I think we can find a man to open up a junction between my circuit and Ottoway.

Yours, truly,
T. HICKERNELL.

JOURNAL OF THE SECOND ELDERSHIP IN INDIANA.

AGREEABLY to appointment, the Eldership of the Church of God in the State of Indiana met in a School-house, in Troy township, near brother J. MELOY's, Whitley county, November 15th, 1847.

On motion, it was

Resolved, That brother T. HICKERNELL open the meeting, which was done in the usual way.

Resolved, That brother T. HICKERNELL and A. SLYTER constitute the meeting; whereupon the following brethren were found to be in attendance, viz:

John Martin, *teaching elder*, and Alexander Menely, *ruling elder*, from the church in Milford township, Lagrange county; Alexander B. Slyter, *teaching elder*, and E. Latta, *ruling elder*, from the church in Pleasant township, Wabash county; Enoch B. Gillespie, *teaching elder*, and Wm. Phramton, *ruling elder*, from the church in Union township, Decalb county; Thos. Hickernell, *teaching elder*, and John Kilmer, *ruling elder*, from the church at Jackson, Stuban county; John Corbin, *ruling elder*, from the church at Rome, Noble county; John Meloy, from Troy township, Whitley county, *messenger*.

On motion, it was

Resolved, That a Speaker and Clerk be elected by ballot; whereupon brother JOHN MARTIN was elected Speaker, and T. HICKERNELL, Clerk.

On motion, it was

Resolved, That brothers GREAR, BAKEN, and E. DAVIS be received as advisory members.

On motion, a Committee of three were appointed on Resolutions, viz: Brothers SLYTER, MENELY and E. LATTAT.

On motion, it was

Resolved, That ministers give in their reports, and that it be left optional with them to

withdraw or stay in the house after giving in their reports.

Brother JOHN MARTIN then reported: That since the last Eldership he has been trying to preach the Gospel; has seen a few converted and baptized. He states that he has seen people much affected under his preaching, but how it comes so few have been converted he cannot tell. He craves an interest in the prayers of the people of God.

His report was adopted, and his license renewed.

Brother A. B. SLYTER reported: That of late he has had great enjoyments, more so than usual; he states that he has baptized but one since the last Eldership, and formed two churches. He complains of misfortunes and disappointments; sometimes thinks one cause of this is because he is not about his Master's business as he ought to be. He also asks an interest in the prayers of his brethren.

His report was adopted, and license renewed.

Brother E. B. GILLESPIE then reported: That he feels glad that he ever came among his brethren, and that although poor, feels willing to labor as much as he can in the vineyard of the Lord. He says that he has formed one church, and baptized one person this last summer.

His report was accepted, and license renewed.

Brother T. HICKERNELL reported: That since the last Eldership he saw a few converted, and baptized but one. He states that his prospects on the Circuit are quite flattering. He applauds the brethren for their liberality, punctuality, and kindness towards him, and trusts for this they shall have a reward. He states that his calculation is to give all his time, or at least as much as may be considered practicable, to preaching the Gospel. He craves an interest in the prayers of the people of God. His report was adopted.

On motion, it was

Resolved, That applicants for license be heard from.

Brother E. DAVIS then arose and gave in his experience; whereupon it was

Resolved, That his license be postponed for the present, for a further improvement of his gifts.

He was then addressed by brother T. HICKERNELL.

On motion, it was

Resolved, That we adjourn for half an hour. Prayer by brother J. MARTIN.

AFTERNOON SESSION.

Prayer by brother SLYTER.

On motion, it was

Resolved, That brother T. HICKERNELL be appointed to attend the next General Eldership, to be held at Pittsburg.

On motion, it was

Resolved, That brothers J. MARTIN, LATTAT, and PHRAMTON be appointed a Stationing Committee, to station the preachers.

The Committee on Resolutions then reported, whose report was adopted.

1st. Resolved, That we, the Eldership of the Church of God, in the State of Indiana, request the churches on the Circuits to use all possible exertions to raise funds to support those ministers who labor constantly in word and doctrine.

2d. Resolved, That preachers and churches connected with this Eldership be requested to double their diligence in procuring subscribers for the Church Advocate.

On motion, it was

Resolved, That a Standing Committee of five be appointed, and that brothers J. MARTIN, A. SLYTER, A. MENELY, E. LATTA, and WILLIAM PHINATON constitute said Committee.

Resolved, That we ascertain who will travel next year.

On motion, it was

Resolved, That we adjourn till to-night, after preaching.

Prayer by brother GILLESPIE.

EVENING SESSION.

The Stationing Committee reported, whose report was adopted.

Their report was as follows: That brothers Slyter and T. Hickernell are appointed to travel St. Mary's Circuit; Brothers J. Martin and Gillespie are appointed Missionaries.

On motion, it was then

Resolved, That we adjourn, to meet with the Church of God at Rome, Noble county, Indiana, November 6th, 1848.

Prayer by brother T. HICKERNELL.

JOHN MARTIN, *Speaker*.

T. HICKERNELL, *Clerk*.

NEWS DEPARTMENT.

Terrible Steamboat Disaster.—Sixty Persons killed or missing—Thirty others scalded.—The steamer A. N. Johnson, bound to Wheeling, from Cincinnati, blew up on the 29th ult., near Maysville, it is supposed from a defect in the boilers; and out of one hundred and sixty passengers, between sixty and seventy are either killed or missing, and thirty others are so badly scalded as to make their recovery a matter of doubt.

After the explosion the boat took fire, and many who escaped the explosion were either drowned or fell a victim to the fury of the flames.

Every effort was made to rescue the passengers by those living in the vicinity of the scene, but so sudden was the destruction, that their exertions were in a great measure useless.

Telegraphic Feat.—The greatest performance which has yet been achieved by the Magnetic Telegraph, is thus related in the Philadelphia Ledger:

The transmission of the President's Message over the telegraphic wires to Louisville, Kentucky, and Vincennes, Indiana, was accomplished during Tuesday night, occupying about twelve hours' incessant labor on the part of the operators engaged in it. Messrs. Reed and Lindsay, two of the most experienced operators attached to the Western office in this city, undertook the task of transmitting the document to Pitsburg, and by relieving each other every hour or so they succeeded in despatching it without any difficulty.

We may add that the President's Message contained about eighteen thousand words, all of which were accurately telegraphed over a line of nearly nine hundred miles in extent.

The Sufferers by the Phoenix.—The owners of the Phoenix make the following statement of the number of souls on board the propeller at the time of her conflagration, November 31st, 1847: Hollanders, 154; Cabin and other American passengers, 32; Crew, including officers, 20; Total, 206. Number saved, 45; total lost, 161.

Murder of Rev. Mr. Lowrie, Missionary at Ningpo.—We copy from the Boston Advertiser the following account of the melancholy catastrophe:

The Rev. Walter M. Lowrie, who was a Missionary at Ningpo, had been appointed to meet with others, at Shanghai, to revise the translation of the New Testament into Chinese. He journeyed from Ningpo to Shanghai the latter part of May, travelling by native vessels via Chin-hai and Cha-poo.

It being necessary for Mr. Lowrie to return temporarily to Ningpo, and as no other opportunity of going presented itself, he decided to return by the route he came. He left Shanghai on Monday, the 16th of August, by the canal for Chapoo, being accompanied by his servant and another man, natives of Ningpo. He arrived on the 18th at Chapoo, and immediately engaged one of the Chin-hai passage boats to convey him to that place. There being a very strong southerly wind, the vessel did not set sail until Thursday morning, at 9 o'clock. When the boat had proceeded some eight or ten miles, they perceived a piratical craft bearing down upon them.—As it approached Mr. Lowrie took a small American flag in his hand, and went on the bow of the boat. The pirates soon clearly manifested their intentions by firing upon the boat, and when along side boarding it. There appears to have been some twenty or more men, armed with gingals, matchlocks, spears and swords. The boatmen and native passengers being all very much terrified, concealed themselves as much as they could, while Mr. Lowrie sat down in the cabin watching the work of destruction, and gave them the keys of his trunk and boxes. Though they inflicted injury upon the boatmen, and took the clothes from off them, yet they did not molest him, nor rob him of his watch or the money that was about his person.

When the pirates began to tear up the floor and rummage the hold, Mr. Lowrie went on deck, and seated himself in front of the mainmast. As they had nearly finished the work of pillaging the boat, it appeared to occur to them that Mr. Lowrie would report them to the authorities on his arrival at Chin-hai; and the question was started, whether to kill him at once, or throw him overboard. This last being resolved upon, two of the ruffians attempted to execute the fell purpose; but not being able to accomplish it, a third joined in the murderous work, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more.

The Pirates proceeded to disable the boat by cutting its sails—taking away the rudder, &c., and then departed, leaving it to the mercy of the winds and waves. As soon as the crew had recovered from their fright, they tried to fit up the boat to return to Cha-poo. Not being able to steer the vessel, they ran her on a low shore. Mr. Lowrie's servants reached Cha-poo in the evening, and immediately laid a statement of the affair before the Chinese authorities. Their depositions to these particulars were taken down, and the officers said they would take measures immediately to apprehend the guilty perpetrators. The officers wished to detain the servants till these steps should be taken—but they said they must hasten to convey the sad intelligence to Mr. Lowrie's colleagues at Ningpo.

A Novel Performance.—The greatest novelty that has ever been seen, is at present exhibiting at New York, and consists of a number of canary birds, some twenty or more, that have been trained to draw carriages, wear cocked hats and coats *a la militaire*, fire off small canons, dance on the tight rope, stand on their heads, and perform various other feats, that display a capacity to learn and be trained, which no one could imagine the feathered race possessed. As might be expected, the performances are witnessed by hundreds of ladies and children daily.

Half a Million of Good Books.—In eight months, ending Dec. 1st, the American Tract Society has issued publications to the value of \$136,000, or equal to about 500,000 volumes. They are circulated in all the states of the Union by auxiliaries, individuals, and by more than two hundred colporteurs, who accompany the distribution from house to house among the destitute with personal religious conversation and prayer. The reports of the laborers are full of interest.

Another Wonderful Press.—A Mr. William Heaton, of New York, has invented a printing press, which it is said is calculated to print off eight sheets in a single revolution of the cylinders, taking an impression on both sides of each sheet. The number of sheets which it is estimated that it will print in an hour, is not less than twenty thousand. The wear of the types is also likely to be diminished by the invention.

A Christian Colony.—In July, about fifty christian families were at Fort Leavenworth, Missouri, on their way to Oregon. Among them were several evangelical preachers. They were carrying with them a good Sunday School Library. It was their purpose carefully to observe the Sunday on their journey, and they had also arranged for a Sunday-school.

The Recent Flood in Tennessee destroyed a large amount of property. A Nashville paper of Dec. 18th, says that that city presented a most wretched appearance.—All habitable stores and other tenements were filled with families rendered houseless by the flood. The weather was cold, and snow had been falling almost constantly for six days.

Georgia and the Wilmot Proviso.—Reports have been presented in the Georgia Legislature on the Wilmot Proviso. They assert the abstract right of each citizen, of every State, to reside with his property, of every description, within such territory as may become the confederacy. They apprehend no danger from the acquisition of territory.

Providence, R. I.—Brother J. B. Davis writes, that God is visiting the Roger Williams' church in mercy. A number have recently renounced the world and embraced the Gospel. On Sunday evening, 19th December, twenty were at the altar for prayers.

Cotton.—The capital invested in the Cotton manufacture, in England, was stated at a recent meeting in Liverpool, to amount to \$350,000,000, and the export of Cotton goods had exceeded \$125,000,000 per annum.

The Floods in the West.—The Cincinnati papers contain terrible accounts of the floods which have flooded the Ohio and its tributaries. A steamboat which had arrived from below, reports that the flood had carried desolation with it all along the shores of the Ohio. Nearly all the towns and villages were partially or wholly inundated.

A German Preacher.—We learn from the Texas Presbyterian, that the Colorado Presbytery of the Cumberland Presbyterian church has licensed Charles Goldberg, a German, to preach the Gospel. He is now employed in the city of Houston, preaching to the German population.

Western Lands.—Land warrants can now be bought in Chicago at \$140 for one hundred and sixty acres. These warrants are taken at par at the land offices for any land the Government has for sale. The flood of warrants offers an excellent opportunity to the people to get land cheap.

Jews in Rome.—Formerly the Jews in Rome were confined to a very small part of the city. The present Pope has given them permission to reside in any part of it. It is gratifying to see the favorable change in public sentiment in relation to this ancient people.

Preserving the Dead.—James S. Schofield, a chemist in New York, announces that he has discovered a process by which bodies of the deceased may be preserved in a perfectly natural state, and for any length of time. The advances in science are truly wonderful.

Growth of Baltimore.—The Baltimore assessors' returns show that nineteen hundred and fifty-nine new houses have been erected in that city during the past year, the assessed value of which is upwards of two millions six hundred thousand dollars.

Cholera.—The French Minister of commerce has sent out three physicians of the Faculty of Paris, to go and study the nature and progress of that dreadful scourge where it is now raging.

The Cotton Crop.—The continued favorable weather at the South warrants the belief that the cotton crop will be a full average one. Estimates as high as 2,200,000 and even 2,400,000 bales are made.

Dark Day.—On Sunday, the 12th December, it was so dark in Cincinnati at 9 o'clock, A. M., that faces could not be recognized at a greater distance than two yards.

Black Diamonds.—The value of the Anthracite and bituminous coal sent to market this year from the mines of Pennsylvania is estimated at \$10,000,000.

Africa.—The colony of Liberia, by the unanimous consent of the people, was erected into a Republic on the 26th of last July.

Cure of Cholera.—Cases are mentioned of the cure of cholera by the inhalation of ether. Let the fact be remembered.

Telegraph in England.—Over 2,000 miles of Electric Telegraph wires are in operation in Britain.

MISCELLANEOUS.

IMPORTANT SLAVE CASE.

An important case has lately been decided in the United States Circuit Court, at Columbus, Ohio. Mr. Parish, of Sandusky City, was sued by Peter Driskell, of Kentucky, for harboring and concealing certain fugitive slaves and for obstructing an officer in his efforts to arrest them.—The action was brought to recover the penalty of \$500 for each of the above offences, as prescribed by the act of 1794. Judge McLean, in charging the Jury, laid down the following propositions:

1. Obstructions must be made knowingly and willingly. The defendant must have known that the slaves were escaped fugitives from labor from another State.

2. To constitute a harboring or concealing, there must be an intent to elude the vigilance of the master. After a harboring is shown the burden of proof is thrown on the defendant to explain its meaning.

3. An obstruction under the law implies force—it need not be manual.

4. But one penalty lies for hindering or obstructing, or harboring and concealing, if the offence be done by one act—whether one or many slaves are thereby protected.

5. In Ohio every person, without regard to color, is presumed to be free. But where service is due in Kentucky, it must be tested by the laws of Kentucky. If proof has been shown that the plaintiff is entitled to the labor of Jane and Harrison Garretson, it is sufficient to create the presumption that they have escaped from that labor. That they were held in a state of slavery is strongly indicative of such a position of affairs.

6. The important fact to establish is that Col. M. attempted to make the arrest. He must have apprised the defendant that these were escaping slaves—that he was authorized to make the arrest, and that he did attempt to make the arrest, and was prevented by the defendant. Unless these facts are brought home to the knowledge of the defendant the plaintiff cannot recover. If Col. Mitchell's statement is true, the case is made out. If his credibility is destroyed by the witness for the defendant, it mainly falls to the ground.

7. A harboring *must* be constituted in part by an intention to defeat the claims of the master. If the retaining of the slaves until evening was with that intention, the defendant has harbored them. If the understanding was that they remained for a fair trial, he has not harbored them.

8. This is a penal offence, and might be prosecuted by indictment. The jury will require strict proof; but if such proof is made, the law must be administered.

9. Harboring and concealing are synonymous terms in the statute.

10. The law must not be so executed as to prevent the exercise of ordinary humanity toward fugitives. It is a meritorious act on the part of a citizen of Ohio, to see that such fugitives have a fair trial, if he do not go beyond the law, and make the forms of the law the medium for the infliction of injustice upon the master.

The jury returned a verdict for the plaintiff—finding the defendant guilty both of harboring the slaves and obstructing the master. Two penalties, of five hundred dollars each, are therefore assessed against Mr. Parrish.—*N. F. Evan.*

FEMALE DUTIES.

There are no duties on earth so nearly angelic as those which devolve on woman. Let the young wife then take hold of the promises that belong to the faithful, resolving that what she knows to be her duty shall be pursued, and whatever is right will soon become agreeable, according to the known principles of human nature. Few women have any conception of the good which Providence puts in their power to perform by appointing them the helpmates of man. To the very voice, step, tone, look, every thing which constitutes example in those we love, is attached the utmost influence. Domestic happiness is peculiarly prolific, and he must be a brute who does not yield to the force of its heavenly influence, and become modified, adorned, and exalted.

A young wife should remember that the measure of her husband's respect will be graduated by the respect she manifests for herself. If she appear respectable in his eyes let her set a proper respect upon herself, by manifesting that respect for him to which, in the relations of life, he is entitled. There is a neatness in dress which is perfectly compatible with plainness—graceful without appearing ostentatious. The exterior being to some extent a key to the interior, a neat simplicity is an important characteristic in the dress of all ladies, and especially married ones. Every young wife may have a modest and delicate husband, and in order to do this he must first have a modest and delicate wife. She is his polar star, to which (whether he so confesses or not) he looks for a safe and happy course in his sublunary voyage of life. She may not indeed transform him in a day or week, nor is it certain that he will not be too stubborn in nature to acknowledge her as the author of that reform, but under an affectionate and prudent course, is not the less certain on that account to its accomplishment, for if she persevere, she must ultimately succeed. No husband, who has any claim to the name can withstand it, and though he may be destitute of the finer feelings of the man, must finally be overcome by the exercise of a true delicacy of thought, feeling and language of the softer sex.

FOLLY OF PROFANE SWEARING.

Profane swearing is a great sin; God abhors it and often punishes it in this life. He will not hold that man guiltless who takes his awful name in vain. He is jealous of his honor, and He will suffer no creature to trample upon it with impunity.

It is a useless sin. It confirms no man's word. He who seeks to establish his veracity by adding profane oaths to his assertions, gives loud-mouthed evidence that his declarations are untrue.

It is a vulgar sin. He who swears an oath, at once loses the respect of the good, and above all loses a respect for himself. It is a work for devils, not men. "Maintain your rank—vulgarity despise—To swear is neither brave, polite, nor wise; You would not swear upon a bed of death—Reflect—your Maker now may stop your breath."

AMERICAN BOARD. The amount of donations, &c., received into the treasury of the American Board of Commissioners for Foreign Missions, in Oct. was \$26,379 18; in Nov. \$25,164 78. In November, 1846, they amounted to \$14,326 42.

POETRY.

THE YOUNG CONVERT'S HYMN.

Come, all you mourning pilgrims,
Who see your need of Christ,
Surrounded by temptations,
And by the world despis'd:
Attend to what I tell you,—
My exercise I'll show—
And then you may inform me,
If it was so with you.

Long time I was in darkness,
Nor saw my dang'rous state;
And when I was enlighten'd,
I feared it was too late;
A lost and helpless creature,
Myself I plainly saw,
Exposed to God's displeasure,
Condemned by his law.

I thought that the brute creature,
Was better off than me;
I spent my days in anguish—
No pleasure could I see.
In deep distress and sorrow
My Saviour led me on,
Revealed to me his mercies
When all my hopes were gone.

But when I was delivered,
I scarcely could believe;
To think so vile a sinner,
A pardon could receive.
And when the solemn praises
Were flowing from my tongue,
Yet fears were oft presented
That still I might be wrong.

But when those fears were banished,
And tears began to flow,
To think so vile a sinner
Should be beloved so.
I thought my trials over,
And all my troubles gone,
That joy, and peace and pleasure,
Would be my lot alone.

But soon I found a warfare,
Which often lays me low:
The world, the flesh and satan,
They do beset me so;
Can one who is a Christian
Have such a heart as mine?
I fear that I have never felt
Th' effects of love divine.

And when I see young converts,
How swift they travel on;
How shining their example,
Their witness like the sun;
How bold they speak for Jesus,
How dear they love his name,
This often sorely grieves me,
And puts my soul to shame.

Oft times I find I'm backward
To do my Master's will;
Or else I want the glory
Of what I do fulfil;
In duties I am feeble;

Alas! I often find,
A hard, deceitful heart,
And a wretched, wand'ring mind.

And now I have related
What trials I have seen;
Perhaps my brethren know
What such sore temptations mean.
I told you of my conflicts,
Believe, my friends, 'tis true;
And now you may inform me
If it's been so with you.

Sure others have not felt
What is often felt by me;
Such trials I have seen,
Perhaps they do never see;
For I'm the chief of sinners,
I free can say with Paul;
And if I am a saint, sure
I am the least of all.

RESURRECTION HYMN.

Air—*Thou know'st that I love thee.*
Rise, rise, rise from thy mourning;
Light, light, breaks from the sky;
See, see light, the day dawning;
Jesus has risen on high!
Rise, rise, rise, rise—
Jesus has risen on high!
Come, come, sing to the Saviour;
Love, love, beams from his eye.
Haste, haste, shine in his favor;
Worship the Saviour on high.
Come, come, come, come—
Worship the Saviour on high.

Praise, praise yield him with gladness;
Earth, earth, banish thy gloom;
Death, death, O where's thy sadness;
Jesus returns from the tomb.
Praise, praise, praise, praise—
Jesus returns from the tomb.
Hail! hail! Christians adore him!
Here, here, anthems we sing;
There, there we'll dwell in glory,
Eternally praising the King.
Hail! hail! all hail—
Eternally praising the King.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 12½
Do. RYE, do. - -	4 25	a 4 50
Do. CORN, do. - -	2 87½	a 3 00
GRAIN—WHEAT, per bushel,	1 25	a 1 30
Do. RYE, do. - -	75	a 75
Do. CORN, old do. - -	50	a 60
Do. CORN, new do. - -	48	a 52
Do. OATS, do. - -	40	a 42
Do. BARLEY, do. - -	—	a 75
SEEDS—CLOVER, do. - -	3 75	a 3 87½
Do. TIMOTHY, do. - -	2 55	a 2 60
Do. FLAX, do. - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - - -	12½	a 15
LARD, do. - - - -	10	a 12½
TALLOW, do. - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - - -	75	a 87½
APPLES, do. - - - -	40	a 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - -	30	a 50
SALT, per sack, - - - -	1 55	a 1 60
HAY, per ton, - - - -	10 00	a 12 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 50	a 6 62½
Do. RYE, do. - -	4 75	a 4 80
Do. CORN, do. - -	3 37½	a 3 50
GRAIN—WHEAT, per bushel,	1 40	a 1 46
Do. RYE, do. - -	80	a 85
Do. CORN, old do. - -	70	a 72
Do. CORN, new do. - -	55	a 60
Do. OATS, do. - -	42	a 43
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	4 25	a 4 50
Do. TIMOTHY, do. - -	3 75	a 3 80
Do. FLAX, do. - -	1 40	a 1 45
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - -	7 00	a 7 25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 9th December, by Elder J. M. Klein, OLIVER BARRASS to MISS ELIZA B. VOGAN, both of Venango county.

On the 28th December, by Elder D. Funkhousen, BENJ. BRUNAKER, of Lancaster county, to Miss MARY ZIMMERMAN, of Dauphin county.

On the 28th December, by the Rev. J. F. Mesick, Mr. SAMUEL C. KINSEY to Miss MARGARET MAY, both of Middletown, Dauphin county.

On the 26th December, by Rev. Wm. Cooper, JOHN C. ROBINSON, of Philadelphia, to Miss ELIZABETH EWING, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but a
Thou hast all seasons for thine own, O Death!"

DIED—On the 1st inst., at his residence in Londonderry Township, Dauphin county, JACOB CONLE, aged 80 years, 3 months and 8 days.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.
January 1, 1848.

NOTICE.

Estate of JOHN C. BOOTH, deceased.
LETTERS Testamentary on the Estate of JOHN C. BOOTH, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement.
DANIEL M'COY,
Jan 1—6w Executor.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides, *Kunst's English and German Dictionary*, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.
LUTZ & SCHEFFER.

December 15, 1847.—1y.

MRS. McNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Constiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brennehan, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.
Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

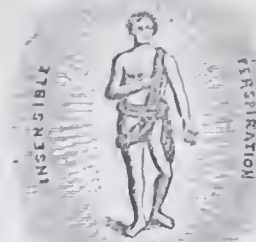
P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.
[May 1.]

M'ALLISTER'S OINTMENT.



It has POWER to cause all external SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease,

external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve years' standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Salt-rheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all Chest Diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

CORNS—Occasional use of the Ointment will always keep Corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.,

Sole Proprietors of the above Medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every label.

PRICE, 25 CENTS PER BOX.

AGENTS: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemens & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; George Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welby, Greensburg; Stephen Culbertson, Shippensburg; John Diller, Newville; and sold by the Druggists in Philadelphia, and our Agents in every town in the State.
Dec 15—4t.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGIE, of Tremont, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. Shuler.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marey, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN AGHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HUNNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

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NUMBER 19.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

State Temperance Convention.

WE have used every means in our power to procure a copy of the resolutions, &c., of this body, which assembled in this place on Wednesday, the 19th ult., but have not succeeded. We hope, however, to lay them before our readers in the next number of the *Advocate*.

Inauguration.

IN pursuance of the provisions of the Constitution, the Governor elect took the oath of office in the Hall of the House of Representatives, on Tuesday, the 18th ult., at 12 o'clock, he being conducted thereto by the Heads of Departments, citizens and strangers. The Speaker of the Senate administered to him the customary qualifications.

Missionary Pledge.

WE, the undersigned subscribers, pledge ourselves to pay the sums affixed to our names, to JOHN S. GARLE, the Treasurer of the General Eldership, on or before the first of April next, to be appropriated to the support of brother HARN as a Missionary in the State of Illinois, for one year from the first of April next.

Said pledges to become valid and binding, provided the sum of \$200 shall be pledged for this purpose, between this and the first of April.

Samuel Bowman, - - -	\$5 00
John B. Coover, - - -	5 00
John Winebrenner, - - -	5 00

Now brethren, send in your pledges as soon, and for as much as you can.

Revival Intelligence.

It would seem as though the Lord has come down, in his Spirit's power, to revive his work afresh among the people, and to reign righteousness upon the churches.

From brothers WERTZ, COOK, and SHULER's letters, the readers of the *Advocate* will learn that the Lord has been doing great things in the West. In sundry other places, both East and West, there are revivals in progress. In Newville, Cumberland county, a very special work of grace has been going on. In this place also, among the Methodists and in the Church of God, a very interesting reformation has been going on for the last month or two. In Highspire, likewise, among the United Brethren, and in Carlisle and Mechanicsburg, among the Methodists, the Lord is reviving his work.

From our exchanges we learn that in various parts of the country, among the different Ecclesiastical denominations, there are many powerful stirrs, and large ingatherings of precious souls taking place. Thanks be to God, for these mighty displays of his grace.

New Papers.

WE have received the first number of a mammoth weekly paper, published in Pittsburgh, Pa., by Messrs. SHIRAS & KINSLOE, entitled "The Western Weekly." It is independent of party or sect, and in point of quality, size, typography, &c., is unsurpassed by any paper published in our Eastern cities. We trust the proprietors will receive, as they merit, a liberal support. Terms, \$2 per annum; eight copies \$10.

We have also received the first and second numbers of the "Champion of American Labor," published in Philadelphia, by an association of Mechanics, and edited by J. LEONARD. It takes the place of the National American, the subscription list of which has been purchased by the proprietors of the *Champion*. Its title is indicative of the object to which its columns will be devoted.

Premium for a Tract.

A FEW friends of the Sabbath hereby offer a premium of one hundred dollars for the best approved Tract of 4, 8, or 12 pages, showing the pernicious influence of Sabbath Recreations on health and morals, and meeting the popular reasons urged for them. Committee of award, Rev. JOHN LUDLOW, D. D., Rev. JOHN KENNEDY, D. D., Rev. C. VAN RENSSLAER, D. D., Rev. J. FOWLES, and S. H. PERKINS, Esq., of Philadelphia. The manuscripts may be addressed (post paid) until the first of May next, to WM. A. HALLOCK, 150 Nassau street, New York, or to WILFRED HALL, Esq., 144½ Chestnut street, Philadelphia.

Meetings and Doings of the Standing Committee.

At a meeting of the Standing Committee, held at Middletown, Nov. 24th, it was concluded,

- 1st. To release brother WM. McFADDEN from his appointment on the York circuit.
- 2d. Not to change the appointment of Elder J. C. OWENS, according to the request of the Elders of the church at Shippensburg.
- 3d. To postpone filling the vacancies on the York Circuit, and at Newburg, for the present.

Second Meeting.

At a meeting of the Standing Committee, held at Middletown, Jan. 10th, 1848, the following business was transacted, viz:

- 1st. Granted license to JOHN F. WEISHAMPEL.
- 2d. Appointed brother PHILIP SHAW to Perry county, in the place of brother D. A. L. LAVERTY.
- 3d. Addressed a letter to the church at Newburg, relative to brother E. WEST.
- 4th. Appointed brother DAVID MAXWELL to York county, in the room of brother WILLIAM McFADDEN.
- 5th. Granted license to JOHN S. OLIVER.
- 6th. The appointment for Newburg again deferred.

Officers of the Senate.

THE following are the officers of the Senate, all of them having been elected by the unanimous votes of the Whig Senators:

- Chief Clerk—SAMUEL W. PEARSON, of Somerset.
Assistant—JOHN M. SULLIVAN, of Butler.
Transcribers—I. H. M'CAULEY, of Franklin, and JAMES D. DESMOND, of Philadelphia.
Sergeant-at-arms—WILLIAM EASTBURN, of Monroe.
Assistant—WILLIAM P. BRADY, of Clinton.
Doorkeeper—J. W. COWELL, of Bucks.
Assistant—BENJ. H. GODSHALK, of Montgomery.
Messenger—PHILIP WEBER, of Dauphin.

The numerous applicants whose claims were presented to that body, we believe, were all worthy and well qualified; but we presume that no better officers could have been elected.

Board of Canal Commissioners.

MORRIS LONGFRET, Esq., the newly elected Canal Commissioner, was qualified and entered upon the discharge of his duties on Tuesday, the 11th ult. The Board was re-organized by the election of JAMES BURNS, Esq., President, and THOMAS L. WILSON, Secretary.

Letter and Reply.

PAWTUCKET, R. I., 1848.

BROTHER WINEBRENNER:—

ALTHOUGH I have no acquaintance with you, yet from what I have heard of you, I presume to address you a few lines on the history of the Baptists, which I am preparing soon to be published. I wish to enquire:

1st. Wherein do your people differ from the Baptists, and what are your principal objections to their name, fellowship, communion, &c?

2d. Will you be kind enough to send me some documents which contain some of your sentiments, history, statistics, &c?

3d. Can you give me any information respecting a book which was translated from the old Dutch Martyrology or Bloody Theatre? If I remember right, it is called *The Mirror*, the other part of the title I do not remember. I have made some enquiry after it, but have not found it.

An answer to these enquiries, as soon as convenient, will much oblige

Yours, in the Gospel,

DAVID BENEDICT.

Reply.

BROTHER BENEDICT:—

You will excuse me for not answering your letter sooner. It was mislaid, and so forgotten. Nevertheless, I shall still endeavor to give you the desired information. In so doing, I shall reverse the order of your interrogatories—answering the last first, and the first last.

1st. The work entitled *The Bloody Theatre, or, Martyrs' Mirror*, was published in Lancaster, Pa., in 1836, and can be had, I presume, on application to I. D. RUPP, the translator, or to any of the Booksellers in that city. I will send you a prospectus of the work, issued by the publisher.

2d. To give you the desired information respecting the "Church of God," I shall send you a copy of the article on said Church, contained in the second edition of the "History of Denominations," which comprises all you enquire for, her history, sentiments, and statistics.

3d. You wish to know wherein we differ from the Baptists, and what objection we have to their name and communion?

1. We, the people of the Church of God, differ from the Baptists with regard to the orders of Church Officers. They believe in two orders only, Preachers and Deacons. We believe in three orders, Preachers, Ruling Elders and Deacons.

2. We differ from them with regard to the appointment and ordination of Ministers or Preachers. Among them Preachers are licensed by the Church and ordained by the

Ministry, with, or by the imposition of hands. Among us, in the Church of God, both are done by one act of the Eldership, in the simple way that Christ ordained the twelve Apostles, by choosing and appointing them to the work of the Ministry. The Ruling Elders and Deacons are elected by the members of each individual Church.

3. We differ from the Baptists as to the *tenure or term of office* held by Ruling Elders and Deacons. With them, all church officers are life officers—with us, the Preachers only are permanent or life officers; and they have their licenses renewed annually, so that if any thing goes wrong, or any one falls away, he cannot go through the country, palming himself off as a minister of the Church of God, under an old, obsolete license or certificate of ordination.

4. We differ from them on Church Government. They hold to the Congregational form of Church government, we to the Presbyterian. They hold to the policy of a *settled*, we to an *itinerant* Ministry.

5. We differ from them on Church Ordinances. They hold to only two standing ordinances in the Church, *Baptism* and the *Lord's Supper*; we hold to three, *Baptism*, *Feet-washing* and the *Lord's Supper*. We immerse, not for forgiveness, nor for initiation into the Church, but in *token of*, or *because of* forgiveness and membership in the Church. We are free and open communionists. We think it no more inconsistent and unscriptural to fellowship brethren in error, at the Lord's table, than in a prayer meeting or in the pulpit; but we do consider it anti-scriptural to administer the Supper of the Lord, in the morning.

6. We differ from them on some points of doctrine—such as unconditional election, the final perseverance of the saints, &c.

7. We differ also from them on various other subjects; such as the subject of Slavery, civil wars, litigations in the church, conformity to the world, revival means and measures, &c.

As to our objection to their name, I would merely say, we have the same objection to it that we have to all other *human* names, as distinctive church titles. We maintain that there is but one church; that is, the Church of God; and that to divide and nickname the people and church of the First Born, is alike unscriptural and sinful. There is no more propriety in calling God's people *Baptists*, after an ordinance in the church, than to call them Presbyterians or Episcopalians, after a form of church government, or Lutherans, after Luther, &c. We hold all these things to be wrong. We go for the abolition of all that is sinful and wrong, and for upholding and establishing all that is lawful and right. The Church of God, we know is from Heaven. To go by the name which the mouth of the Lord has given to his church—to be in her communion—to be subject to her living Head—to serve Him in spirit and in truth, and to be ultimately found worthy to join the general assembly and church of the First Born in heaven, is the utmost of our ambition, and the *summum bonum* of our holy religion.

Job Work.

We beg leave to remind our friends, that we do Job Work at the Advocate Office, on moderate terms. If they will be kind enough to allow us a share of their patronage, we shall feel obliged.

Synopsis of the Governor's Message.

THE Governor commences with an acknowledgment to Providence for health, abundance, occupation, and the many blessings we enjoy.

He says that in the support and prosecution of the war in which we are engaged, Pennsylvania has given token of her ancient and uniform fidelity to liberty and the honor of the nation. Her volunteers were among the first to tender their services, and in every encounter with the enemy have magnified the military fame of the Commonwealth, by deeds of romantic chivalry and double daring.

He then gives a statement of the finances of the Commonwealth, a summary view of which will be found in another column.

The Governor says, it may now be safely assumed that we have reached a period in our financial history, when the permanent revenues of the Commonwealth exceed, annually, the interest on the public debt and the ordinary demands upon the Treasury, by at least half a million of dollars.

The inequality of taxation arising from large quantities of property subject to taxation under existing laws escaping assessment, and the unequal valuation of that which is assessed, continues to be a subject of just complaint.

There is, says the Governor, good reason to believe that the prosperity of the people of the United States, particularly those connected with the agricultural interests, has been promoted by the removal, on the part of the British Government, of the high duties upon our exports of grain, and agricultural products, and the modifications of our own tariff by which the commercial exchanges of the two countries have been greatly augmented, without effecting either injuriously.

He says the operations of the constitutional Treasury have had, and no doubt will continue to have, a most salutary influence in restricting the tendency to excessive banking—by keeping the public revenues out of the vaults of the banks, and compelling them to be prepared to renew their notes and furnish specie to meet the wants of those who have customs and other dues to pay the government.

The present, he thinks, is a most propitious period, when there is an abundance of gold and silver in the country, to make a determined effort to increase its circulation and secure to the people the currency which the framers of the Constitution of the United States provided. Instead of creating new banks, or increasing the capital of old ones, our efforts should be directed to secure the solvency of those which already exist, and thereby render their circulation sound and reliable.

He takes ground against the increase of banking capital, and recommends that before any one of the existing banks is re-chartered, a searching scrutiny be instituted into its affairs, its management, its credit, and its means. He also recommends that the tax imposed by the act of the first of April, 1835, upon dividends exceeding six per cent, per annum, be increased.

He takes ground against the Banking system. It must, he says, explode in a country where it is adopted to any considerable extent, whenever a revulsion occurs to test its ability, for it is a deviation from true principles. Sound and safe banking can only be based and conducted on money—GOLD and SILVER!

He takes ground, also, against the policy of incorporating mining, manufacturing, trans-

portation and other companies, for purposes appropriately within individual competency.

Favorable notice is made of the Pennsylvania Railroad and its progress. The completion of this great public work, even to Hollidaysburg, will augment the trade and travel upon the Philadelphia and Columbia Road. This prospective increase of business urges the necessity of considering the best means of avoiding the inclined plane at the Schuylkill.

Attention is invited to the organization of the departments of the Auditor General and State Treasurer. The Governor thinks that greater security against the misapplication of the monies in the Treasury, and on deposit in the banks to the credit of the Treasurer, should be provided by the institution of some checks upon his drafts and payments.

The report of the Superintendent of Common Schools exhibits a full view of the progress and steady advancement of our admirable system of Common School instruction, which is diffusing its blessings to the rising generation, and so strengthening all our free institutions.

A final Geological Report, now finished and ready for the press, has been deposited by HENRY A. ROGERS, Esq., the State Geologist, with the Secretary of the Commonwealth.

The passage of a law is recommended, securing to married women their right of dower, in all cases where the estate of their husbands are transferred after the passage of the act without their formal consent.

The Governor takes strong ground against legislative divorces, and concludes by assuring the members of the Senate and the House, that he will co-operate with them in all their efforts to advance our beloved Commonwealth, and to promote the welfare of the people.

Funds Wanted, by the Board of Missions.

THE Board of Missions of the East Pennsylvania Eldership, hereby wish to give notice that they shall want some funds, on or before the first of April next. They would request, therefore, that the brethren take up Missionary subscriptions between this and the middle of March next, and remit the same. The delinquent brethren and churches, especially, will please to heed this appeal.

WILLIAM HINNY,
On behalf of the Board.

Eclipses in 1848.

THERE will be six eclipses this year—four of the sun and two of the moon. March 5, a partial eclipse of the sun, visible. March 19, a total eclipse of the moon, partially visible. April 3, eclipse of the sun, invisible. August 28, another eclipse of the sun, invisible. September 12, a total eclipse of the moon, visible. Sept. 27, eclipse of the sun, invisible.

History of the Baptists.

THE Rev. DAVID BENEDICT, of Pawtucket, R. I., has been for many years engaged in compiling a General History of the Baptist Denomination, which, we learn, is now completed, and rapidly passing through the press. It will form an octavo of nearly one thousand pages.

WHAT IT COSTS.—The existing military and naval force of Great Britain costs \$86,000,000 a year.

Finances of Pennsylvania.

On Wednesday, the 5th ult., the Governor's Message was delivered to both Houses of the Legislature, from which we gather the following summary view of the finances of this Commonwealth:

The amount of the public debt on the 1st of December, 1846, was \$40,789,577 00

On the 1st of December, 1847, it was, according to the Report of the Auditor General, as follows, viz:

Funded Debt.	
6 per cent stocks,	\$ 1,752,335 06
5 " "	37,267,990 37
4½ " "	200,000 00
Relief issues in circulation,	631,666 00
Interest certificates outstanding,	353,959 43
Interest certificates unclaimed,	4,448 38
Interest on outstanding and unclaimed certificates, at 4½ per cent, to 1st August, 1845, time of funding,	22,459 80
Domestic creditors,	96,005 47
	<hr/>
	\$40,628,949 51

Being - - - - \$160,627 49 less than it was on the 1st day of December, 1846.

This reduction was by the cancellation of \$150,000 in relief notes, and the receipts of State stocks for old debts.

The income of the State for the past year, has been sufficient to meet the interest on its debt, provide for all its other expenses, and leave a surplus of \$463,032, applicable to the reduction of its liabilities.

The receipts for the fiscal year, ending Nov. 30th, 1847, are estimated at \$3,931,900. The expenditures, including the cancellation of \$200,000 relief notes, at 2,576,390. Which exhibits an estimated excess of receipts over expenditures, of 345,510. To which add the estimate for the cancellation of relief notes, which are a part of the public debt, 200,000.

Surplus of the year, \$545,510

The Governor is of the opinion that the relief issues of the State, now amounting to \$881,674, can all be redeemed by 1850. The means of the State will then permit the formation of a sinking fund, which will discharge upwards of \$16,400,000 of the debt in twelve years, thus reducing it to \$23,000,000 in 1862, at which time, there is good reason to believe, the net income from the public works will be more than sufficient to pay the interest on that amount, and thereby relieve the people from all farther direct taxation for the purpose.

Fire.

We learn from the Carlisle Herald, that a fire broke out in the stable attached to the public house of Messrs. OLIVER & ECKLES, in that borough, about 3 o'clock, on the morning of the 19th ult. Before it could be arrested by the firemen, the adjoining stable, belonging to JAMES H. GRAHAM, Esq., and a Billiard Room, were totally consumed. Mr. GRAHAM succeeded in rescuing his horse and carriage from the flames, but lost a valuable cow.—Two horses in the first stable were burned, together with a lot of oats, &c. The wind, which had been blowing with violence in the early part of the night, fortunately lulled before the fire, or the destruction must have been much greater.

The fire is supposed to have originated by a spark accidentally falling from the lantern of a stage driver.

CONTRIBUTORS' DEPART'T.

Good News from the West.

BY M. W. COOK.

BROTHER WINEBRENNER:—

THIS will inform you that I am now in Allegheny city, enjoying an ordinary state of health, having come from Southern Ohio about three weeks since, in order to visit my family in Beaver county, Pa. Having found them all well, I am now on my return to my field of labor.

Perhaps I ought to apologise for not having wrote to you before now; but circumstances, uncontrollable on my part, rendered it impracticable.

First. Being on a visit into Pennsylvania at the time you sent me those books, I did not get them until near three months afterwards.

Second. Other things, with a strong desire to communicate to you and the brethren some intelligence respecting my labors, induced me to postpone writing to you until this opportunity.

I can now inform you that I have sold some of your books, and send you enclosed the sum of \$6, which you will place to my credit, and look for letters and remittances as fast as I can dispose of them.

Respecting my labors I can impart to you the following information. The great head of the Church has been pleased to crown my feeble efforts with some success, so much so, that I am encouraged to proceed through all the chequered scenes of adversity peculiar to a missionary of the cross of Christ.

Having attended the Pennsylvania Camp meetings in the commencement of last August, and preached several times at the Beaver county and Rockland camp meetings, I started for Ohio, and preached at brother RANKIN'S, Guernsey county, on the 5th September; arrived the 9th at Athens county camp meeting; preached there the 10th, 11th and 13th. This meeting closed on the 15th. Visited the Chester church; preached there the 19th; went to Morgan, Gallia county; preached the 24th, 25th and 26th; went to Bloomfield, Jackson county; preached once; preached at brother DAY'S, Sciota county, October 1st, four times; arrived at Adams county the 6th, and preached four times; returned to brother DAY'S, Sciota county, the 13th, preached once; went to Newton, same county, to brother LEE'S, and preached once.

From here I went to a place called Waverly, in Pike county. There I found a church under the name of the "Church of Christ," believing in all matters as we do. The minister that planted this church was the name of ANDERSON, a very worthy man, but now deceased. ANDERSON, in his time, ordained a very fine man named BENNET, who is now their pastor. I labored among these dear people a fortnight, and preached eight times. By this time they concluded to come into fellowship with us, without a dissepiting voice; and as such I bade them farewell. This church numbers 60 members. At this place I also met with brothers DRAKE and CHAWFORD, preachers of the same church. They are workmen who need not be ashamed of their work.

I was induced, in company with these two brethren to visit some other churches, and in coming among them, they all agreed, without opposition, to enter into fellowship with us.

The following are the churches, besides the one above mentioned:

Sciota church, Jackson county,	11	members.
Bloomfield, " "	22	"
Morgan, Gallia " "	20	"
Salem, Meigs " "	24	"
North Salem, " "	9	"
Columbia, " "	6	"
Big Raccoon, " "	12	"

The preachers attached to these churches are brothers WM. A. BENNET, JAMES CHAWFORD, Brother CHASE, ASA DRAKE and WM. NORRIS. These men are all of the "excellent of the earth." They wish to become amenable to the Eldership.

We ought not to despise the day of small things, but should be thankful for small favors, hoping yet to see greater works performed in the name of our common Lord.

I am now in the above mentioned city, at brother GRAY'S, where brother MYERS has his office, practicing homœopathy. His health is feeble. Here I expect, during the holidays, to see brothers DOBSON and JOHN HICKERNELL, as there is a protracted meeting in contemplation—to begin this evening. From what I understand, the Pittsburg church is tolerably promising now, and has been so for some time. Brother DOBSON, the pastor, has been very ill for some months, but the church was supplied, in his absence, by brothers CORAUGH and MYERS.

I would now, in the conclusion of my letter, say to you, and all the dear brethren in the East, remember me when it is well with you; I want to labor for God in his vineyard, as long as I can, and then finally meet you all "Where congregations ne'er break up, And Sabbaths never end."

I would now send my love, together with brother GRAY'S and family, and brother MYERS' to you, and bid you an affectionate farewell.

ALLEGHENY CITY, Dec. 24, 1847.

P. S. My post office address after this, will be Vinton, Gallia county, Ohio.

Letters on the Wing.—No. 3.

Start out on the Collecting tour—Journey through various Towns—Inventions of our brethren, &c., &c.

BROTHER WINEBRENNER:—

AGREEABLY to arrangements I left home, (the Monumental city) on the 24th of December, to enter my field of labor up in the mountains. Arriving at my old friend PETER BRITTON'S, on the State line, two miles South of Littlestown, on Christmas evening, I tarried with him two days, and endeavored to preach the Word to the people of that neighborhood, and had a good turn out and great attention on both nights. I hope to see the day when this neighborhood will be sufficiently enlightened in divine things to embrace the Gospel to the salvation of many souls. They have a notorious thief living in the neighborhood, of whom they are all afraid. I hope, too, that either God or the law will arrest him in his wicked career.

From there I came on to Littlestown, and met with our mutual friend and brother, Rev. JONAS FOUL, of the United Brethren church; who is stationed there. He received and entertained me very kindly. I learned from him that he had recently been purging the church there of some of the dead members. I was pleased to hear he was determined not to have a church of saints and sinners mingled together. The Lord bless brother FOUL.

I next reached Gettysburg, fifty-two miles

from Baltimore, where I was very kindly entertained by brother DAVID WARREN. This brother has recently invented a new *wheat fan*, which is on a very simple plan, and therefore much cheaper than any others in use; for which he is about obtaining a patent right. So you see that our brethren are becoming geniuses. For instance, take brother WM. MILLER'S Flood Fence; brother D. WARREN'S Grain Fan; and lastly, J. F. WEISHAMPEL'S Revolving Cylinder Grate. If we all three get rich, I hope we will have a disposition to be liberal towards the cause of God. We attended a temperance lecture there, by a young man from the State of Maine, by the name of L. F. PAYSON. His discourse was most eloquent and thrilling, and stirred up so much of an indignant feeling against the rum-seller, that upon the speaker's putting it to vote, the audience decided that the seller of rum is a more dangerous character than the pirate.

From Gettysburg I passed on to Petersburg, Adams county, where I found brother SAM'L. SHELLEY, with whose kind family I put up for the night. We had meeting in a school house, where a small but very attentive audience listened to the Word of the Lord. I enquired here into a report which had spread far around some years ago; and I desire to tell the other side of the story, as told me. Justice is due to all, and especially to the ladies. It appears that a certain man, who frequently visited brother SHELLEY'S house, from some cause or other suspected Mrs. S. to be his enemy; and his horse becoming lame whilst he tarried there, he imbibed the belief that she had maltreated the animal. She positively denies that she either directly or indirectly had any agency in the matter, and believes the horse became lame from some other cause. It appears that he spread the report round that she had abused his horse; thus causing severe censure to fall upon the woman. Now I look upon it as an unfortunate affair all through, and think he judged her wrongfully. Mrs. S. seems to be a fine woman, kindly disposed towards all persons, and willing to entertain God's servants whenever they stop at her house. She treated me (an entire stranger to her) as kindly as I could wish it, and others testify in like manner. She has also tendered to me and all the brethren, the hospitality of her house whenever it is convenient for any of us to call; and so does also brother SHELLEY. I hope this statement—being her version of the affair—will have its due weight towards removing from her reputation an unenviable and (as I believe) undeserved reproach. Misunderstandings often lead to great difficulties, and I think all this originated in that manner.—Brothers J. C. SEABROOKS and JONATHAN YOUNG had meeting in the town on the evening of the day I left.

I next came on to Dillsburg, where I found brother DAVID BRANT, whose very kind family rendered me comfortable during my stay. He desires you to visit that place and preach the Word to his neighbors. He lives near the lower end of the village.

Leaving there I came on to Harrisburg, and was pleased to find the revival still in progress under the charge of our beloved brother McFADDEN.

From your town I visited a part of York county, and found the brethren in a tolerable state of fervor. In connection with brothers J. STRAYEN and J. OLIVEN I spent a few days at Shepherdstown, and we held several meetings there, while great attention was paid to

the Word preached. Brother J. KNOUSE, who resides in the town, seems very anxious to see the work of the Lord commence there, and so are brothers NELSON and JOHANNES B. COOVEN. I stopped for the most part with him. In his house a brother told me that he once attended a meeting of the Board of Trustees, at Shiremanstown, to give his obligation towards paying the old debt; but as he was not asked to participate, he left for home, and so made his escape. It is a pity he was so sadly slighted.

I am now on my way to the mountains to get all the money for you that I can, and hope to make a good report when I return.

Yours, fraternally,

J. F. WEISHAMPEL, Senr.

Dauphin County, Jan. 11, 1848.

Letters on Sectarianism.—No. 1.

THE following letters were originally written in reply to the enquiries of a brother; but as the subject is one of general interest, a place is requested for them in the columns of the *Advocate*.

DEAR BROTHER:—

You request my opinion of Sectarianism, Sectarian Names, etc. This, when called upon, I am not reluctant to give. It is necessary, however, that the terms used should be so understood as to convey to the reader exactly the impression of the mind of the writer. This obtained, and half the controversy is at an end, but otherwise words will be multiplied without knowledge, and dispassionate investigation will grow mad with contention.

If by sectarianism is meant the prejudice, bigotry, or animosity which unfortunately is frequently manifested between and by different denominations, then I believe Christianity has not a single element in sympathy with it. Such an application of the term—such a sentiment, is an utter perversion—a spurious counterfeit of the wise and necessary arrangements of Heaven for the existence of the visible Christian church. It is against this, I presume, which you have your "host of reasons." The number of those which may legitimately be brought against it might appropriately be called "legion."

But sectarianism merely as applied to a body of Christians, agreeing in sentiment, and even as indicative of an organization among themselves, is certainly not only unobjectionable, but proper and necessary. In this sense primitive Christians were sectarians. They were evidently both members and promoters of a "sect."

But there is another sense in which the term is used. It is that of churches organized upon different principles, and uniting with other different ecclesiastical bodies. If the Saviour or Apostles were upon earth, so that in all matters of difference a direct and personal appeal might be made to him or them for adjudication, there could be no reason or occasion for different denominations of Christians. The Bible, it is true, is really and absolutely susceptible of but one meaning, and its doctrines form one, and only one harmonious whole; sufficient for our guidance in all matters both of faith and practice: but there is another consideration which must not be lost sight of. In the economy of God's moral government, man was made a moral agent. For this it was necessary that he should be possessed of the power of judgment and of choice; while each is endowed with a mental constitution peculiar to himself. In the exercise of

these, connected as man is with the depraving consequences of the fall, different individuals view the same subject in different lights. So to speak, they view it through different mediums, and it appears to each according to the nature of the medium through which he views it. And this is as apparent in relation to the doctrines of the Bible as elsewhere. Honest Christian enquirers conscientiously differ in their conceptions of Bible truth; and whatever may be the moral character of this difference it is impossible to secure unanimity.

Mark now the result in a single particular! Those whom we are perfectly willing to recognize and fellowship as Christians, and who agree upon the fundamental principles of Christianity, find themselves utterly unable to agree as to what is essential to church organization. They are satisfied of the duty of sustaining church relations, but they cannot agree upon the conditions of membership and communion. One deems immersion essential to both, another thinks it necessary to the one and not to the other, and the third holds it conditional to neither. Some are satisfied of the propriety of episcopacy, others equally so with presbyterianism, and others still with congregationalism. What shall they do? With such discordant views they cannot possibly be united in one organization. They evidently must neglect to sustain church relations, (which all believe is wrong,) or they must unite in different churches. But if we agree that they are justifiable in thus forming different churches, then we must approve of sectarianism, as last defined. Nor can I see how such a conclusion can be avoided. Both of us have united with a "sect" as separate and as distinct as any other, and think ourselves justified in so doing. Hence, unless we arrogate superior purity or wisdom, we must permit in others what we justify in ourselves. Turn it as we will, my brother, we are, and must necessarily be, sectarians in this sense; and the Lord grant we may be in no other!

Indeed, I am not sure but the division of the Christian church into denominations has been conducive to the glory of God, and the salvation of souls; but the consideration of this, as well as of sectarian names, must be postponed until another time.

Yours, with Christian affection,

A. D. W.

Brother ———.

Letter from Elder John Strayer.

ORWIGSBURG, Dec. 27, 1847.

DEAR BROTHER WINEBRENNER:—

I STARTED from home (Highspire) about a week ago, and after three days travel, arrived in the evening at the house of brother DIBERT, a few miles from this place, where I was kindly entertained. He is a worthy and highly esteemed member and elder of the Church of God, at the so called Schuylkill river meeting house; and is very anxious that you should pay them a visit, and wondered, as well as some other of the brethren, why you have not come this way before this. The brethren generally think, in these parts, that you do not care about them, which mistake I endeavored to correct.

Leaving brother DIBERT's the following morning, I came to this place, and stopped with brother NEHE, with whom I lay sick about two years ago. I shall ever be indebted to this family, for the care, kindness, and liberality they manifested toward me during my ill-

ness. My parents could not have done more for me, at that time of need, than brother and sister NEHE have done. My prayer is, that the good Lord may reward them for their "labor of love."

Having spent a few hours with this family, I hastened to father KIMMEL's, whose house is ever open to the reception of poor saints.—Father KIMMEL, I think, is a man of God, and is looked up to by many of the brethren here, as a ruler and teacher in Israel. He claims, generally, the esteem and respect of his brethren. And one reason of this is, he is, in point of liberality, a second Cornelius: "full of alms-deeds." He will not let his fellows around him suffer, while he has wherewith to relieve them.

I have known him to take his wagon, and loading it with flour, meat, potatoes, &c., would start off, (not to market, where your miserly professors would go,) and distribute those provisions among the poor. This looks like being a good steward over that which God places a man. Would to God this were the spirit characterizing our rich brethren in general. But a man with half an eye can, if he will, see the worldly mindedness, penury, and illiberality which prevails among the more affluent professors of religion. What a blessed state of things there would be, if the rich would give to benevolent objects in proportion to the poor. I could point you out numbers of poor brethren who have neither house nor land of their own, and who earn their bread by the sweat of their brow, that pay yearly to their preachers from two to five dollars, while an almost "innumerable company" of our so called rich brethren limit their contributions considerably on this side of the *teens*.

Oh! why is the golden rule forgotten? "Let every man give according to his several abilities." Thank God, there is still one here and there who appears to remember this golden rule. Not long since, I conversed on this subject with a big-souled brother who, on being informed that some of our brethren who are worth from ten to twenty thousand dollars give only from five to ten, and hardly from ten to fifteen dollars yearly to the support of the ministry, replied: "why such should give at least one hundred dollars."

Now if Christians were thus liberal throughout, in every respect, which is nothing more than their duty, then the poor man would have bread and raiment sufficient, a home to shelter himself and family; the minister of the Gospel would have to cease complaining about his scanty support; the missionary cause would move onward and forward, and that heaven favored institution, called the Sabbath School, would progress more rapidly towards the accomplishment of the great and glorious end it contemplates. Would not this be the beginning of a millennial era?

But shall the rusting of coppers, the resting of dollars, and the hiding and burying of gold forever keep at such incalculable distance this much desired, looked and longed for heavenly state of things? God forbid! Oh! ye who have this world's goods in abundance, suffer the good Lord to open your hearts, to give freely and without grudging, toward every Christian and benevolent cause. "It is more blessed to give than to receive."

Finally, the brethren in these parts are noted for their zeal, liberality, humility and steadfastness. They do not feel satisfied with the German preaching brethren, seeing they hardly ever visit them. I understand at their late

Camp meeting none but brother BREWER, their regular preacher, and brother SAND, a United Brethren preacher, were present; while at other Camp meetings there were enough and over. This should not so be. But excuse a youth for writing thus: he was told, and therefore he speaks.

Yours, in love,

J. STRAYER.

Letter from Elder J. H. Hurley.

LINGLESTOWN, Dec. 16th, 1847.

BROTHER WINEBRENNER:—

IN as much as I have a few leisure moments this evening, I will try to improve them by writing a few lines for the *Advocate*, in which I will endeavor to set forth the opposition of the natural heart to the Gospel. My remarks shall be founded upon Romans, the 8th chapter and 7th verse; "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Now, if we admit the assertion of Paul, we must conclude that nothing can be more fallacious than those fond theories of the Philosophers respecting the love of truth, which they say, characterizes the human mind. For although a few master minds have pursued the path of scientific research with irrepressible ardor, and in many instances under highly unfavorable circumstances, shining as brilliant meteors in the darkened hemisphere, yet the mass of mankind are, and ever have been, distinguished for their opposition, by an inert indifference, to the truths of natural science: contented, ignorantly and superstitiously to adopt the sinister speculations or vain imaginations of the filthy dreamers, without so much as putting forth the feeblest effort to investigate even the common phenomena of life, with which they are daily entrusted. But with respect to moral and religious truth, there is something in the natural heart more decided than the indifference manifested towards the truths of nature. For not only the natural man cannot receive the things of the spirit of God, on account of their apparent foolishness to him, but the carnal mind being enmity against God, manifests that enmity, in an especial manner, in its opposition to the precious truths of Divine Revelation.

What, for example, has ever excited a degree of opposition from the renewed heart, more decided, than that which has been directed against the teachings of the word of God, concerning the utter and hopeless ruin by Adam, the covenant head of the human race? The vicarious and effectual redemption by the blood of Christ, the God-man mediator? The regeneration of the human heart by the immediate and special operation of God's holy spirit? Faith, at once the gift of God's free grace, and the sole instrument of gratuitous justification? and the doctrine of eternal rewards and punishments at the final judgment?

It has been happily remarked, by one on this subject, that when virtue itself descended from heaven and appeared among men, personified in the attractive loveliness of the Son of God, so far were they from falling down to worship it, as had been affirmed they would, their demon cry was, crucify him! crucify him!! let him be crucified!!! And wherever the Gospel has been preached from the time Paul was pronounced a babbler by the Philosophers of Athens, to the present time, it has received from the impenitent and unreflecting world, that kind and degree of opposition, which manifests its deep and bitter aversion to the

things of the spirit of God. It has proved foolishness to one, and a stumbling block to another: dividing households, and setting friends, even husband and wife at variance with each other.

When we offer the Gospel, we present for the acceptance of God's enemies, a system, which, in their own unassisted wisdom, they can neither understand nor appreciate; to abandon practices and habits, which have grown with their growth, and strengthened with their strength; and to adopt principles and rules of conduct, which are repugnant to their mental task; to relinquish views and opinions and modes of thought, which have become identified with their intellectual character; to submit, with the simplicity of an unlettered child, to the authoritative dictation of an unknown Master; to abandon all rebellion of heart, and to bring into captivity every thought under obedience to an unacknowledged Sovereign.

This aversion of the unconverted heart to the Gospel system, constitutes a difficulty in the way of its extension, which, did it exist as an objection to the spread of any human system, or man-made doctrine, or the doctrines of devils, would certainly insure their failure. And with regard to the Gospel itself, even considered in its connection with the instrumentality employed in its promulgation, it amounts to a difficulty far beyond the reach of human obviation. Truly it is not by might nor by power, but by my spirit, saith the Lord.

JOSIAH H. HURLEY.

Letter from Elder John Stomm.

HINKLETON, Lancaster county, Pa.,
January 3d, 1848.

BROTHER WINEBRENNER:—

THE first letter that I write in this year, I shall write for the *Advocate*. Although I have not such good news to bring before your readers as some of our brethren have, yet I rejoice to read and hear that the Lord is reviving his work in different places. May the Lord carry on the well begun work, and bring yet many precious souls "from darkness into light, and from the power of sin and satan to God."

As regards the little church here, I have to say, the few brethren and sisters seem to grow in grace and piety, and to press forward for the prize of their high calling. The best of all, love, union, harmony and peace is in every heart. Our meetings are spirited, and well attended by all classes, and our congregations are getting larger and better. We thank the Lord for what he has done for us, and hope He will do still more. Our appointments are every other Sabbath, morning and evening, and we intend to keep them so, until our brethren shall come on the circuit.

Furthermore, we have in contemplation the building of a meeting house. The church cannot do much, but some of our neighbors are liberal, and much in favor of the project. One of the neighbors gives the land, as his share, and others have done very well in subscribing towards it, which has afforded us much pleasure and encouragement indeed.—We hope the Lord will reward them. God bless them, save them, and add them to his church. The Lord bless all our efforts made for the salvation of sinners. Amen, and Amen.

I remain, as ever,

Yours, in love,

J. STOMM.

Letter from Elder D. Wertz.

GREEN COUNTY, PA., Jan. 4, 1848.

BROTHER JOHN WINEBRENNER:—

THIS will inform you, and the readers of your paper, that I have made one more round on my mission, and the Lord has been with us, converting a small number of souls, in different parts. I baptized six, and received about ten into church fellowship. The devil is up in every place, among the different sects and parties, and wicked professors and ministers.

There was a great prospect for a powerful reformation, but in one place they got hold of the action of the General Eldership, and had it for their text in public, and from house to house, declaring I held to a discipline, and made a great ado about it; doing all they could to alarm and poison the minds of the converts, and to prop up their sinful practices, and formal, dead religion, that had its sandy foundations shook. But the young converts stood the storm, and we are in hopes the devil has gone, once more to prove his old character, that he is a liar, and his works are built on that foundation.

We are at present contending against principalities and powers, but by the help of God I hope to see reformation moving on, in spite of all the opposition of sects, and the man of sin. God's work must prosper, and sinners become converted. The Bible must be obeyed, and immorality and sin destroyed in our land. May we all stand up to our posts, and held fast to a good profession.

Yours, in love,

DANIEL WERTZ.

Relief Agency.

HARRISBURG, Jan. 15, 1848.

BROTHER WINEBRENNER:—

THIS is to inform the readers of the *Advocate* that my health has been, and is still, very delicate, and in consequence of which I have not been able, for some time, to call upon the brethren in behalf of the "Relief Project." But my intention is to call upon the churches scattered over the ground allotted me, as soon as my health shall permit.

So, then, if you are not called upon now, think not that the writer has thrown up the agency; for it is his determination still, as it was when he accepted of it, to do it all the justice he can. I hope also since you have had so many hints and appeals on this subject, through the press, that whenever I may be permitted to call on you, between this and the next Eldership, you may be ready to contribute "according to your several abilities."

Finally, let every member of the Church of God that may consider him or herself among the poorer class, give at least twenty-five cents, and then I will see that the richer brethren will give accordingly. In this way, if all the "Churches of God" are called upon, a considerable sum may be gathered toward the payment of a debt which has been contracted to promote the cause of God.

JOHN STRAYER, Agent.

Letter from Brother John Shuler.

OTTOWA, Jan. 1st, 1848.

DEAR BROTHER WINEBRENNER:—

YOUR letters were both duly received. The first one was received the day that brother HARN came to Ottawa.

Brother HARN only staid here about ten days. I think if he had remained longer some

good might have been done; but, perhaps he was somewhat discouraged, as there were but few attended meeting. I was much pleased with his visit, and the longer he was with us, the better he was liked generally. He intends coming here again, in the spring. Religion is at a very low ebb here. The Methodists have been trying some, of late, to make an impression, but to no effect.

There are, however, several revivals now in progress in the country, and at one the work is going on extensively. Fifty and upwards are forward of a night to be prayed for.

Yours, in love,

JOHN SHULER.

NEWS DEPARTMENT.**FOREIGN NEWS.**

Arrival of the Steamer Cambria—Eleven days later.—The Cambria left Liverpool on the 1st ult., and brings advices from that port and Europe generally, eleven days later than those of the Caledonia.

The political intelligence brought by this arrival is quite unimportant. Affairs in Europe are on the whole more quiet.

The London and Liverpool papers comment freely on President Polk's Message.

The news is, on the whole, quite favorable. The Money market is steadily improving, the rate of interest has been reduced by the Bank of England to 5 per cent. and the quantity of bullion has been augmented.

Cotton and Breadstuffs have slightly advanced.

The British Parliament has adjourned to the 3d of February.

Ireland still continues in a most deplorable condition, the state of Sligo is thus described: "A fearful reign of terror is being established throughout the county. The highest officer in the county—the head of the magistracy—had to make a hasty and undignified retreat from his seat, to avoid the deadly blow of the noonday murderer."

Twelve persons implicated in the murder of Rev. Mr. Lloyd, have been captured, and lodged in the county Roscommon jail.

The Galway Vindicator thus describes the distress which prevails in Limerick. From four to five hundred wretched creatures, principally women, and children at the breast, and whose appearance bespoke misery, besieged the work-house gates on the 16th ult., and sought admission to the interior, which is at present overcrowded with paupers.

The death of Maria Louisa, Duchess of Parma, and widow of Napoleon Bonaparte, is announced as having recently taken place.

Substitute for Ether Inhalation.—It is stated in an English paper, that Professor Simpson has discovered an agent, far more efficacious than ether, in suspending the sense of pain during the performance of severe surgical operations. It is chloroform, or the perchloride of formyle. It is only necessary to diffuse a little of the liquid upon a hollow-shaped sponge, or even a pocket handkerchief, and apply it over the mouth and nostrils, to be inhaled, and it will produce a more rapid, complete, and generally more persistent action than ether, with less preliminary excitement and tendency to exhilaration and talking.—Professor Simpson, it is said, has frequently applied it in obstetric practice, and with entire success.

Congressional.—In the House of Representatives, on the election of Chaplain, the first vote stood:

Rev. Mr. Gurley, (Presbyterian)	had 74 votes.
Rev. Mr. Cushman, (Baptist)	60
Rev. Mr. M'Jilton, (Episcopal)	30
Rev. Mr. Dewey, (Unitarian)	29
Rev. Mr. Reese, (Prot. Meth.)	16

Neither of the candidates having a majority, a second vote was taken without effect.—On the third vote Mr. Gurley had 102 votes, and Mr. Cushman 100, and the former was elected.

Railroad Item.—The quantity of merchandize transported over the Boston and Worcester Railroad during the year ending on the 30th of November last, amounted to 284,000 tons, which exceeds an average of 9000 tons a day. The freight money paid for the transportation of this merchandize, to the three railroads which form the two lines terminating in Boston, was \$967,000. One half the amount was transported a distance of 200 miles, and the average cost of the whole transportation was about \$3.30 a ton.

Pennsylvania Anthracite.—The aggregate quantity of coal sent to market from the mines of Pennsylvania, in the year 1847, was 2,949,816 tons, from the following sources—Schuylkill region, by railroad, 1,350,039 tons; by canal, 222,513 tons; Lehigh, 643,642 tons; Lackawana, 388,000; Wyoming, 284,398; Pine Grove, 61,233 tons. The papers abroad say that the Bituminous and Anthracite coal sent to market this year, amount to about \$40,000,000!!

The Bible Society in Maryland.—The Maryland State Bible Society Convention, at a meeting held on Tuesday, November 22d, passed several resolutions, among which was one recommending the proper authorities in all the Churches to name one Sabbath in each year, as a day for raising contributions for the Society; and another pledging the Convention to raise \$5000 in the city of Baltimore within the coming year.

Liberality in Supporting Missionaries.—One layman, (Mr. Start, supposed to be a resident in India,) is supporting eighteen German laborers, at his own expense, all of whom have acquired the vernacular language, and have commenced operations at different points on or near the Ganges.

Stage Proprietors Responsible.—Mrs. Henrietta Glenn has received damages to the amount of \$2,000, of Walker Graham, the proprietor of a stage line, in the United States Circuit Court for Western Pennsylvania, for injuries she sustained in being upset by one of Graham's stages.

Niagara Suspension Bridge.—The Niagara Suspension Bridge was put under contract, Tuesday, November 9th, at \$180,000. Mr. Ellet, of Philadelphia, is the contractor. The Niagara and Lockport Railroad Extension was put under contract, at Lockport, on the 12th ult.

Florida.—The Legislature of this State have adopted the proposed amendments to the State Constitution, providing for biennial sessions of the General Assembly, and one year's residence as the suffrage qualification. They are now a part and parcel of the constitution.

Extent of Puseyism.—Dr. Salzbacher, a German Papist, has been travelling in England, and has visited Dr. Pusey and had a satisfactory conversation with him. He reports that "out of 12,000 ministers of the English church, more than 9,000 are rank Puseyites." There is propably some exaggeration in this. It must be understood that it comes from a Papist. And yet there is probably too near an approximation to the truth.—*Puritan*.

Another Baptismal Season.—The Rev. S. P. Clarke, of McLemoresville, Tenn., writes to the Baptists an account of a revival. It had been in progress in that vicinity for two or three months, and during that time he had baptized 184, of which number ten were Methodists, and one a Methodist preacher. The revival included the young, the middle aged, and the old and infirm.

Defalcation in the Mint.—Mr. Snowden, Treasurer of the Mint in Philadelphia, has entered complaint against Randall Hutchinson, a clerk in the Mint, charging him with the embezzlement of \$20,000, and process has been placed in the hands of the proper officers, for his apprehension. He was seen in New York not long since.

Discovery.—Dr. W. B. Fahnestock has discovered, near the lead mine of Mr. Shenck, in Lancaster county, Pa., a large body of carbonate of zinc, (Calamine.) This ore had been pronounced by chemists, and others, to be lime. Dr. F. however, by analysis, has proved it to contain upwards of 60 per cent. of zinc.

Testimonial.—The congregation of the first Reformed Presbyterian Church of Philadelphia, recently presented their venerable Pastor, B. Wylie, D. D., as a testimony of their high regard for him, "a very handsome piece of plate, with a purse of gold, amounting to five hundred dollars."

Plumbago Mine.—A rich mine of Plumbago, black lead, has been opened in Jaffrey, N. H., at the foot of Monadnock mountain.—Six tons were brought down from Fitzwilliam on the Cheshire railroad a few weeks since. It brings about \$75 per ton. The mine was purchased for \$50.

A Just Verdict.—A man named Isaac Bacon has obtained a verdict against the city of Boston for damages to the amount of \$1,787 50; he having broken his ankle by stepping into a hole in the side walk, left for the admission of light to a cellar.

Law and Order Society.—A society bearing this name has been formed at Newark, for the purpose of enforcing the law in relation to the sale of intoxicating drinks. A Vigilance Committee of fifty has been appointed in each Ward.

Religious Excitement.—President Bascom, in a letter to the editors of the Nashville Methodist Episcopal Advocate, says there is an intense religious excitement among the academic students of Transylvania University.

Immigrants.—It is estimated that 250,000 (a quarter of a million) human beings, left their homes in the Old World to seek homes in the New, during the year 1847. Another statement says 400,000.

MISCELLANEOUS.

THE CHURCH OF GOD.

The Church of God is a unit.

Proof.—"My love, my dove, my undefiled, is one. We being many, are one body in Christ, and every one members one of another. We are members of his body, of his flesh and of his bones. One Lord, one faith, one baptism. He (Christ) is the head of his body, the church. He is the vine, we are the branches. He is the foundation, we the living stones built upon him, a spiritual Temple. He is the leader and commander; we are the army of the living God."

The general tenor of Scripture clearly proves that there is a perfect unity in the church of God—including the wise and good before the flood, during the Patriarchal and Prophetic dispensations, as well as the entire sweep of ages from the birth of Christ to the second advent and final judgment. "God is no respecter of persons: for in every nation, he that feareth him and worketh righteousness, is accepted of him." God hath, by one offering, perfected, forever, them that are sanctified.

To the present time, the comparative number of visible members has not been as great as we anticipate in the future.

The prophets foretell a day of the universal prevalence of the church of God—the golden age, when all the kindreds of the people shall come to Mount Zion, and pay their adoration to Christ as King—when the kingdom, and the greatness of the kingdom under the whole Heaven shall be given to the people of the saints of the most High God. But the vastness of this multitude does not affect the unity of the church of God: it is still one and indivisible. Is Christ divided? Impossible!

This bond which unites the Church of the *First born* in one shall never be dissolved, for it is strengthened by the omnipotence of God. "Kept by the power of God through faith unto salvation."

This organization, this collection of men of all grades and gifts and callings, into one fraternity, by the God of heaven, has some great end in view, some important work to do, destined to figure on a large scale in the theatre of God's universe!—The Son of God at their head; the Prophets and seers of olden times; the Apostles and martyrs and confessors of all ages; the just, the wise, the virtuous, the friends of suffering humanity the world over, are enrolled in this grand catalogue of worthies. This enrolment has been making up for some six thousand years, and the convocation shall not be complete till the trumpet of God shall sound! We repeat the remark, there must be a grand result, aimed at by all this. What is it?—*Christian Record.*

EDUCATION.

Accustom a child as soon as it can speak, to narrate his little experiences, his chapter of accidents, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction, and to observe and note events will become one of his first pleasures; and this is the ground-work of a thoughtful character.

SECESSION FROM THE CHURCH OF ROME.

On the 21st ult., the Third Presbyterian Church of Newark, was thronged with a large congregation to witness the public secession from the Church of Rome, of a large number of German Roman Catholics, who have for some weeks past been worshipping in Washington Hall.

The venerable Dr. Milledoler and Rev. Professor Tappan, of New York, were present as a delegation from the American Protestant Society. The Seceders occupied the central pews of the church, and with their families and friends in attendance, were about 200 in number. After an earnest address from Mr. Giustinian, in English, and another from a recently converted Romish priest, the seceders stood up and gave their audible assent to a formal renunciation of the Church of Rome, and expressed their adoption of the leading doctrines of the Protestant faith.

One of the 58 seceders, in the name of the rest, presented a German Bible to their pastor, and received from him a pledge that he would preach nothing but the truth as therein contained.

The services, which were protracted and impressive, were closed by an address from Dr. Milledoler, and the Apostolic benediction in German by him.—*Newark Advertiser.*

THE BLACK DEATH.

The greatest calamity that mankind have ever experienced in the form of pestilence, commenced about the year 1345. Historians relate that it commenced in Cathay, China, and was preceded by the bursting of a huge meteor, or globe of fire. It spread over all the known world, and Dr. Webster says:—"This plague was so deadly that at least half or two-thirds of the human race perished in about eight years. It was most fatal in the cities, but in no place died less than a third of the inhabitants. In many places there perished at least nine out of ten of the people, and many places were wholly depopulated. In London, 50,000 dead bodies were buried in one grave yard. In Norwich about the same number. In Venice, died 100,000—in Lubec, 90,000—in Florence, the same number. In the East, perished twenty millions in one year. In Spain, the disease raged three years, and carried off two-thirds of the people. It was particularly fatal in Denmark. It reached the highest northern latitudes; it broke out in Iceland, and was so fatal that the settlements are supposed not to have since recovered their population. It was called the "black death." It was attended by a great death of fish and animals.—*Scientific Mechanic.*

WHAT TEMPERANCE SOCIETIES HAVE DONE.

There are now, says the Albany Spectator, more than 1,500,000 people in the United States who abstain from the use of ardent spirits, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 600,000 members. More than 2,000 distilleries have been stopped; more than 5,000 merchants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who, had it not been for the Temperance Societies, would have been sots; and that at least 20,000 families are now in ease and comfort, who would otherwise have been in poverty and disgraced by drunken inmates.

EDUCATION IN THE WEST.

In all the new States, a square mile in the central part of each township is set apart for the support of common schools, making one thirty-sixth part of the public lands. Congress has also, from time to time, made special grants of large and valuable tracts for State Academies, Colleges, &c. The grants to several of the States are about as follows:—

Colleges and Academies.	Common Schools.
Ohio, 70,000 acres.	700,000 acres.
Indiana, 46,000 "	350,000 "
Illinois, 46,000 "	900,000 "
Michigan, 46,000 "	1,100,000 "
Iowa, 46,000 "	1,400,000 "
Missouri, 46,000 "	1,100,000 "

Besides these grants, three per cent. of all proceeds of sales of public lands is paid over to the several States in which they lie, to be used for the encouragement of learning, especially in the establishment of institutions of a higher class than common schools. Added to all these is the U. S. deposit fund, which was distributed among the States, and in several instances appropriated by them to the cause of education.

PROFANE SWEARING.

All are aware that to have a prosperous, happy community, there must be a prevalence of virtue and religion. Without this, society, no more than the individual can prosper. This is the basis and source of all true enjoyment. But does the habit of profanity strengthen or promote the prevalence of virtue? Does it impose a check on the evil propensities of men? Does it restrain those practices which degrade and corrupt our race? Just the reverse. Its influence on society is the same as on the individual. What it is in the one case, that it is in the other. It is corrupting and ruinous. It strikes directly and powerfully at the foundation of social rights and happiness. Its influence on children and youth is to draw forth their selfish and unholy passions: to make them disobedient to parents, and averse to all righteous rule; to dispose them to carelessness and vice; and as they advance in years, it will early lead them to break away from all religious restraint, to hate and disregard the worship of God, and reject his Holy Word.

STATISTICS OF MARTYRDOM.

According to the calculations of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian; no less than 100,000 were massacred by the French, in the space of three months; Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alva, 26,000 were executed by the hangman; 159,000 by the Irish massacre—beside the vast multitude, of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, immured within the walls of the Bastille, or others of their Church and State prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 14,000 years, amounts to 15,000,000.

It was two hundred and twenty-seven years the 22d of December, since the Pilgrims landed on Plymouth Rock.

STATES OF GERMANY.

The several states comprise 20,158,957 Protestants, 19,880,104 Romanists, 507,519 Jews, 242,791 of various other sects, and 5,184 Greeks. In 1820 the numbers were about 13,690,000 Romanists, 15,215,500 Protestants, 350,000 Jews, and 2,900 Greeks. The increase in the last twenty-five years has therefore been about 4,940,000 Protestants, 3,190,000 Romanists, 157,000 Jews, and 3,280 Greeks. In Hungary and Transylvania there are 860,840 German Romanists, and 610,720 Protestants in Switzerland, 1,039,279 Protestants, and about 50,000 Romanists, all Germans. Of the 6,000,000 and upwards of individuals of German extraction in the United States of North America, the number of Romanists do not exceed 300,000. The number of Germans who have seceded from Rome since Ronge's movement began, is under 40,000, and they constitute 219 flocks, the two largest of which are the 8,000 in Breslau, and 2,000 in Berlin.—*Kutcheit's Church in Germany.*

WONDERFUL DISCOVERY.

Dr. Sylvester, an Italian by birth, and an eminent chemist, has discovered a mode of hardening the human body to the consistency of stone or solid marble, which he is about to exhibit in London. His specimens have excited great astonishment. One was the head of a lady, with the hair parted and dressed, retaining its flexible properties and colors although the surface from which it grew re-embled stone—somewhat like a wax model; also a child's head, plump and dimpled as in life, and a tongue petrified, as if it had never uttered a sound. The petrifying process is said to be simple and cheap. A bouquet of choice flowers—the juices first extracted by a pneumatic process—preserved their natural colors, but were as hard and rigid as if some cunning workman had carved them from Parian marble; for not only the leaves and petals were rendered stone-like, but the minute hair-formed stems were rendered coralline.

REMOVING SEATS OF JUSTICE.

The recent decision of the Supreme Court, at Pittsburg, on the constitutionality of the license law, is supposed to render void all laws for the removal of County Seats of Justice, which have been referred to the vote of the people. Schuylkill, Columbia and Delaware counties will now require a special Act of Assembly to legalize the change recently determined by vote, according to the requirement of the Legislature, which passed the necessary laws, *subject* to the approval of the majority of voters in the respective counties. It is this contingent sort of law making that is pronounced unconstitutional. The legislature will of course make such new enactments as are needed to effect the original intentions.

THE BEST PATRIMONY.—A man may leave a patrimony to his son; but how soon it may be mortgaged! He may leave him money; but how it may be squandered! When he gives him a sound constitution, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form, these cannot be wrested from him, and are better than thousands of gold and silver.

FILE YOUR NEWSPAPERS.

We have often been surprised at the little interest manifested by most persons for the preservation of their newspapers. They seem to regard them as something designed to entertain and instruct only whilst their contents are fresh, and then to be thrown aside as something that has become useless forever. Never, however, was a more mistaken idea entertained.—Those who are in the receipt of newspapers, should keep files of them, and every two or three years get them bound.—“Every man that does this, leaves a valuable book to his children, who will respect his memory and value the bequest more than ten times the cost. A volume of newspapers sixty years old would now sell at more than cost any where. A newspaper is the best history of the times which can be found. After a long lapse of time, they are resorted to by scholars and antiquarians with great interest.”

A REMARKABLE CASE.

The British Court of Queen's Bench, all the Judges assembled, has declared that to marry the sister of a deceased wife is in violation of the law of England, such marriages having been prohibited by two statutes, passed in the reign of Henry the Eighth. The decision was pronounced in the case of one Chadwick, whose wife, Harriet Fisher, having died, he married her sister, Anne; but being advised that his marriage was illegal, afterward disregarded it and married another, Anne Fisher being still living. For this third marriage he was indicted, on the charge of bigamy, and convicted; but the conviction is now set aside, the Court holding that his second marriage, with Anne Fisher, was no marriage at all. A hard case for poor Anne.

INDIAN FANATICISM.

The great procession of Juggernaut has this year been characterised by the renewal of voluntary sacrifices, which it was believed had been put a final stop to by the English. Five devotees, unknown to the agents of the Government, raised on an elevated position near the Pagoda of Bali, cast themselves under the wheels of the gigantic car carrying the idol, and were literally crushed to pieces! The enthusiasm of the multitude was so much excited by the fervor of the devotees, that, but for the intervention of an armed force, hundreds of victims would have shared a similar fate. The Government may suppress the procession; but Christianity alone can root out the superstition.

KINDNESS IN CONVERSATION.—There is no way in which good can be done to others with so little expense and trouble, as by kindness in conversation. Words, it is often said, cost nothing; but kind words are often more highly valued than the most costly gifts, and they are often regarded as among the best tokens of a desire to make others happy.

SLEEP.—Never sleep with the head covered, for the air under the clothes is apt to be vitiated, for the skin secretes perspirable matter, carbonic gas, &c.—Children should sleep alone as much as possible, if we would give them vigorous lungs, sound bodies, free circulation of blood and good minds.

THE ENGLISH LANGUAGE.

Few of our readers are perhaps aware of the great changes which have taken place in our language since its formation. We give below specimens of the Lord's prayer, at different periods:

1300. Fader our in hevne, Haleweyed be thi name, come thy kingdom, Thi will be don in hevne and in earth, Our uche dayes bred give us to day, And forgive our dettes, as we forgiven our dettonres, And lede us not into temptatioun, Bote delyvere us of yvel. Amen.

1379. (Wickliffe's Bible.) Our fadyr that art in hevenes, Halloed be thy name, Thy kingdom come to, Be thy will done in erthe as in hevne, Give us this day our bread over other substances; And forgif to ns our dettes as we forgifenn to our detters, and leed us not into temptation; But deliver us from evel. Amen.

1526. (Tindal's Testament.) O oure father which art in heaven, halowed be thy name. Let thy kingdom come. Thy wyll be fulfilled as well in erthe as hit ys in heaven Give ys daye our dayly breade, And forgeve ys oure trespasses, even as we forgeve them which trespas ys. Leede ys not into temptation, but delyver ys from yvell. Amen.

1589. (Coverdale's Bible.) Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done even in earth as it is in heaven. Give us this day our daily bread. And forgive us dettes as we also forgive our detters. And lead us not into temptation, but deliver us from euil; for thine is the kingdom and the power and the glorie for ueer. Amen.

CHRISTIANITY is framed upon a basis of generic uniformity. It views all men as being in the same natural state, as possessing a nature, controlled by the same laws of thought and desire, of hope and fear. It speaks to the world in one voice of promise and denunciation, of invitation and threatening, of persuasion and command. It holds out like motives to all, of love and terror, of a heaven to gain, and a hell to escape, of a Saviour's atoning sacrifice, and the "wrath of God revealed from heaven against all ungodliness." It offers like means of sanctifying and saving grace to all, and the same great agency of the Holy Spirit performs the work of regeneracy in every case.

TO CURE WARTS.—A correspondent of the London Journal gives the following receipt for getting rid of warts:

"Touch the warts every morning with weak nitric acid for about a week, and they will disappear." A better receipt of our own is this: Rub the wart or warts every morning with a little piece of sal soda dry on your hands. There was a large wart on our forefinger a week ago, and after rubbing it twice it has now nearly disappeared. Alkalies dissolve hard cartilaginous substances, and we have no doubt but soda would be excellent in the treatment of warts.

INFALLIBLE CURE FOR THE TOOTHACHE.—Pulverize and mix in equal quantities, alum and common salt; wet a small piece of cotton, and causing the mixture to adhere, place it in the hollow tooth. A sensation of coldness will be produced at first, which will gradually subside, and with it the torment of the tooth ache.

"AN EARNEST MINISTRY, THE WANT OF THE 'TIMES,'" is the title of a spirit-stirring work, by the Rev. John Angell James, recently published in England.—The celebrity of the author as an evangelical preacher and writer, and the great importance of the subject, will no doubt secure for his work a wide circulation on this side of the Atlantic.

POETRY.

From the Lutheran Observer.

THE CHRISTIAN FAMILY.

O! if there is a spot on earth,
To true enjoyment given,
Where love, and peace, and hope have birth
Methinks it is the Christian Hearth—
It seems the type of Heaven.

When there a joy elates one breast,
'Tis like the living leaven;
It quickly spreads to all the rest,
Till each is of its life possest—
Just as it is in Heaven.

A smile begets responsive smile,
Before which cares are driven;
And looks that might the heart defile,
And thoughts that would to sin beguile
All flee this light of Heaven.

If but a single pain or care
Across one breast is driven,
A sympathetic cord is there,
That calls each one a part to share,—
As it would be in Heaven.

The parents there with truth combine
To train the children, given,
Then see them, like the tender vine,
Around the stock their tendrils twine:—
They something feel of Heaven.

Around the altar of the Lord
All bow at morn and even,
To worship God with heart and word—
To praise and pray with one accord:—
How much is here of Heaven!

They live in harmony and love,
With tempers "calm and even;"
And mutually assistants prove,
And trav'ling to the world above—
'Tis by the grace of Heaven.

From them the children of distress
Are never empty driven:
They feed the poor, the naked dress,
And, in these acts, themselves confess
The almoners of Heaven.

They read the Book of truth and light,
Which God to man has given;
They search its pages day and night,
To learn "the way of life" aright—
The way that leads to Heaven.

On all the "handiworks" of God
They see His name engraven;
They see, where'er they look abroad,
The wisdom, pow'r, and love of God—
"Our Father who's in Heaven."

Their conduct proves them strangers here—
Not to earth's fashions given,—
Their joys are of another sphere,
Their language tells the course they steer,—
They're "citizens of Heaven."

Heart joined to heart, and hand to hand,—
One motive to enliven,—
They travel to the better land,
A lovely, happy, hopeful band,—
Their "treasures are in Heaven."

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged w th the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Sunday, the 16th ult., by Elder William McFadden, Mr. FREDERICK SHILLINGER to Miss MARGARET HOOVER, all of Harrisburg.

On the same day, by the same, Mr. WILLIAM DEHART to Miss ELIZABETH SHILLINGER, both of Harrisburg.

On the 13th ult., by Elder M. F. Snavely, Mr. JOHN H. CORMANT, of Franklin county, to Miss CATHARINE ANN MYERS, of Cumberland county.

On the 9th ult., by the Rev. J. F. Mesick, Mr. JAMES PENNINGTON to Miss MARY ANN MILLER, both of Harrisburg.

On the 13th ult., by the Rev. C. W. Shaeffer, Mr. WM. ALLEN to Miss MARY ALBRIGHT, both of Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 2d of January, 1848, of nervous fever, in Adamstown, Lancaster county, Pa., Mrs. CATHARINE SHIRK, wife of Mr. Jacob Shirk, and youngest daughter of the late Sebastian Miller, of that place, aged 27 years, 3 months and 21 days.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 75	a 6 00
Do. RYE, do. - -	4 00	a 4 12
Do. CORN, do. - -	2 62½	a 2 75
GRAIN—WHEAT, per bushel,	1 20	a 1 25
Do. RYE, do. - -	75	a 75
Do. CORN, old do. - -	50	a 60
Do. CORN, new do. - -	48	a 50
Do. OATS, do. - -	40	a 42
Do. BARLEY, do. - -	—	a 75
SEEDS—CLOVER, do. - -	3 50	a 3 75
Do. TIMOTHY, do. - -	2 55	a 2 60
Do. FLAX, do. - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - -	12½	a 15
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	10	a 12½
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	40	a 50
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 55	a 1 60
HAY, per ton, - - -	10 00	a 12 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 12½	a 6 25
Do. RYE, do. - -	4 50	a 4 75
Do. CORN, do. - -	3 00	a 3 12½
GRAIN—WHEAT, per bushel,	1 35	a 1 38
Do. RYE, do. - -	75	a 80
Do. CORN, old do. - -	62	a 64
Do. CORN, new do. - -	55	a 60
Do. OATS, do. - -	42	a 43
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	4 00	a 4 37½
Do. TIMOTHY, do. - -	3 75	a 3 80
Do. FLAX, do. - -	1 40	a 1 45
BEEF, per cwt. - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

RELIGIOUS NOTICES.

A protracted meeting will be held, Providence permitting, at Mechanicsburg, Cumberland county, commencing on Saturday, the 12th instant.

Another protracted meeting will be held at Rockeyville, Dauphin county, commencing on Saturday, the 5th inst.

Another protracted meeting will be held at Milltown, Cumberland county, commencing on Saturday, the 5th inst.

Another protracted meeting will be held at Elizabethtown, Lancaster county, commencing on Saturday, the 12th inst.

The brethren of the neighboring churches, and the public in general, are invited to attend.

The following protracted meetings will be held on the Perry County Circuit, Providence permitting, viz:

1. At Landisburg Bethel, to commence on Saturday, February 5th.

2. At Oak Grove Furnace School house, to commence on Saturday evening, Feb. 12th.

3. At Pisgah, i. e. Reiber's School house, to commence on Saturday evening, Feb. 19th.

4. At Shaeffer's Valley Bethel, to commence on Saturday evening, Feb. 26th.

5. At old brother Kline's, to commence on Saturday evening, March 4th.

6. At Germany Bethel, to commence on Saturday, March 11th.

Preachers and people generally, are respectfully invited to attend.

Thos. H. DESHIRE.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of JOHN C. BOOTH, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement.

DANIEL M'COY,

Jan 1—6w

Executor.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are Religious, Medical, Historical and Miscellaneous Books; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

MRS. MCNEAL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Constiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brennehan, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

[May 1.

M'ALLISTER'S OINTMENT.



It has POWER to cause all EXTERNAL SORES, SCROFULOUS humors, SKIN DISEASES, POISONOUS WOUNDS to discharge their putrid matters, and then heals them.

It is rightly termed All-healing, for there is scarcely a disease,

external or internal, that it will not benefit. I have used it for the last fourteen years for all diseases of the chest, consumption and liver, involving the utmost danger and responsibility, and I declare before Heaven and man, that not in one single case has it failed to benefit when the patient was within the reach of mortal means.

I have had physicians, learned in the profession. I have had ministers of the Gospel, judges of the bench, aldermen, lawyers, gentlemen of the highest erudition, and multitudes of the poor use it in every variety of way, and there has been but one voice—one universal voice—saying: "M'Allister, your Ointment is GOOD."

CONSUMPTION—It can hardly be credited that a salve can have any effect upon the lungs, seated as they are, within the system. But, if placed upon the chest, it penetrates to the lungs, separates the poisonous particles that are consuming them, and expels them from the system. It is curing persons of Consumption continually.

HEADACHE—The salve has cured persons of the headache of twelve year's standing, and who had it regular every week, so that vomiting took place.

Deafness and Ear ache are helped with like success.

RHEUMATISM—It removes almost immediately the inflammation and swelling, when the pain ceases. Read the Directions around the box.

COLD FEET—Consumption, Liver Complaint, pain in the chest or side, falling off of the hair, one or the other always accompanies cold feet. (This Ointment is the true remedy.) It is a sure sign of disease to have cold feet.

In Scrofula, Old Sores, Erysipelas, Salt-rheum, Liver Complaint, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Broken or Sore Breast, Piles, all Chest Diseases, such as Asthma, Oppression, Pain—also Sore Lips, Chapped Hands, Tumors, Cutaneous Eruptions, Nervous Diseases and of the Spine, there is no medicine now known as good.

SCALD HEAD—We have cured cases that actually defied every thing known, as well as the ability of fifteen or twenty doctors. One man told us he had spent five hundred dollars on his children without any benefit, when a few boxes of Ointment cured them.

BURNS—It is the best thing in the world for Burns. (Read the Directions around the box.)

WORMS—It will drive every vestige of them away. (Read the Directions around the box.)

CORNS—Occasional use of the Ointment will always keep Corns from growing. People need never be troubled with them, if they will use it.

PILES—Thousands are yearly cured by this Ointment.

JAMES M'ALLISTER & CO.,

Sole Proprietors of the above Medicine.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, or James M'Allister & Co., are written with a pen on every label.

PRICE, 25 CENTS PER BOX.

AGENTS: Wm. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; Clemens & Parvin, Pottsville; Samuel P. Sterret, Mount Joy; George Ross, Elizabethtown; Henry Thatcher, Newport; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Stephen Culbertson, Shippensburg; John Diller, Newville; and sold by the Druggists in Philadelphia, and our Agents in every town in the State.

Dec 15—4t.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of McDon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

HARRISBURG, Pa., FEBRUARY 15, 1848.

NUMBER 20.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

Missionary Pledge.

WE, the undersigned subscribers, pledge ourselves to pay the sums affixed to our names, to JOHN S. GABLE, the Treasurer of the General Eldership, on or before the first of April next, to be appropriated to the support of brother HARN as a Missionary in the State of Illinois, for one year from the first of April next.

Said pledges to become valid and binding, provided the sum of \$200 shall be pledged for this purpose, between this and the first of April.

Samuel Bowman, - - -	\$5 00
John B. Coover, - - -	5 00
John Winebrenner, - - -	5 00

Now brethren, send in your pledges soon, and for as much as you can.

History of Denominations.

Our Agents, and the public generally, are hereby notified that the Improved and Portrait edition of this celebrated work, is now out of press, and ready for delivery.

The work contains 24 splendid portraits—eight new articles, besides those re-written and otherwise greatly improved, and is bound in the latest and best style of binding.

We shall be happy to supply all orders on the shortest notice, and on accommodating terms. More Agents wanted.

State Treasurer.

THE HON. ARNOLD PLUMER, of Venango county has been elected State Treasurer, by the present Legislature of this State, for one year.

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

THE Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenure of our way; and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

Revivals.

REVIVALS of Religion are more numerous reported, just now, in different parts of the country and among various evangelical denominations than for many months past.

Among us also, in various places, and in different churches there have been, and now are, great and glorious revivals. May the Lord of hosts continue his gracious rains, until the knowledge of the glory of the Lord, shall cover the earth, as the waters cover the sea.

Democratic National Convention.

THE Democratic members of Congress held a meeting in Washington, on Monday night, 24th ult., in relation to the Presidential question, and it was recommended and unanimously agreed to hold the National Convention for the nomination of President and Vice President, at the usual time and place, Baltimore, on the 4th Monday in May.

Whig National Convention.

THE Whig members of Congress have called a Whig National Convention, to be held at Independence Hall, in the city of Philadelphia, on Wednesday, the 7th day of June, 1848, for the purpose of nominating candidates for the offices of President and Vice President of the United States.

New Proposition.

By reference to a letter from one of the Eldership Agents, for collecting the Relief Subscriptions, a new proposition will be found. His proposition is, to publish a list of the names of the contributors towards this object; and accordingly, has sent us a long list of names, but without specifying the sums contributed by them respectively.

Now, we should much prefer publishing the entire list of old and new subscribers, with the sums or amounts affixed to their names respectively. We see no use in giving a mere list of names, without the sums subscribed. But, with this amendment, I go hand in hand with Elder J. F. WEISHAMPEL for the proposition. Yea more, I go in favor of publishing the *Plate List Subscription*, as well as the *Relief Subscription*; and of giving a list of the delinquent or non-paying, as well as the paying subscribers. Besides, we should be glad to receive and publish the Ohio and West Pennsylvania Subscription List, as well as our own. As some persons are somewhat suspicious that their monies have not been properly applied, let this whole matter be published from first to last, and let it be shown who has given, how much has been given, who has subscribed and not paid, and what has been done with the money paid, so that all vain thoughts may be dislodged and vain talkers put to silence.

Chaplains for the House of Representatives.

In accordance with the following resolution, to wit: "Resolved, That the Speaker of the House of Representatives invite the Clergy of Harrisburg, by an arrangement amongst themselves to open the session of the House each morning by prayer," the resident Clergy of Harrisburg met, and agreed to open the sessions of the House each morning in the order of the seniority of their settlements in the place: as follows:

W. R. Dewitt, D. D., of the	Presbyterian Ch.
J. Winebrenner,	Church of God.
P. Maher,	Rom. Cath. Ch.
J. F. Mesick,	Ger. Ref. Church.
C. W. Schaeffer,	Lutheran Ch.
J. H. Coit,	Episcopal Ch.
J. A. Davis,	Baptist Church.
W. Cooper,	Methodist Ch.
E. Gerhart,	Lutheran Ch.

Anthracite Coal Ashes.

AN exchange paper says that Anthracite Coal Ashes were applied on some grass land in New Jersey, last spring, at the rate of fifty bushels per acre, and notwithstanding the unprecedented drought, they were the means of doubling the crop of grass.

Best Method of Suppressing the Liquor Business.

1. Restrict the Courts in the giving of licenses to those who present petitions signed by a majority of the voters of the several wards or townships in which the applicants reside.
2. Require every one who makes or sells intoxicating beverages in any quantity to give bonds with ample security that he will pay his full equal share of the expense entailed on the community by the liquor business.
3. Punish sternly all who sell without giving such security.
4. Let the Board of Supervisors of each county, on or about the 1st of January, make careful inquiry and determine what portion of the county expenditures for the detection, conviction and punishment of criminals, the support of paupers, &c., &c., have been rendered necessary by the use of intoxicating liquors; and let this be assessed equally upon all those who within the last year have been engaged in the liquor traffic within the county, and rigorously collected of them or their bondsmen.

A Comet Expected.

WE learn from the American Almanac of 1848, that a return of Pingre's Comet, which appeared in A. D. 1264 and A. D. 1556, is expected this year. The period of the comet is presumed to be every 292 years—and Mr. HIRNS, of England, agrees with the most celebrated geometers and astronomers of the day, in their calculations of its orbit and return.—On former occasions it approached very near the earth, and the display was really magnificent. We have referred to Mr. PRINCE'S List of Comets, published in the American Almanac of the preceding year, and find that the *perihelion* passages of this comet on its two former appearances were July 17th, 1264—and April 21st, 1556. Perhaps some of our learned professors of Astronomy will throw some light upon the subject—and enable the curious to learn when the celestial stranger may be expected—and in what quarter of the heavens he may be looked for.

Columbian Magazine.

THIS deservedly popular Magazine is edited by JOHN INMAN and ROBERT A. WEST, and published by JOHN S. TAYLOR, 151 Nassau street, New York. The February number is now before us, embellished with three very handsome engravings, and contains quite a number of interesting articles from some of the most popular writers in the country. The work is published monthly, each number containing forty-eight pages, at \$3 per annum for a single copy, or \$5 for two copies.

Review of the Church Elder's Letter.

Our old friend and brother elder, on Church Elders, has again taken the field of combat, and opened his battery against the illegality of Ruling Elders in the Church of G. d. How much pleasure and satisfaction the patrons of the *Advocate* will feel in reading his communication, we are not able to decipher, but we opine it will be nothing beyond measure. Be this, however, as it may, it matters nothing to us. We hasten to answer for ourselves. And,

1. The Elder's opinion that we charged him with "power-loving, or monopolizing the aristocracy of Constantinople and Rome," is, no doubt, a forced construction of his own, put upon our opinion, the denial of which, as a "New Testament man—a student of the Bible and a scholar of Christ," he might, and ought to have saved himself the necessity of making.

But let us hear the gist of his allegations and interrogatories. "If teachers and elders (in 1 Cor. 12: 28,) are different persons, then giving and showing mercy (in Rom. 7: 8,) are also two different persons." This might pass for good reasoning, were it not for the fact that officers and offices are very different things. Now, although "giving and showing mercy" are not, and cannot, in the very nature of things, be two different persons, yet they are two very different acts or offices. And as clearly as they are two different acts, so clearly are teachers and governors two different officers in the church.

Again, in reference to the passage, 1 Tim. 5: 17, our Elder asks, "how much honor ought the elders to have that do not rule well?" He then answers by saying, "none, and be turned out of office." Now the Apostle was of a different opinion, because he says, "let the elders that rule well, and teach, or labor in word and doctrine, be counted worthy of double honor." This obviously implies, that although ruling elders are entitled to much respect, esteem and honor, yet the teaching elders are entitled to more, or to a higher degree of them. That is the plain and simple meaning of the Apostle.

Again he asks, "cannot an elder attend to his farm, store, or any other lawful employment for a support, and preach, as well as edit a paper for his support?" We answer this question by saying, that this depends entirely on circumstances. Yet at the same time we think there is a vast difference between the moral power of the *Press* and that of a Farm or Store. Perhaps it would even puzzle the Church Elder to say which of the two is the most powerful, the *Press* or the *Pulpit*? And then, besides, can he say what elder edits a paper merely for support?

"Elder, is defined to mean a ruler." This is a mistake. The Greek word *Presbuteros*, translated Elder, signifies a senior, or one surpassing another in years. In its common and appropriate acceptation, in the New Testament, it is used as a comprehensive designation of a chief ecclesiastical officer.

Elders, among the Jews, were the heads of the tribes or chief families, reputed for experience and wisdom. Ex. 3: 17. They were the chief rulers and judges among the people. Num. 11: 25. In the days of Christ they were the expounders of the law of Moses. Matt. 15: 2.

Elders, in the Church of God, are the same, i. e. they are the chief rulers and teachers in the church; yet there are two classes; one class rules, judges and teaches, the other rules

and judges only. Rom. 12: 6—8. 1 Cor. 12: 28. 1 Tim. 5: 17. Tit. 1: 5. James 5: 14.

Hence then, in our opinion, there is a much greater difference between teaching and ruling elders, than there is between bishops and elders.

2. But next, let us hear the Elder's strong proofs in favor of his theory, i. e. that the right of ruling the church belongs exclusively to the Gospel ministry. Now, what is the gist of his whole argument on this subject. Why it is just this; That elders must have a Divine call and desire for the work—that Paul, Barnabas, Timothy, Titus, and others were so called—that by virtue of this Divine call they ruled and governed in the church, and churches were to be subject to them, &c. Now this may all be true, (yet it might be difficult to prove even that,) but it does not follow, that because Paul and others were called of God, directly and immediately, without the intervention of a church election, therefore, it must have been so in every other case. Teaching elders ought to have a Divine call. Hence we are commanded to "pray the Lord of the harvest to send out laborers into the harvest." But ruling elders have only an ecclesiastical call or appointment. Hence Titus was to appoint elders in every city—and some, we read, waited on teaching and some on ruling—some ruled, and others labored in word and doctrine. Rom. 12: 7, 8. 1 Tim. 5: 17. If a Divine call was necessary in all cases, and none were constituted elders but such as had it, then how will the difference be accounted for between primitive and modern churches? Then they had ELDERS in every church; now instead of having (teaching) elders in all the churches, one elder has to take charge of many churches—in some instances of from 10 to 20 and more. Now one of two things must be true; either the Lord does not call as many now, or else the Apostles and primitive churches must have appointed some elders without a Divine call. For it is evident they had elders in every church, and evangelists besides, whereas we (on the Elder's theory) have, on an average, not more than one for every four churches. Why then has the Lord made such a difference between the first and the nineteenth century? Why give a plurality of elders to the churches then, and now leave the three-fourths destitute?

But we are told by our new theory Elder, that there are some churches now who have a plurality of elders, and a few are named. He then calls upon us to inform him whether these teaching elders, in the different churches specified, are all supported by the said churches? We answer emphatically yes, except those who refuse to leave all and serve the churches. Such as say they are called to preach, and still follow farming, store-keeping, milling, printing, tailoring, shoemaking, blacksmithing, fence making, fishing, or any thing else for the purpose of supporting themselves, are, in our opinion, not entitled to receive a support from the church. Such is the case with some of them the Elder refers to. But, we think, it is and ought to be very different with those who have given up all their secular employments and given themselves wholly to the service of the church and to the work of the ministry. Such as these are to live off the Gospel, that is, the church and those they labor for must give them a support. Here then we would ask, how many churches can our quondam Elder point out to us, who have sufficient ability to sustain a plurality of

teaching elders? If his theory is right, there were plenty such in primitive times, but few, or none, in modern times. This great disparity between ancient and modern churches throws more than a shade of suspicion upon the correctness of his theory.

Hence, we confidently affirm, that the Elder on Church Elders, so far from having proved conclusively, as he says, that the right of ruling the church belongs exclusively to the ministry, he has most signally failed in proving any such thing. The truth is, the right belongs to the Eldership of each church, and the Eldership is constituted of ruling and teaching elders.

A New Sect.

A new sect has started into notice with the nineteenth century among the Mahometans. This sect might be termed the Unitarians of Islamism. They revere Mahomet as a great man, the founder of a new era, a reformer among those who sought the truth, but no prophet. His inspiration they deem to be such as has been from the beginning of the world, and may occasionally to the end of it—be felt by men of great talents and ardent zeal for the improvement and benefit of the race. They hold the Koran to be the best of books, the very best ever written perhaps, but not absolutely without a touch of human fallibility, "or," say they, "there could be but one opinion about it—there could be but one sect of true believers." They are strong advocates for toleration and the diffusion of knowledge.

Texas a Free State.

A correspondent of the Christian Watchman, writing from Washington, thus speaks of the prospect of Texas becoming a free state: "I have good reason to believe that Texas is to become a free state at no distant day. A gentleman of Texas, in whose means of knowing, and ability to form just opinions, I have great confidence, says, the Germans who are now coming in by ship loads, and settling under the supervision of the agents of their princes and nobles, who have obtained large tracts of land, are to a man opposed to slavery, and this has already been manifested in their local elections."

To those Applying for Patents.

It may not be generally known to inventors that the publication of an engraving of a machine with description, or a notice only, in the New York "Scientific American," is equivalent to entering a caveat at the Patent office previous to taking out a patent. This valuable journal is wholly devoted to Mechanical and Scientific matters, rendering it peculiarly valuable to a large portion of the American people.

Bank Applications.

THERE are now before the Legislature of this State, 24 applications for new banks; 7 applications for old banks, with additional capital; and 11 applications of old banks, without additional capital.

Job Work.

WE beg leave to remind our friends, that we do Job Work at the Advocate Office, on moderate terms. If they will be kind enough to allow us a share of their patronage, we shall feel obliged.

Funds Wanted, by the Board of Missions.

THE Board of Missions of the East Pennsylvania Eldership, hereby wish to give notice that they shall want some funds, on or before the first of April next. They would request, therefore, that the brethren take up Missionary subscriptions between this and the middle of March next, and remit the same. The delinquent brethren and churches, especially, will please to heed this appeal.

WILLIAM HENRY,
On behalf of the Board.

Pennsylvania Legislature.

THE farmers and mechanics have a large preponderance in our State Legislature this year. The enumeration is as follows: Farmers, 44; lawyers, 16; printers, 6; merchants, 9; blacksmiths, 2; machinist, 1; tanner, 1; brushmaker, 1; artists, 2; publisher, 1; cabinet-makers, 2; tin-smiths, 2; surveyors, 2; stone-mason, 1; engineer, 1; carpenters, 3; teacher, 1; doctor, 1; carriers, 2; gentlemen, 2.—Total, 100.

Valid Wills.

THE Legislature of this State is about to make valid last wills and testaments to which the testator has subscribed his mark or cross. The Supreme Court has decided that by existing laws a will executed with a mark is not valid. The Senate has passed the bill, and the House will probably give its sanction.

Free Banking in Tennessee.

A bill has passed the Senate of Tennessee, establishing the Free Bank System, but differing in some good respects from the laws of New York and Ohio. One quarter of the capital of the Bank must be paid in specie, and the remaining part in Tennessee or United States Stocks.

CONTRIBUTORS' DEPARTMENT.

The Love of Deity.

Oh! who can give due praise to the Creator for all his kindness to us! Who can fathom the depth of the love which He has shown towards poor fallen man! None. From the beginning of our existence to the present time, we have been protected by the invisible hand of Deity. He showed His love after the fall of Adam, by giving us the glorious promise that "the seed of the woman should bruise the serpent's head." And he gave us the crowning evidence of His undying love eighteen hundred years ago. Who can look at Calvary, and not say: "Truly the Lord is good!" He who could have called legions of angels to His support, meekly resigned himself and suffered the death of a transgressor that we might live—"the just for the unjust." Ah! could Poets sing—preachers preach, and sages philosophize, from birth to death, they could not picture this love in its real beauty. Man's mind is too shallow and sinful to realize its grandeur. Men often get tired listening to Gospel ministers in their endeavors to describe God's goodness. Oh! 'tis an evidence of their deep degradation! But we feel that we cannot be silent on such a subject, and I know that we should not.

J. F. W. Jr.

Baltimore, Md.

Letters on the Wing.—No. 4.

Journey to Linglestown—The Old Bank—Influence of holy brethren—Rockyville—Methodist liberality—Revival—Liverpool—Newport—Excuses—Success—Reproof—Little Child, &c.

BROTHER WINEBRENNER:—

AFTER I left Harrisburg on my present tour, I visited the brethren at and around Linglestown, and made tolerable speed there in the collecting line. I tarried in that neighborhood several days, stopping part of the time at Elder T. STROMM's hospitable home. I held a meeting there, but owing to several hindering causes had but a small congregation, and lifted a small collection which I put into the Relief Fund.

There is a prediction in circulation by the opponents of the church there, that the "Old Bank" will soon break—meaning the church; but the share-holders do not seem to be alarmed: they think their stock is as good as ever, knowing that their Heavenly Treasury is inexhaustible. There is a difficulty existing between several brethren, which gives the enemies ground to hope the church might fall; but it can be easily settled, if the proper persons take it in hand.

I visited the families of brothers B. and W. REEME, and I must say I never had a more pleasant intercourse with brethren. They seem zealous, and I felt a holy influence resting upon us all the time I was with them. If brethren knew what encouragement preachers derive from their holy and zealous brethren, they would perhaps all try to do better, from that, if from no other motives. I spent a happy time at Linglestown.

I next went to Rockyville, where I delivered two discourses, which were well attended. The Methodist brethren, I was told, recalled their prayer meeting, on Sabbath evening, on account of my appointment. I thought that was very friendly and Christian-like. The Lord bless the people there. I look for good news from that place very soon. I lifted a collection there also for the Relief Fund.

Next I passed up to Stoney Creek Valley, where I held a meeting at brother G. KENNEDY'S. This brother was once a very wild and wicked sinner. Now he is an humble, and I believe, devoted Christian. The Lord keep him and his companion faithful. Religion has done much for them. Prospects of good are ripe in that neighborhood.

I next came up to Matamoras, where, as I stated in my last, a revival was in progress. I spent a couple of days there, and then left for Millersburg, in Lyken's Valley.

At Millersburg I found our old friend and brother, DANIEL FORD, who obtained the use of a school house for me, and I addressed a respectable meeting. Brother FORD stands here alone in the cause. I think the Dauphin circuit preachers ought to take up that place. Brother F.'s house would be their home.

I next crossed the Susquehanna, and arrived at Liverpool, a thrifty and neat town, in Perry county. Liverpool lies at the mouth of Wild Cat Valley. Here I found Elder S. BIGNAM, who teaches school. I was welcomed by him, and he obtained the United Brethren's meeting house for me to preach in on Saturday and Sabbath evenings. The people turned out strongly, and I felt as if the Word of God had found way to their hearts. I think that place ought to be taken up by the Perry circuit preachers. A church could soon be organized there of such as would obey Christ in all his ordinances. A brother of one of

the churches there, told me he believed washing the saints' feet to be as strong a command as any other, and he and some more would attend to it, if his preacher and presiding elder would propose it. Heaven help the disobedient preachers!

I next visited ULCH'S and BRETZ'S neighborhoods, preached at the latter place, and then came on to GRUBB'S neighborhood. From there I came to KUMLER'S school house, where I preached in brother STROMM'S place. Brother S. was there, and informed me that the revival was increasing at Matamoras—there being twelve forward nearly every night, seeking mercy.

From brother KUMLER'S I came on to Newport, and held a meeting. There I found brothers VARNES and KIBLER. This place will become a beautiful town after a while.—The railroad and canal pass through it.

I write at Newport, and am mud-stayed for a day or two. As far as I have come in this county I do not find as desirable a state of affairs as might and ought to exist. It is much better in Dauphin county. The Lord revive his children. Here there seems to be a strong opposition against the cause we espouse.

I must remark, before I close, that I have been very kindly received by the brethren all round; but my success has been very limited in the collecting line. All who give, give but small amounts. Many give nothing—and some who, one would suppose, could give liberally, plead poverty. I like to see a professed Christian be liberal, and thus help on the cause of God with his means. While some of our brethren have given from 500 down to 5 dollars, others have given nothing, and will give nothing towards paying off this unfortunate debt. And those who have given nothing are loudest in their clamor against it, expressing their opinion that the debt was contracted very imprudently, and that much money has been squandered.

One professed Christian near Linglestown sung this song, and made a very poor plea, stating he had nothing to spare—while he at the same time owns several hundreds of acres of land, and has money out upon interest.—Nothing to spare! God pity such miserly souls. When I go from such a man I have to say, God have mercy upon him—but when I go from one who shows he has some sympathy with his brethren, I can say, God bless him. If a brother can shut up his bowels of compassion against a brother in need, how can the love of God dwell in such a heart? Some even pretend to think that the moneys already collected have not been properly appropriated. Such a suspicious spirit comes with ill grace from a Christian.

Our printing establishment is not the only one that has ever been involved in debt. The United Brethren's was burdened with a debt of 6,000 dollars, too, some years ago, and by the members of that church coming to the rescue like men, (like some of ours have) the debt was wiped away, and now they are doing well, printing an English and a German paper. So let us remove the incubus resting upon our Eldership. To the rescue, brethren, to the rescue!

I have now spent over five weeks in this collecting business, and have made, by the per centage I get, the enormous sum of about one dollar a week! If I was actuated by self interest in the matter, I would throw up the appointment and go home to attend to my own more profitable business. I am losing my

time for the good of the cause; and I hope the brethren will do their part manfully.

A little piece of humanity. A child died in Liverpool the other day, aged four weeks. It was twelve inches long, and had arms and legs about three quarters of an inch thick, and fingers only as thick as a good sized darning needle.

Yours, fraternally,

J. F. WEISHAMPEL, Agent.

The Elder on Church Elders, Again.

BROTHER WINEBRENNER:—

UNDER a deep sense and conviction of duty, the Elder on Church Elders would again write a communication for the *Church Advocate*, hoping it will be read with satisfaction by its patrons.

In looking over your opinion on Church Elders, I am sorry to find that I am censured for being power loving, monopolizing the aristocracy of Constantinople and Rome. This I deny. I profess to be a New Testament man, and a student of the Bible. I never knew that I had a school. I profess to be a scholar in the school of Christ, and inquiring after truth.

In your first reason and proof, in your view, you cite 1 Cor. 12: 28. I ask, cannot a man possess all these gifts the Apostles had? and since some have seats in the churches, it is evident that the New Testament teachers possess a part only, if teachers and governors are two persons. Again, if teachers and rulers are different persons, then in Romans 7: 8, giving and showing mercy are two persons.

But the strong Scripture proof which you urge is 1 Timothy, 5: 17, "Let the elders that rule well be counted worthy of double honor, especially all they who labor in the word and doctrine." I ask, how much honor ought the elders to have that do not rule well? I suppose none, and be removed out of office. Again, cannot an elder attend to his farm, store, or any other lawful employment for a support, and preach, as well as edit the paper for his support?

Again, the reason that some are apt to teach, and inapt to rule, is because they are taught so. If some teaching elders are unqualified to rule, and as some have said, not fit to rule, why does he bear the name elder? Then give him some other name. The word elder signifies ruler. If these elders were made sensible of their duty, and that God holds them accountable for their gifts and office, they would no doubt study the subject and come out able workmen that need not be ashamed. There is, in my opinion, just as much difference between a teaching and ruling elder, as there is between a bishop and elder.

I will now show that the exclusive right of ruling the church belongs to the Gospel ministry, 1 Tim. 3: 11. The office and work of a bishop is to be desired. In this you will agree with me. See Church View, page 94. From these expressions of the Apostle, we see plainly that to sustain the high and dignified office of the Christian minister, there ought to be a desire or willingness; or, in other words, a Divine call to the work. Here then, these bishops were the same in office with Timothy, 2 Tim. 2: 2, "and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also;" and 24th verse, "the servant of the Lord must not strive, but be gentle unto all men, apt to teach."

But then some say Timothy was an Evan-

gelist and not a ruler. This is a mistake. 2 Tim. 4: 2. Here Timothy was commanded to preach, reprove, rebuke, exhort. Here then, Timothy was a ruler and a teacher, and so were those bishops which Paul describes to Timothy. Titus, 1: 5. Here, Titus was to ordain elders in every city or church: and 7th verse, these bishops must be blameless, as the stewards of God. And 9th verse, "They were to hold fast the faithful word, as they were taught, that they might be able by sound doctrine, or preaching, both to exhort and to convince gainsayers." 1 Cor. 4: 1, "Let a man so account of us as the ministers of Christ and stewards of the mysteries of God." Here then, these elders in Crete were the same in office with Titus, Barnabas and Paul.—They were not only elders, bishops and stewards, but they were preachers of the Gospel. Acts 14: 23. Barnabas and Paul ordained elders in every church. Can we suppose that these elders were different persons from those whom Paul describes to Timothy and Titus? I think not. Then they must be teaching elders. 1 Peter, 5: 1, 2, 3. Were these elders different persons, whom Peter exhorted, from those Paul describes? I think not. Then they must be teaching elders. Hebrews 13: 7, 17, 24. Here these elders or rulers spoke the Word of God to the believers, or preached, and they were to obey them. And were not these teaching elders? Acts 20: 28. These elders were ordained such by the Holy Ghost, and not men. But some say that the church is spiritual, and what the church does the Holy Ghost does. Well, this is right enough if we had precept or example for it, but as we have neither, the church has no right to elect. 1 Cor. 16: 15, 16. "I beseech you brethren, ye know the house of Stephanus, that it is the first fruits of Achaia, and that they addicted themselves to the ministry of the saints. That ye submit yourselves unto such, and to every one that helpeth with us and laboreth." Mark! the house of Stephanus gave themselves to the ministry, and the church were to submit to them and to every one that laboreth; that is, to teaching elders. Acts 13: 1. Here was a plurality of prophets and teachers in the Apostolic church, in Antioch. Were not these teaching elders? And are there not a plurality of elders in the church in these days that are teachers? Are there not in Shippensburg, Mechanicsburg, and Middletown, a plurality of teaching elders? and I know that there are a plurality in the churches in Ohio.

Brother WINEBRENNER, will you please let us know whether these teaching elders in the different churches are supported by the churches or not? Now we have proven conclusively that ruling the church belongs to the teaching elders, or the ministry.

Yours, in love,

CHURCH ELDER.

A Pious Mother.

BROTHER WINEBRENNER:—

If you see proper to give the following a place in your valuable paper, one of your patrons will feel much obliged.

A Pious Mother is a blessing from God. The good advice given by a pious Mother, usually makes a lasting impression on the minds of the children. Some of the most eminent preachers had, in their childhood, the wholesome instructions of pious Mothers.

Mr. NEWTON was instructed by his mother, and her words made deep impressions on his mind; for while he was engaged in his wick-

ed acts, her admonitions, her prayers and her tears haunted him, and deprived him of enjoying the pleasures thereof, and they did not leave him until he was savingly converted to God. And what a great instrument he was, in the hands of God, in saving poor perishing sinners. Many, through his instrumentality, have been brought to the Lamb of God, that taketh away the sins of the world.

Religious instruction given to children by their parents, will not be so soon forgotten. This I know from happy experience. The writer of this article has had the good instructions of a pious Mother; and I have great reason to thank God that it has been my lot to hear her good counsels, although I was taken from her at the age of seven years; yet many good things were sown into my heart within that short time, which made a lasting impression on my mind, and which I hope I shall never forget till my latest breath.

Oh! when I call to remembrance how often she knelt down by my side, and sent her fervent prayer to the throne of grace for God to take care of her son, and to make him useful, I am forcibly led to conclude that it was her prayers which prevailed with God, to save her son from destruction.

And you, tender parents, who have unconverted children, be not discouraged. Though you have many times prayed for your children—though you have often exhorted them with tears, and after all it should seem to you as if God did not hear your prayers; and you are grieved to see your children day after day posting their way toward destruction, and though perhaps you are almost ready to give up all hopes for them, yet be not discouraged. Cease not to pray for them, and to exhort them. God will at last answer your faithful prayer. If it should not be in your life, it may be after your death, when your bodies shall lay in peace in the silent grave, and when you are gone to rest from all your labors. They will perhaps then be brought to reflect on your good example, your prayers and your tears which you have offered up to God in their behalf. Thus your example may preach a loud sermon to them, after you have finished your course through this vale of tears, and cause them to turn to God.

This brings to my mind an instance of a pious widow, who had two unconverted sons, and while alive she could not, by all her prayers and tears, persuade them to turn to God. At last this widow died. And it happened that her two sons one time came to her grave, and as they came they called to their remembrance the exhortations, prayers and good example of their mother, and began to cry out for mercy. Therefore, dear parents, cease not to pray for your unconverted children.

And now let me inquire of you, young men and women, that have pious parents, whose warm exhortations are daily sounding in your ears, how can you harden yourselves against them? What will be your excuse in that great day, when you must give an account for your behavior in this world? Will you say that you had no opportunity to serve God? that your parents did not do their duty? No, but there those faithful warnings, those fervent prayers and burning tears will stand as witnesses against you, and will all be fuel for that fire that is not quenched, and food for that worm that dieth not.

Now when your parent may perhaps be found in some secret closet, praying God to save your souls, you perhaps are some place sporting and laughing. Remember that your

pleasures will soon be turned into sorrow, and your laughing into weeping. There are many children in the world who would be willing to serve God, if their parents were not opposed to it. This is not the case with you. Your parents would rejoice to see you turn to God.

Remember, you will not have the warnings of your parents much longer. Perhaps you will soon be hurried away into another world, there to reap your reward from the hands of a sin avenging God, according to your deeds done in the body. Oh! turn to God and live, for why will ye die, ye of the house of Israel? S.

January, 1848.

OBITUARY OF

Brother Abraham Longanecker.

BROTHER LONGANECKER departed this life, at his residence, in Fairview, Cumberland county, Pa., on Sabbath morning, October 3d, 1847, after a short illness, which he endured with patience and an entire submission to the Divine will, in the thirty-eighth year of his age. The subject of this memoir had been a professor of religion a number of years. He was truly a consistent Christian, faithful in his personal, relative, and religious duties, and exhibited in his character many excellent virtues and Christian graces. Immediately after he identified himself with the church, he was elected class-leader, was beloved by all, and very useful among them. He frequently exhorted the little flock to faithfulness and diligence in making their calling and election sure. He was zealous in every thing he undertook, manifested great interest in the Temperance reform, and was instrumental under God in persuading many to renounce the intoxicating bowl. We can say with confidence that some by his efforts have been rescued from a drunkard's grave. He likewise took an active part in the Sabbath-school. As regular as the sacred day dawned he was met by his class, to whom he delighted to impart religious instruction.

By his removal, the village and church have sustained an irreparable loss. On Wednesday, Sept. 15th, brother HENKLE and myself dined with him. He was then healthy and cheerful. I then bid him adieu, with the design of visiting my friends in the City of Brotherly Love. Sept. 23d he complained of not feeling very well, at the same time stating that an impression had been made upon his mind that this sickness would be unto death. The following Sabbath he told his friends he expected he would be prepared by to-morrow to pursue his daily avocation. The day arrived, but his physical frame was prostrate; weak in body, but strong in the Lord. Hopes were entertained of his recovery until Thursday, Sept. 30. He then had his temporal matters arranged, and was waiting for his happy change. He sent for his classmates and some of his Sabbath-school scholars, desiring to see and converse with them once more. This was truly an interesting scene. He spake to them of their enjoyment in the past, and the separation that would soon take place. On Friday he was very ill, and would frequently repeat, "O hail, happy day! I think I hear my Jesus say, O children, come up higher!" And then he would say, "I want to go, I want to go where Jesus is." On Sabbath morning he closed his earthly pilgrimage in triumph. While the world receded and disappeared, heaven with all its beauty and glory dawned

upon his mortal vision, and his disembodied spirit was escorted by angels to the Paradise of God.

May the God of love sanctify this afflicting dispensation of his providence to our special and individual good: give us grace to bring every redeemed power into requisition, so as to secure an interest in his blood and a seat at the right hand of the Majesty on high, where we shall meet loved ones to part no more forever.

FRED'K. SWENTZEL.

HISTORY

OF THE

Church of God, in Susquehanna Township,
Cambria County, Pa.

DEAR BROTHER WINEBRENNER:—

I take my pen in hand to inform you, and the readers of the *Advocate*, concerning the rise and progress of the Church of God in Susquehanna township, Cambria county, Pa. It is as follows, to wit:

In the spring of the year 1842, Elder JACOB LININGEN wound his course among these regions, and preached the Gospel with power and success. In July following he visited us again, assisted by Elder WM. H. MULLENIX. In the ensuing fall the church was formed and organized of 12 members. Brother ISAAC GIFFORD was appointed Elder, and WILLIAM GIFFORD, Deacon. In the spring of 1843, he was succeeded by Elder JACOB M. KLEIN, who labored among them till the spring of 1847. The church in this time had gained considerable strength, but in consequence of some having turned to the beggarly elements of the world, and others moving away, it left the number of members at 33. In the spring of 1847 brother KLEIN was succeeded by Elder JOHN HICHERNELL. Since that time the church has increased to near 40 members. This is the Lord's doing, and is marvellous in our eyes. With Paul, the aged, we thank God and take courage.

I shall close by sending the name of one new subscriber.

Yours, in Christian love,

GEORGE BARKSTRESSER.

January 18, 1848.

Proposition to publish a List of Relief Contributors.

MATAMORAS, Jan. 19, 1848.

BROTHER WINEBRENNER:—

YOUR readers will say: "What is brother WEISHAMPTEL doing in Mexico?" But let me say to them that the Matamoras I am now in is not in Mexico; but it is a small, new but tasteful village in Paul's Valley, Dauphin county, Pa., about two miles N. E. of the Susquehanna river. I am much pleased with the place, and think it will, in a few years, become one of considerable importance.

The brethren have a fine meeting house here, the only one in the place, and there is at present a revival in progress. Several souls have already found peace, and others are seeking the Lord. Brothers STROUM and HURLEY attend here to the preaching of the Word.

I merely give the above as an item of revival news, in connection with the following list of names of the contributors who have thus far given me any monies upon the Relief Project. I wish you to publish the list; and more than that, I hereby propose to you the plan of publishing a list of the names of all

the friends who have given any thing towards the *Stereotype Plate Fund*, and the subsequent *Relief Project*, as well as the present one.

Many of the brethren have acted nobly, by giving large amounts, and others have acted equally so, by giving small sums, according to their abilities. Many of those who have given once, and twice, now give a third time; and I think their good deeds deserve to be recorded as examples for others—this is not contrary to the Bible. Some will object to their names being published; but as they have no agency in the matter they ought to say nothing, but be glad that God enabled them to do what they have done.

In my next "Letter on the Wing" I will have many things to say, some very pleasant ones and others to the reverse.

I hold collections when I preach where the brethren have a church organized, and put the money into the relief fund. I hope the churches where I come to will favor this measure and help to get out good congregations.

I am going from here up towards Martinsburg, visiting all the churches on my route. Let them be ready for me.

J. F. WEISHAMPTEL, *Agent*.

Letter from Bishop A. Megrew.

WOOSTER, Wayne county, O.,
January 13, 1848. }

DEAR BROTHER WINEBRENNER:—

I again resume my pen this morning, in order to communicate to you, and the readers of the *Advocate*, a little cheering news.

The meeting which was in progress, in Jeromeville, when I last wrote, resulted in the conversion of five souls, and the building up of the little church in that place. To God be all the glory.

From this, I passed round the circuit, and filled my appointments, and then commenced a large meeting in the Bethel, in the bounds of the church in Vermilion township, Ashland county; the place where I formerly lived. —This meeting commenced Friday before Christmas and closed on the evening of the 9th of January. At this meeting brother WILLIAMS was with us from Saturday until Tuesday morning, and preached on Saturday evening, Sabbath and Monday evening. During the rest of the time I was left without help, so far as preachers are concerned. But, thanks be to God, the great head of the church was with us, and during the meeting there were from twelve to fourteen souls hopefully converted to God. The church underwent quite a refreshing from the Lord,—so that some of the plants of Zion, that were drooping and ready to die, were refreshed and cheered up again. Many sinners, also, were powerfully awakened, and some were seeking the Lord sorrowing.

This meeting I feel satisfied would have resulted in the conversion of many more sinners, had it not been for some of those characters who cannot bear the idea of seeing the work of the Lord revive or prosper any where but amongst themselves. Cold hearted professors of religion can exert but very little good influence, but they can exert a very bad one, especially at such a time. A bad influence, likewise, is much more easily exerted than a good one,—and it appears that those men, no matter how much they differ with each other at other times, they can unite at such times and oppose the work of God. May the Lord grant that their folly may be main-

fest to all men, and especially to themselves. May the great head of the church keep those in his own name, and from the evils that are in the world, who have embraced religion. O, how pleasant it is when brethren dwell together in unity. May the Lord grant that the brethren at Vermillion may keep the unity of the Spirit in the bond of perfectness!

I was under the necessity of closing this meeting sooner than I should have done, in consequence of having a large meeting appointed in Wooster, which commenced on the 8th of January. I arrived here on the 11th, and found Elder WILLIAMS carrying on the meeting. Brothers NEIDIG and SHUM had been here, but left. Brother SHUM has returned again. I stopped with brother J. WINEBRENNER and sister WINEBRENNER, (that is the widow,) and found them well, pleasant, and kind. I visited brothers WEST and HUFF's families, and found them all reasonably well, and very kind. They have attended the meeting as much as convenient. There has been nothing special as yet in the meeting, only that the congregations are increasing, and there are some symptoms of good. The meeting is held in the new Lutheran meeting house, and they attend the meeting, both people and pastor. Elder SLOAN, and his people are very loving and friendly.

I hope to see the day when there will be a church organized in Wooster. May the Lord prosper his work here, and encourage those who are contending for the true principles of the Gospel. I desire to see the great and glorious work of reformation roll on. Brethren, pray for us.

I remain yours, truly,

In the best of bonds,

A. MEGREW.

P. S. We were very glad to hear that yourself and brother KELLER intend to pay us a visit next spring. We hope you will not disappoint us.

A. M.

Letter from Bishop Daniel Wertz.

MARSHALL COUNTY, Va., Jan. 28, 1848.

BROTHER WINEBRENNER:—

You may give this little epistle a place in the *Advocate*, to let the readers know that I am yet proclaiming liberty to the captive on Gospel terms, and the Lord is yet at work on my mission. On the second Sunday of this month I commenced a meeting in the Aleppo church, Green county. At this meeting I looked for ministerial help, but got no one to come. In the beginning of this meeting the weather was cold and disagreeable, but we continued our meeting over the third Sunday, and on the evening of the third Sunday we had our communion. Our new meeting house was filled with attentive people to the sermon, delivered from the five first verses of the 60th chapter of Isaiah. About 60 communed, and it was a solemn time to God's children. We had good congregations from beginning to end—numbers were convicted, and 3 professed religion; two were baptized, and six received into fellowship with the church. I hope God will give us a more abundant harvest to reap from this meeting, for many have been convicted, who are still seeking. May God help poor sinners in that place, to repent and believe the Gospel.

On last Saturday I came to this place, and on Sunday, at 11 o'clock, I preached to a large congregation on the subject of Washing the Saints Feet. In the evening we attended to the Ordinances. About 20 communed, and

four made application for baptism, after communion. I preached on every evening, until Thursday, and on that day I addressed a large congregation on the subject of the conversion of the Ethiopian Eunuch, from Acts 8: 35. I never saw better attention to preaching. After sermon, I baptized five believers in *Long Run*, near the Ohio river. In the evening two more professed religion. The prospects of the reformation are growing more flattering. The enemy got a defeat, after telling his many falsehoods. We received eight into church fellowship. The young converts are seen out in the congregation, after preaching, weeping with sinners to come out and embrace religion. How I love to see such a spirit among young converts, and church members. May God make them burning and shining lights in his kingdom.

I am sorry that I have to leave this place so soon, for numbers are ripe for the harvest, but I must go to my next protracted meeting, on the forks of Fish Creek. May God revive his work more and more among us. I am much afflicted with cold, but God is my helper in the good cause in which I labor.

The churches are not willing to give me up for the coming year, and I hope the Standing Committee will comply with their request, and leave me here another year. If they do so, I am willing to stay, as it would appear that God wants me in this place to do a good work for him.

Yours, &c.,

D. WERTZ.

Letter from Bishop J. M. Klein.

IRVIN TOWNSHIP, Venango Co., Pa., }
January 3, 1848. }

BROTHER WINEBRENNER:—

Once more I am permitted to address you, and remit to you a few dollars of money, in payment for the *Advocate*. It is with a degree of regret that I have to say that some of the subscribers have not fulfilled their promises; but this I cannot help.

As to the state of religion in this Northern country, it is reasonably good, I think, and in the South the cause is quite on the advance. Brother M. W. Cook, of Adams county, Ohio, tells me that eight churches and five preachers in that region, wish to unite with the Eldership. These churches are said to agree with us in doctrine, perfectly, in all things, and are enjoying the life and power of religion. It appears that they have made application for an extra session of the Eldership this winter or in the spring. Should the rest of the Committee agree to go down in the spring, and a union be formed, it is likely that our next Eldership will be moved to Beaver county, Pa.

Now brother WINEBRENNER, will you please write to me as soon as this comes to hand, and let me know whether you think the General Eldership will be moved to the East; as the Ohio brethren, I think, are determined to break ranks, at least in the plan of co-operation. I am much interested in this matter, and particularly so, as I am a delegate.

Will you also let me know whether there is any prospect of getting the History of Denominations before the canal opens? The people are enquiring for it. I could sell a number besides what are subscribed for.

As for the Hymn Books and Testaments, I suppose there is no use to say more about them, as I suppose you are aware that I never got those you sent, nor even heard of them. If you had only let us know in what line you

sent them, we might perhaps have found them.

It is not so much for the sake of the profits of them, as for the want of the Books that I care. I have some new preaching places, where there is not a Hymn Book, and some of the churches have but one or two at most, and myself none at all; so that I have to hold meetings sometimes without a book.

You may, if you please, correct the Journal of the West Pennsylvania Eldership, as the transcribers made some mistake.

Yours, in love and fellowship,

J. M. KLEIN.

Letter from Bishop E. H. Thomas.

MARTINSBURG, Jan. 1848.

BROTHER WINEBRENNER:—

As every manifestation of God's special favor and blessing, in these days of spiritual drought, is cause of joy and rejoicing to his people, I would therefore inform you and your readers, (if you judge this worthy an insertion in the *Advocate*,) that we commenced an extra meeting in this place, on New Year's eve, continuing it from evening to evening, until after the second Sabbath, which has resulted in the happy conversion of six or eight precious souls; besides reviving the drooping spirits, and strengthening the fainting hearts of the brethren at Martinsburg.

The congregations during the meeting were generally large, serious, and attentive.

Our meeting, for the present, is closed, although signs are favorable for more good being yet accomplished in the name of Him who died for us, and rose again; to whom, with the Father and Spirit, be glory forever. Amen.

E. H. THOMAS.

P. S. When may we expect a visit from yourself, brothers Ross, MOONER and M'FADDEN, fulfilling the promises or intimations I received from these, during my late visit to the Eldership? If any of you can, do come between this and March.

Letter from Brother N. Wykert.

FISH CREEK, Marshall county, Va., }
January 29, 1838. }

BROTHER WINEBRENNER:—

I take my pen in hand to write a few lines for the *Church Advocate*. This is to inform you that a reformation is greatly wanted in this place, and much opposition is got up by formal professors. Elder WERTZ has come to this place, by my request, to preach, and the people got interested in his preaching. A number have been awakened, and a little church took its rise; but a wonderful opposition arose at the same time, and every means used to stop it; but, despite of all the formalists could do to stop its progress, the cause is looking up, and there is now a good prospect of a great reformation, even among the formalists themselves. They have united themselves together, by meeting every week, and some engage in public prayer who were never known to do so before.

But we wish to inform the Committee that it is our request and wish, for brother WERTZ to remain with us, and be our teacher for another year, as he is acquainted with the circumstances and will be more able to carry on the reformation than any other man. There was a church established here in 1819, called the Bible Christians, which held the same faith, with the exception of one thing, that is, they wash feet after breaking bread. The teachers that oppose brother WERTZ are of

this church. They apostatized from that church, and became a dead set of formalists and unbelievers, in respect to a spiritual change. They take carnal and graceless sinners and put them in the water, to wash their sins away, without a change of heart, and put away washing of the *Saints' Feet*, and are little concerned about the salvation of souls.— But they are opposed to any thing like spirituality and revivals of religion, and tried to hinder and stop the work of God, by bringing a pamphlet of co-operation of Elderships, and riding through the settlement, declaring it to be a discipline, to sour the minds of the people against brother WERTZ, as he said he would lay none before them but the Bible; and many other means they used to his injury. However, the people are not ignorant of their devices. God, we hope and trust, will carry on his own gracious work, their opposition to the contrary notwithstanding.

Yours, in love,

N. WYKERT.

Letter from Brother David Baker.

NEAR NEW PITTSBURG, Wayne Co., O., }
January 15, 1848. }

BROTHER JOHN WINEBRENNER:—

I hereby inform you that the good Lord is still reviving his work among the people in Ohio. Brother A. MEGREW held a protracted meeting at Jeromeville, and a goodly number found peace by believing, and united with the church. He also held another at Vermillion church, where about sixteen or seventeen were happily converted to God.

We thought, at our last Eldership, that the laborers for the coming year would be plenty, but, from all appearance, they will be as scarce as heretofore. Oh! that our united prayers might ascend the hill of the Lord, and that in answer to the same, He would send forth more able New Testament ministers into His vineyard. "The harvest truly is great but the laborers are few." Our preaching brethren have too much ground to travel over. They cannot do justice to themselves or the churches; and consequently some appointments are omitted, and the result is not good. Are there not some good brethren in the East that will volunteer and come out to this Western country? But we want men that can handle the sword of the spirit, which is the Word of God—"workmen that need not to be ashamed, rightly dividing the word of truth."

I will also inform you that my paper for the last six months has been very irregular.— Sometimes I do not get one for three or four weeks, and sometimes they miss entirely, and don't come at all. I have not had a paper for the last five weeks. This I do not like. The fault is some where. I am much attached to your paper, and loath to do without it; for I find many good lessons of instruction in the same; but then if they do not come more regular than they have been coming, I shall be under the necessity to have them stopped at the expiration of the year.

Yours, in the bonds of Christian love,

DAVID BAKER.

My Dear Brother Baker:—

We are glad to hear that there are some revivals in Ohio, but regret to find you do not receive your paper very regular. Similar complaints are alleged from other quarters. We are sorry it is so, and should be glad to learn the cause and apply the remedy, but here lies the difficulty. It is doubtless in the

Post Office arrangements, but where, we cannot find out. Please give your Post Master strict orders, and perhaps he will detect and correct the error.—Editor.]

Letter from Elder J. H. Hurley.

MATAMORAS, Pa., Jan. 22d, 1848.

BROTHER WINSTENNER:—

PURSUANT to public notice, our protracted meeting commenced on the 14th of January, in the Bethel, at Matamoras, and is still in progress, up to this date. The Lord is graciously reviving His work here. On the day appointed, the soldiers of the cross came, with helmet, sword, and shield, to fight, (not the Mexicans) but Apollyon's host; and, after wielding the sword for a few days, victory turned on the side of the Lord, and the altar is thronged with mourners every night. Many are seeking with tears, Him, whom their souls desire to love. Some have already found the Saviour, to the joy and comfort of their souls. Our prayer to God is, that he may still carry on his work, until many shall testify of the name of the Lord.

Yours, truly,

JOSIAH H. HURLEY.

NEWS DEPARTMENT.

Emigration to America.—Official documents lately published establish the interesting fact, that from the 1st of October, 1844, to 1st October, 1845, the number of emigrants from Prussia almost exclusively to the United States, amounted to 9,239 persons, taking with them a capital of 1,681,035 thalers. From 1845 to 1846 the emigration increased to 16,682 persons, with a capital of 2,515,957 thalers; giving in two years from Prussia alone an aggregate of emigrants 25,901, and of capital 4,196,992 thalers, equal in our currency to \$3,147,744—the Prussian thaler being equal to 75 cents of our money.—From October, 1846, to October, 1847, these figures are said to be still exceeded, but official returns have not been rendered. But it is not from Prussia that German emigration to the United States is most considerable. Southern Germany shows still more remarkable facts. Multiply the above by THREE, and the truth is not yet reached.

Debt of Texas.—The whole estimated debt of the late republic of Texas, as far as acknowledged by the government, and estimated by the comptroller, is \$11,050,000 for which the equivalent received, it is said, was \$5,528,195. The amount of taxable property in the State, according to the Assessors' returns for 1846, was \$13,747,175, upon which the amount of tax was 102,478. The amount of taxable property returned thus far in 1847, is \$45,594,555—seven counties remaining to be heard from. The amount of tax for the year is estimated at \$119,000.—The available means in the treasury on the 31st of October last, the end of the fiscal year, was \$51,238.

Anti-State Church.—A meeting of deputies of the "Three Denominations," (Independents, Presbyterians and Baptists,) has been held in London. The report stated not less than sixty-two members of Parliament were opposed to all grants of public money for religious endowments. The days of the State Church of England seem to be numbered.

War Levies.—Gen. Scott levies a yearly contribution on the several states of the Republic, already occupied, or that shall be hereafter occupied by the United States army, as follows:

Chihuahua,	\$49,188	Oaxaca,	\$ 84,944
Coahuila,	5,659	San Luis,	111,260
Chapas,	21,692	Sinaloa,	33,524
Durango,	85,556	Sonora,	5,000
Guanaxuato	255,876	Tobasco,	59,060
Jalisco,	236,338	Tamaulipas,	71,332
Mexico State &		Vera Cruz,	247,518
Fedrl Dist	678,332	Zacatecas and	
Michoacan,	287,712	Calientas, re-	
Neuva Leon,	50,437	united,	219,076
Puebla,	424,276		

This direct tax is to support, in part, the cost of military occupation, and is a quadruple of the amount formerly assessed on each State by the Mexican government.

Relief Notes in Circulation.—From the report of the Auditor General, the Pennsylvanian gathers, that the amount of Relief Notes in circulation, amounts to \$881,665—\$50,000 having been cancelled on the first of December, 1847. Of this amount \$70,000 issued by the Northern Liberties, are at par. The other issues are now at a discount, of $1\frac{1}{2}$ to $2\frac{1}{2}$ per cent. It may be proper to state that the Carlisle Bank charter has expired—the Moyamensing Bank changed its name—the Lewistown, Susquehanna, Berks county, Northampton, and Towanda Banks have broken—but this does not affect these notes—the State being bound for their ultimate redemption. The Berks county and Towanda Bank issues have all been redeemed and destroyed at the Treasury.

The Cholera.—The London Dispatch of a late date says:—"We have received a communication from Von Vettinghoff, M. D., residing in Chadwell street, Middleton square, in which he states that when the cholera was raging in Vienna, Dr. Marenzeller, staff-physician, administered cuprum and veratrum to 150,000 persons, none of whom fell victims to the disease. The same result was gained amongst 80,000 people in Hungary and Poland.—Camphor has also been found successful in cholera, under whatever form it has presented itself."

Important Suit.—A question of immense importance as relates to the power of ecclesiastical bodies to enforce their regulations, is now pending in the Supreme Court of New York, before Judge Edmonds. It is that of the Centenary Methodist Church at Brooklyn, which contends that it has a right to employ a minister of its own choice, rather than the one appointed, (according to the rules of the church,) by the Bishop. Argument took place on the subject last week, and the motion will probably soon be decided.

A Contrast.—The crop of tobacco grown in Virginia, (deducting from the quantity inspecting the portion made in North Carolina,) is about 33,000 bbls., the value of which may be estimated at \$1,650,000. The ascertained value of straw and palm leaf hats and bonnets, made in Massachusetts by female industry, \$1,640,600—chiefly in three counties—Worcester, Hampshire and Franklin.

The Irish Famine caused the death of one hundred and fifteen thousand one hundred and twenty-nine persons, according to Mr. Grattan, a member of Parliament.

Church Members in Kentucky.—The Louisville Presbyterian Herald gives the following as the statistics of different denominations in Kentucky. The number of communicants in the Episcopal Church in the State, is about 950, in the Presbyterian about 10,000, in the Baptist about 70,000, in the Methodist about 38,000, in the Campbellite not certainly known, but supposed to be about 30,000 making, with the addition of several minor sects, near 150,000 professed Protestants in the State.

The Mints of Mexico.—It is said that, under the instructions sent from Washington to Gen. Scott, the mint at the city of Mexico, and the mints of Guanajuata, Zacatecas, Guadalupe, Durango, &c., will be put in operation for the coinage of United States dollars and half dollars.—The average annual coinage at these mints is about \$12,000,000.

Chicago and Galena Railroad.—Contracts for the first twenty-five miles of this road have been entered into. The whole distance is about 160 miles. It will be a very important link in the means of travel and transportation at the West, and makes a good beginning for the great proposed Oregon and California Railroad.

The Legislature of Ohio has adopted, without a dissenting voice, a resolution requesting the Delegation from that State in Congress, to vote for an amendment to the Post Office Law which shall permit newspapers to go in the mails free of postage to any Post Office within thirty miles of the office of publication.

Suspension of Gen. Scott.—Gen. Scott has been suspended, and the command of the army has devolved on the next in rank, Gen. Butler. Gen. Scott will attend the Court of Inquiry which has been ordered. Gen. Worth has been relieved or suspended from arrest.

Mrs. General Gaines has gained a law suit, in the Supreme Court of the United States, by which she becomes the owner of property in New Orleans, worth *twelve millions of dollars*. No wonder she fainted when the decision was announced—no doubt she would do so again.

Value of Property in New York.—The assessed value of property in this state for the year 1847 is as follows:—Real Estate, \$509,496,855; Personal, \$121,162,201; Total \$630,690,056: or about \$220 for each man, woman, and child in the state.

New Foundland Fisheries.—It is estimated that eighty-seven thousand eight hundred men are engaged in those fisheries. From Great Britain, 25,000; France, 25,000; United States, 37,800.

Father Mathew.—This successful advocate of the Temperance cause has announced his determination to sail for New York in the Packet Ship, New World, on the 21st of April.

Earnings of Convicts.—It is stated that the convicts in the Penitentiary of Virginia, last year earned \$121 85 each; in Ohio, \$93 59 each; and in Michigan, \$91 41 each.

Five Members of the U. S. Senate have died within the past year.

MISCELLANEOUS.

ACCOUNT OF CALIFORNIA.

So far as climate is concerned, says Roland Gelston, California is one of the most delightful and healthy climates the earth or the world can afford. Here are valleys, fast filling up with emigrants, sending up a perfume from their carpets of flowers that would turn the head of a hotanist, and he would find a lifetime too short to fully classify all the riches found in these California gardens, extending as they do, through all her valleys, and upon many of her mountain tops. But you must bear in mind that my view of two of her valleys was in the summer, when nature had on her best attire. In company with Rev. Wm. Roberts, I traveled from Monterey to San Francisco, by land, a distance of one hundred and fifty miles. Most of this distance was through a valley, made by a chain of mountains girding the sea-coast on one side, and another chain, running parallel, further inland, and leaving a valley of one hundred and twenty miles long, and from four to six miles wide, with as smooth and as fair a road as was ever travelled over, containing to all appearance as good land as ever was turned up by a plough, and now, as it is yet but partially cultivated, resembling an immense flower garden.

For miles you pass through clover as high as the knee, where untold droves of cattle, as fine to look upon as I ever saw, were luxuriating. Then again, toward either mountain, wild oats, untilled and uncared for by man, were (May 20) nearly ripe enough to harvest, and yet left untouched, save by the multitude of horses and cattle who feed there, and leave them to drop their own seed back again into the earth for another year's crop.

JUDGE M'LEAN ON SLAVERY.

Slavery being a local and municipal institution, incapable of being established or continued without the sanction of positive law, and the government of the United States being incompetent, for want of constitutional power, to make any law establishing or sanctioning the system, it follows that slavery cannot constitutionally be introduced into any territory of the United States, where it does not exist at the time of the acquisition, either by the government directly, or by the territorial legislature with the sanction of the government; and that resolutions of Congress declaring this rule is all that is needed to secure the new territory against its introduction. In other words, the Wilmot Proviso, so far as new territory already free is concerned, is in the constitution, and consequently law, from the moment of acquisition, and the only effect of a resolution of Congress affirming the principle, is to declare that law.

TOLERANCE.—The most elaborate discourse is surpassed by the simplicity of these few lines, from Tupper's Proverbial Philosophy:

"That which vexeth thee now, provoking thee to hate thy brother,
Bear with it; the annoyance passeth, and may not return forever:
The same combinations and results which aggravate thy soul to-day,
May not meet again for centuries in the Kaleidoscope of circumstances."

JUSTIFICATION AND SANCTIFICATION.

1. Justification and sanctification are *inseparable* blessings; whom God justifies, them he also sanctifies.

2. Justification and sanctification are, however, perfectly distinct.

3. Justification *precedes*, sanctification *follows*, as an effect.

4. Justification is an act which passes in the *mind of God*; sanctification is a work wrought in the *heart of man*.

5. Justification is a *relative* change; sanctification is a *real* change.

6. Justification changes our *forensic relation* toward God; sanctification changes the *disposition* of our hearts toward him.

7. Justification removes the *guilt* of sin; sanctification destroys its *power*, and cleanses its *pollution*.

8. Justification includes in it our adoption into God's *family*; sanctification makes us partakers of God's *nature*.

9. Justification releases us from an *exposure* to the miseries of hell; sanctification *prepares* us for the felicities of heaven.

10. Justification is *instantaneous*; sanctification is *gradual*; for though there must be a moment when sin is totally destroyed, and holiness has the full occupancy of the heart, sanctification does not then cease to be progressive: improbability is a property of the human soul, and holiness, as a principle emanating from an infinitely perfect Being, can have no limits.

11. Justification is a *complete* act; it remits all past transgressions, so that it cannot be said of one man that he is more justified than another: sanctification has its *degrees*, and it may be said of one man that he is more sanctified than another.

12. Sanctification is the work of God, meritoriously by the atonement of Christ, efficiently by the operations of the Holy Spirit, but experimentally by faith, and is the privilege of all Christian believers.—*Samuel Dunn*.

KISSING THE POPE'S TOE.

The Catholic Telegraph contains a letter from Rome, in which the writer states that Mr. Newman and other Episcopal converts to holy mother are on a visit to the imperial city, and he says:

"On the 9th inst., the holy Father deigned to honor them with a visit, in the course of which, he conversed with them and with Dr. Wiseman in the most affectionate manner, and gave them special marks of his favor. He also permitted them to kiss his feet."

It is almost incredible that a man who has the spirit of a man in him, could ever so far degrade himself as to bow down to a fellow worm, as sinful and degraded as himself, and kiss his foot, and consider himself honored thereby; and yet, if we are to believe this writer, this has been done by one who has once been a free-man. O shame, where is thy blush!

TIMELY REBUKE.—A few Sabbaths since, a lady called to her little boy who was tossing marbles on the side walk, to come into the house.

"Don't you know you shouldn't be out there, my son? Go into the back yard, if you want to play marbles—it is Sunday."

"Well, yes. But ain't it Sunday in the back yard, mother?"

LOOK OUT FOR THE COMET.

In the year 1264, a comet of great size and brilliancy appeared in Europe, with a tail extending more than half way across the heavens, and of a surprising magnitude. Its track was noted, and a rough computation of the elements of its orbit made. In 1556, another great comet appeared and attracted general attention.—Paul Fabricius, an Austrian mathematician made observations upon it, from which Halley computed its orbit. On a comparison it was found that a great resemblance existed between the elements of the orbits of the two comets, and the opinion is entertained by some of the learned that they are one and the same body revolving round the sun once in 292 years. If this conclusion is just, the return of this far wandering member of the star family cannot be far distant, as it ought to reach its perihelion, or nearest distance from the Sun, some time this year. Professor Madler, of Dorpat, is of opinion that it may be looked for during this month.—This comet is computed to pass out from the Sun about twelve thousand millions of miles, being more than double the distance of Neptune. "Thus," adds Professor Mitchel, from whose interesting journal this account is derived, "these comets of long period seem to bind our own time, with the centuries that are passed, more directly than any other means in nature. The year 1264, six centuries ago, seems separated from us by a vast period; but in gazing on a comet which has performed but two revolutions since 1264, the lapse of time sinks to two simple units, and the past is brought close to the present."

EMIGRANTS FROM HOLLAND.

A Colporteur out West, gives, in the American Messenger, an account of a large number of emigrants from Holland who have settled in Iowa. He says they have purchased three townships, and already number 1,500, whilst still more are expected the coming year. In visiting them, he found them all Protestants, and many of them pious. He says they were sadly persecuted at home for opinion's sake: one of them, an estimable clergyman, was fined \$500 for preaching his farewell sermon! Surely, our beloved country is an asylum for the oppressed;—i. e. provided they be *white folks*.—*W. Recorder*.

ATTENTION TO RELIGION.

The Boston Transcript says:—"We have reports of the existence of unusual religious interest in Iowa, Wisconsin, Illinois, Tennessee, Indiana, and Mississippi. Indeed, from nearly every section of the country we are receiving intimations of the existence, here and there, of special religious interest at the present time; and this, not confined to any particular sect or denomination; and, as would appear, not generally the result of any special exertions, but of the blessing of heaven on the ordinary means of religious improvement."

DERIVATIONS.—Mummy is derived from the *moomia* of the Arabs—the root of which is *moom*, bitumen, the substance chiefly used in embalming. Coffin is derived from the Arabic term *Keffen*, to inclose in a winding sheet.

NATURAL BRIDGE IN ILLINOIS.

In Jackson county, Illinois, on the South side of Muddy River, near Murrensborough, there is a natural bridge which is something of a curiosity. It is thrown across the bed of the rivulet from buttresses of nearly equal size, worn out of the solid rock by the water, as smoothly as if cut by a chisel. The bridge is a solid block of limestone, eighty-four feet in the span of the arch, from buttress to buttress, twenty-two feet above the bed of the stream, fifteen feet thick at the ends resting on the two buttresses. The appearance of the whole is that of a modern stone bridge, except that the north end is a little lower and narrower than the other, though the inclination is not more than two and a half feet in its length; on the top this is one hundred and twenty feet long, and firmly and conveniently set into the opposite bank, and over which is a good road for horses. The bridge is only about forty feet from a ledge of rocks running parallel to its base, and both looked upon together reminds one of some ancient castle with its draw bridge. Large oaks and poplars are growing on the bridge and on the top of the ledge, while a deep tangled undergrowth gives to the whole scene an air of romance and mystery. The country is volcanic; the bed of the stream is several feet above the bed of the Mississippi, and as the appearance of the river is less at the base of the ledge, it is evident that once a river cut out and ran under that bridge, and in a shock of nature that ledge was thrown up to intercept its channel, while the whole country, being elevated by the earthquake, took its present astonishing condition.

TOUCHING INCIDENTS.

The Chicago Journal relates the following touching incidents connected with the burning of the steamer *Phoenix*:

"Two young ladies, returning home from school, were in sight of their home. They were roused from their sleep, and with marked self-possession, seeing that escape was hopeless, calmly directed their trunk to be thrown over, that it at least might float ashore and reach their home. One of the doors being twisted off by a friend, was thrown over, and kissing each other and taking a mutual farewell, they made the fatal leap into the lake, and were never heard of after. The trunk was found afterwards by their distracted father, having floated on shore.

Another: a man, his wife and child, took each other's hands, and leaped into the element scarcely less merciful than that which drove them into it, and were instantly separated. The man was saved by almost a miracle—his wife and child were lost."

ETHER IN LOCKJAW.—At a recent sitting of the Academy of Rheims, it was stated that a surgeon had cured a carpenter of lockjaw, which supervened from a wound inflicted by a nail that had penetrated his foot, by repeatedly causing him to inhale ether, which removed the symptoms as long as its influence lasted, and gradually rendered the attacks less dangerous, until at last a perfect cure was effected.

The Newport Mercury commenced its *eighty-seventh* volume with the new year. It was started by James, brother of Benjamin Franklin.

POETRY.

From the Christian Instructor.

LIGHT IS BEAMING FROM ON HIGH.

Child to sorrow early left,
Of parental care bereft,
Wand'ring in the cypress shade,
By transgression early made,
Turn to Heaven thine anxious eye—
Light is beaming from on high.

Youth, to truth and virtue lost,
On life's ocean wildly tost,
Gazing back on prospect drear,
Groping on in doubt and fear,
Turn to Heaven an earnest eye—
Light is beaming from on high.

Ye to whom, in riper years,
Life is still a "vale of tears;"
Ye, whose souls are dark within,
Shrouded in the gloom of sin,
Turn to Heaven a seeking eye—
Light is beaming from on high.

Aged mourner, near the tomb,
Tott'ring to a final doom,
Long the slave of guilt and care,
Sinking hopeless to despair,
Lift to Heaven an earnest eye—
Light is beaming from on high.

Dying mortal, o'er whose soul
Death's grim shadows darkly roll
Down to darkness and the grave,
Sinking, lost, and none to save,
Lift to Heaven a seeking eye—
Life is beaming from on high.

NOON DAY HYMN.

Morning, noon, and night, O God,
Dovid worshipp'd,—so I would,—
Knowing such is needed here
In this world of sin and care!

In the midst of bus'ness now,
Care upon my soul and brow,
I would step aside and find
Grace sustaining for the mind!

Thou hast been to-day my guide!
I can still in Thee confide:
Keep me 'till the shades of night
Ever safely in Thy sight!

Grant the Saviour's image may
Shine in all I do and say,—
Morning, noon, and night dispense
Proofs of Thy good Providence!

Lancaster, Ohio.

SONNET TO THE CLERGY.

It doth appear mysterious to me,
That in this solemn and most awful time
Of national impiety and crime,
The Messengers of Christ should speechless be.

The amplitude of our iniquity
Ascends to Heaven, and yet we breathe no prayer

To God for his forgiveness: Lay not bare
The measure of our wrong, that we may see
Our depth of sin, and seeming cry—Forbear!
Oh, SPIRITUAL FATHERS! Sleep no more!
There's blood upon our hand—our brother's gore.

Crying to God our guilt. Lift, lift ye, then,
A voice that shall be felt, against this war,
And speak as Teachers, what ye know as men!

A. B. F. R.

THE MARKETS.

Corrected semi-monthly for the Advocate.

By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 25	a 5 31
Do. RYE, do. - - -	3 25	a 3 37
Do. CORN, do. - - -	2 00	a 2 12½
GRAIN—WHEAT, per bushel,	1 12	a 1 15
Do. RYE, do. - - -	70	a 70
Do. CORN, old do. - - -	—	a —
Do. CORN, new do. - - -	40	a 43
Do. OATS, do. - - -	37	a 40
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 50	a 3 75
Do. TIMOTHY, do. - - -	2 55	a 2 60
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	12½	a 15
BUTTER, do. - - -	15	a 25
LARD, do. - - -	10	a 12½
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	60	a 75
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 55	a 1 60
HAY, per ton, - - -	10 00	a 12 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 75	a 5 87½
Do. RYE, do. - - -	4 00	a 4 25
Do. CORN, do. - - -	2 50	a 2 62½
GRAIN—WHEAT, per bushel,	1 28	a 1 30
Do. RYE, do. - - -	75	a 80
Do. CORN, old do. - - -	—	a —
Do. CORN, new do. - - -	55	a 60
Do. OATS, do. - - -	40	a 42
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	4 00	a 4 12½
Do. TIMOTHY, do. - - -	3 75	a 3 80
Do. FLAX, do. - - -	1 40	a 1 45½
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

RELIGIOUS NOTICES.

The following protracted meetings will be held on the Perry County Circuit, Providence permitting, viz:

1. At Pisgah, i. e. Reiber's School house, to commence on Saturday evening, Feb. 19th.
2. At Shaeffer's Valley Bethel, to commence on Saturday evening, Feb. 26th.
3. At old brother Kline's, to commence on Saturday evening, March 4th.
4. At Germany Bethel, to commence on Saturday, March 11th.

Preachers and people generally, are respectfully invited to attend.

Thos. H. DESHIRE.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tingled with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 18th Jan. by Elder J. Winebrenner, Mr. ABRAHAM FASTER, to Miss ANN BRUMBACH.

On the 6th Jan. by Elder Thos. H. Deshrie, Mr. BENJ. HUFFERT to Mrs. CATHERINE NORRIS, both of Perry county.

On the 23d Dec. 1847, by Elder I. Brady, Mr. JACOB HERSHEY to Miss ANNA MANING, both of Lancaster county.

On the 2d of January, by the same, Mr. HENRY SIPLE to Miss SUSAN SHERTZER, both of Washington, Lancaster county.

On the 3d February, by Elder D. Maxwell, Mr. SAMUEL BRATNER to Miss SARAH ANN MCGOWDY, both of Cumberland county.

OBITUARY NOTICES.

"Leave" have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but nil,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on Tuesday, the 25th of January, Mrs. JANE LUTZ, wife of Henry Lutz, aged 46 years.

On Tuesday, the 1st of February, BARNET, son of Henry and Jane Lutz, aged 8 years.

In Plymouth, Richland county, Ohio, Jan. 28th, MICHAEL, son of David R. and Barbara Shelly, aged 17 years, 3 months and 11 days.

This is the second time within three months that this family has been called to mourn. However, they have the fullest assurance that their loss is eternal gain to their beloved children.

T. H.

On the 24th ult., WILLIAM, son of Elder Jacob G. Kister, of York county, aged 17 years, 1 month and 1 day.

William, was a fine and promising young man. He was sick about ten days. He sought and found mercy during his illness. After his conversion he earnestly exhorted his young companions to prepare to meet him in heaven. His funeral was attended by a large circle of friends and neighbours. Sermon by Elder Crawford.

TOWN PROPERTY FOR SALE OR EXCHANGE FOR LAND.

THE Subscriber offers to sell, at Private Sale, the following Town Property, situated in the Borough of LANDISBURG, Perry county, Pa., viz:

ONE LOT,

in the centre of the town, with A LARGE DWELLING and Two Side Buildings, well adapted for mercantile or mechanical purposes, and would be a good stand for a Store.

Also—TWO OTHER LOTS, upon one of which is also a DWELLING HOUSE.

Desiring to turn his attention to farming, he will sell at a great bargain, or exchange for improved land. Apply to

HENRY WINGERT,

Feb. 15.] Landisburg, Perry Co., Pa.

PUBLIC SALE.

WILL be sold at Public Sale, at the house of MARTIN MARKLEY, in Fairview township, York county, on

THURSDAY, the 2d day of MARCH,

the following property, to wit:

Horses; 4 Young Colts, of different ages; Milch Cows; Young Cattle; Hogs; Ploughs; Harrows; Wagons; Horse Gears, and almost all kinds of Farming utensils.

Hay, by the ton, Potatoes, Apple-butter, Lard, Sausages, Pork and Beef, by the pound, Beds and Bedding, Stoves & Pipe, Cupboards, Kitchen dresser, Clock, and Household and Kitchen Furniture not here inserted.

Sale to commence at 9 o'clock, A. M., of said day, when terms of sale will be made known by

MARTIN MARKLEY.

February 15, 1848.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of JOHN C. BOOTH, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement.

DANIEL M'COY,

Jan 1—6w

Executor.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms. January 1, 1848.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides, *Kunst's English and German Dictionary*, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL MINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

HARRISBURG, Pa., MARCH 1, 1848.

NUMBER 21.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

THE Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenure of our way: and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - - - - - 1 25

3. One copy not paid till after the expiration of the first three months, 1 50

4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.

5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

Job Work.

We beg leave to remind our friends, that we do Job Work at the Advocate Office, on moderate terms. If they will be kind enough to allow us a share of their patronage, we shall feel obliged.

Appointments.

THE Canal Commissioners have appointed the following persons to be Collectors, Weighmasters, and Supervisors on our public works.

COLLECTORS.

A. B. Cummings, Philadelphia,
William Gamble, Paoli.
Robert Laverty, Parkesburg.
John F. Houston, Columbia.
John R. Manderfield, Portsmouth.
A. Stewart, Swatara Aqueduct.
S. Marquart, out-let lock, Portsmouth.
Samuel S. Bigler, Harrisburg.
George Ziegler, Duncan's Island Bridge.
John Shoemaker, Juniata Aqueduct.
William R. McCay, Lewistown.
J. M. Cunningham, Huntingdon.
Obed Edson, Johnstown.
James A. McCulloch, Freeport.
Benj. Dike, Freeport Aqueduct.
Levi G. Clover, Pittsburg.
J. H. Morrison, Northumberland.
James S. Campbell, Berwick.
James A. Dunlap, Easton.
Jacob Hibbs, Bristol.

WEIGHMASTERS.

Jared Ketcham, Philadelphia.
J. H. Duchman, Lancaster.
A. P. Moderwell, Columbia.
G. L. Mytinger, Portsmouth.
George Potts, Weigh Lock, Hollidaysburg.
F. R. West, Weigh Scales,
James Shannon, Weigh Scales, Johnstown.
George A. Kurtz, Pittsburg.
Jacob G. Chesney, Northumberland.
Charles E. Weygant, Easton.

SUPERVISORS.

John Maglauchlin, Eastern Division.
James Turner, Lower Juniata.
John Ross, Upper Juniata.
William M'Pherson, Upper Western.
George Blattenberger, Susquehanna.
Thomas Bennett, West Branch.
Wm. K. Huffnagle, Delaware Division.

Missionary Pledge.

WE, the undersigned subscribers, pledge ourselves to pay the sums affixed to our names, to JOHN S. GARLE, the Treasurer of the General Eldership, on or before the first of April next, to be appropriated to the support of brother HARRIS as a Missionary in the State of Illinois, for one year from the first of April next.

Said pledges to become valid and binding, provided the sum of \$200 shall be pledged for this purpose, between this and the first of April.

Samuel Bowman, - - - \$5 00
John B. Coover, - - - 5 00
John Winebrenner, - - - 5 00

Now brethren, send in your pledges soon, and for as much as you can.

State Temperance Convention.

At the State Temperance Convention held in this place, on the 19th and 20th of January last, the following resolutions were passed, to wit:

1. *Resolved*, That notwithstanding the recent decision of the Supreme Court of this State, yet we feel encouraged, by past successes and the righteousness of our cause, to prosecute the Temperance work with renewed vigor.

2. *Resolved*, That all previous legislation upon the subject, and the decision of the Supreme Court on the voting law, serve to convince us that the evil against which we have enlisted demands the same kind of legislation which has been pursued in regard to horse-racing, gambling, profanity, and other immoralities.

3. *Resolved*, That nothing short of a law entirely prohibiting the traffic in liquors as a beverage, can ever be an effectual remedy for the evils of intemperance.

4. *Resolved*, That the movements of the great temperance army ought hereafter to be characterized by an unflinching determination to enforce the existing laws, and to petition the Legislature, and not to cease petitioning until entire and absolute prohibition of the traffic in intoxicating beverages shall be inscribed upon the statute books of this Commonwealth.

5. *Resolved*, That we hereby adopt the Appeal of the Northern Pennsylvania Temperance Convention, as containing and expressing the arguments on which this Convention base their application for and opinions in favor of prohibitory legislation.

6. *Resolved*, That if the legislature decide in their wisdom that they cannot give the people a prohibitory law, we ask at their hands an increase of the rates of tavern licenses: the prohibition of the sale of "vinous, spirituous or other strong drinks," by any other persons than regularly licensed tavern keepers, and such a modification of existing laws regulating the traffic, as will give, in all cases of conviction, one half the penalty to the person commencing the prosecution.

7. *Resolved*, That this Convention do most earnestly recommend to all Temperance men the necessity of unceasing vigilance and action for advancing this great moral reform.

8. *Resolved*, That the proceedings of this Convention be published in the "Good Samaritan," and a copy thereof be furnished to each member, and that the Committee on Finance be required to appropriate of the funds in their hands for that purpose, and that such other papers as may be willing to publish them free of charge be requested to copy the proceedings.

9. *Resolved*, That one of the most effectual means of promoting the Temperance reforma-

tion is for temperance men to give their aid and support to Temperance Inns and Taverns and Temperance Stores, and this Convention recommend to all friends of the cause, to use their influence to get up and support, in every community, good temperance houses for the entertainment of travellers and strangers.

10. *Resolved*, That the Chairman of this Convention be required to appoint at least one person in each county of the State, whose duty it shall be to furnish full answers to the questions of the State Central Committee to the next State Temperance Convention.

11. *Resolved*, That a State Central Committee be appointed by the President, and that the President be Chairman of that Committee.

12. *Resolved*, That the next State Temperance Convention be held in the Saloon of the Shakspeare House, in the Borough of Harrisburg, on the *Third Wednesday of January, 1849*, unless otherwise ordered by the State Central Committee.

Free Banking Law.

THERE is now before the Legislature a bill to establish a Free Banking Law. By this bill any person or association, with a capital of not less than \$50,000, can commence banking operations, by depositing State or United States Stocks to that amount, with the Treasurer of the State. The circulation—notes obtained from the State, duly registered and signed by the Treasurer—to amount at no time to more than *four-fifths* of the stock deposited.

Funds Wanted, by the Board of Missions.

THE Board of Missions of the East Pennsylvania Eldership, hereby wish to give notice that they shall want some funds, on or before the first of April next. They would request, therefore, that the brethren take up Missionary subscriptions between this and the middle of the month, and remit the same. The delinquent brethren and churches, especially, will please to heed this appeal.

WILLIAM HINNY.

On behalf of the Board.

History of Denominations.

Our Agents, and the public generally, are hereby notified that the Improved and Portrait edition of this celebrated work, is now out of press, and ready for delivery.

The work contains 24 splendid portraits—eight new articles, besides those re-written and otherwise greatly improved, and is bound in the latest and best style of binding.

We shall be happy to supply all orders on the shortest notice, and on accommodating terms. More Agents wanted.

Vindication of the Church.

WHENEVER the Church of the living God in her essential form, organization, polity or attributes is assailed and molested, by friend or foe, directly or indirectly, we shall hold it to be our imperious duty, and the duty of all the wise and faithful ministers of God to stand up for her defence and vindicate her true character.

Whoever becomes an apologist for sectarianism, does unquestionably assail, indirectly at least, the unity, which is one of the essential attributes of the Church of God. This being the character of one or two communications from our Clinton correspondent, we deem it our duty to explain to him, more perfectly, "the right ways of the Lord."

Whilst we accord to our esteemed friend and brother, the credit of a "ready writer," and the right of opinion, we nevertheless hold him to be in error, in several positions taken in his last letter, in the present number of the Advocate, and likewise in his former one, published in No. 19, which we now look upon as a kind of feeler, on the subject discussed.

To see more clearly the fallacy of his reasoning, let us first glance at the teachings of the Scriptures, on the unity of the church. The Bible teaches the *unity* or *oneness* of the church in different ways.

1. Typically. The types were a unit. There was but one Ark—one Tabernacle—one Temple—one house of Israel—one Jerusalem and one Zion. Now, as the types and symbols of the church given us in the old Testament are all given in the singular number, so, likewise, the anti-type must be singular, or one only.

2. Titularly. The titles of the church, also, are singular. We have no church titles in the plural number. We never read of more than one church, except when different individual congregations, of a given country, are named. But the general church is always spoken of in the singular number. Her titles are all single. "My *dove*," (says God, Canticles 6: 9,) "is but one." His *spouse* is but one. His *body* is but one. His *house* is but one. His *kingdom* is but one. His *fold* is, yea and shall be but one, John 10: 16. So on with all the church titles in the whole Bible. Their import proves her unity.

3. Didactically. As ministers we are commanded to *build* but one temple—to *rule* in but one house or kingdom, and to *watch over* and *feed* but one flock, &c. As members, we are to *continue* in one fellowship—to *love* one brotherhood—to *abide* in one vine—to *labour* in one vineyard, &c. Hence, then, we see, that the *precepts* of the Gospel, as well as the *types* and *titles* of the church, give us the idea of her unity and oneness. Now, add to this,

4. The prayer of Christ, in the seventeenth chapter of John, where he prayed that all his people might be one, perfectly one, and we must consider this point as fully settled and unanswerably established.

In view of this cardinal attribute of the Church of God, we hesitate not to affirm, that the conclusion reached by our brother, in his "Letters on Sectarianism," is neither "legitimate nor unavoidable."

This fact we shall try to prove in our next. We shall show that his premises and conclusions are alike false and erroneous. And hence he need not be surprised, if in the end he shall find his misdeemed apology for Sectarianism, consigned "to the moles and to the bats," where with all other idols it may, and ought to sleep, without hope.

Temperance Facts for the People.

It has been estimated that the people of the city and county of Philadelphia pay annually a tax of four hundred and fifty thousand dollars, to defray the expenses of pauperism and crime alone, growing out of the use of intoxicating liquors.

Of eleven hundred and thirty-four in Baltimore county, Md., 1059 were made so in the same way.

Of 992 adults received into the alms house in the city of Baltimore in one year, 914 were habitual drunkards.

Of 1969 in different alms houses throughout the country, 1790 according to the testimony of Overseers of the poor, were made so by intoxicating liquors.

The Supervisors of the county of Saratoga, New York, made a careful estimate in 1838, the result of which was, that of the county tax of fifteen thousand dollars for that year, thirteen thousand was traceable directly and indirectly to intemperance.

Of 3000 in the workhouse in Salem, Mass., the Superintendent declared 2900 were brought there, directly or indirectly, by intemperance.

In Cumberland county, in this State, it was found that out of fifty paupers, forty-eight were made so by intemperance.

The Steward of the poor house in Washington county states, that during the year 1846 an estimate was made; the average number of paupers in the poor house was 108, and all, except 5, were reduced to pauperism either directly or indirectly by intemperance! The number in the poor house on the 30th Dec. 1847, was 85, and all traced to intemperance except 10! The Sheriff of that county states, that during the year 1847 there were 54 commitments to the county jail, and about forty-five of the number were caused directly or indirectly by intemperance! The Prosecuting Attorney of the same county states, that since the 1st day of January, 1847, there have been between 80 and 90 prosecutions for crimes in their courts, and of this number 40 or 50 may be certainly attributed to the influence of intoxicating liquors. And say the committee of the Temperance Society of that county, to whose exemplary diligence and faithfulness we are indebted for these important facts, "there are about 80 licensed houses in this county, and the taxes put upon the people in consequence of intemperance, produced by those houses, is from FIVE to SIX thousand dollars!"

Our Terms.

It will be seen from our Prospectus for the next Volume, that we have changed our terms. Those who were anxious to see our terms reduced to One Dollar, will, we hope, try to send us a goodly number of new subscribers.

We shall now need two or three hundred more to make us whole. Shall we have them duly forwarded? If so, then let those interested go to work to get them and send them on in due season.

Pennsylvania Legislature.

THE usual number of bills of local interest, have been before both Houses. A bill has been presented to the House to prevent the Navigation of the Pennsylvania Canal on the Sabbath. One to allow persons of color to vote. The bill to abolish the Death Penalty was lost in the Senate. Yeas, 12; nays, 16.

Sabbath Convention.

AT a Convention composed of delegates from the counties of Franklin, Cumberland, Perry, Adams and Dauphin, to take into consideration such measures as might best promote the general observance of the Sabbath, and which met in Chambersburg on the 26th of January, 1848, the following resolutions were passed, viz:

Resolved, That the Sabbath, or the religious observance of one day in seven, as a day set apart for the special worship of Almighty God; is a duty incumbent on the whole family of man—divinely imposed—moral and perpetual in its obligations.

Resolved, That the command requiring the specific day of the week on which the Sabbath is to be observed, is a positive precept, and that the change of the day of its observance, from the seventh to the first day of the week, does not interfere with its unchangeable morality, but is a most appropriate and emphatic commemoration of the event that completed and sealed the work of our redemption, viz: the resurrection of the crucified Redeemer.

Resolved, That in view of the permanency of our free institutions of Government, which place all on an equality of rights, and open equally to all our citizens, the vast fields of enterprise, furnished by the great extent and increasing population of our country—the Sabbath should be regarded as a peculiar and invaluable blessing to us, inasmuch as its regular observance tends to arrest the tide of worldliness, which would otherwise overwhelm those moral and religious principles, which constitute the support of our laws, and the basis of our national welfare.

Resolved, That as the right observance of the day, is in a great measure dependent on the power of principles and habits, formed in childhood, it ought to be recognized by parents, Sabbath-school teachers, and the guardians of the young, as a very prominent duty, to train them early to the practice of conscientiously and carefully attending to all its privileges and duties.

Resolved, That as the purity and permanence of free institutions cannot be maintained without knowledge and virtue pervading the mass of the people: and as these cannot be diffused without the enjoyment of the privileges of the Sabbath—no enlightened and consistent patriot, and especially no avowed follower of Christ, will feel at liberty to neglect or trifle with the requirements of the fourth commandment.

Resolved, That the Sabbath is an invaluable boon to the laboring portion of society, and that to require or tempt them to prosecute their secular toils on that day, is inflicting on them a grievous wrong, and is subversive of public order and national virtue.

Resolved, That the conscientious performance of the various duties belonging to the Lord's day, by all classes of the community, naturally begets and fosters that veneration for law and the judicial functions, which will ensure an impartial administration of justice, and preserve inviolate our civil rights and liberties.

Resolved, That the Sabbath is the most powerful guardian of the sacredness and inviolability of the domestic relations, and the nursery of the social virtues, and that no country can be distinguished by the happiness of its homes, and the harmony of its society, unless

its inhabitants yield a pains-taking obedience to the duties which it involves.

Resolved, That if our great thoroughfares are to be instrumental in diminishing and destroying that veneration for the Sabbath, which characterized the founders of our Commonwealth, they will be a curse, and not a blessing, to our community—they will be channels for the diffusion of vice, degradation and death.

Resolved, That the Sabbath is not merely a positive and arbitrary institution, but is based upon the physical and mental constitution of man, and its observance is essential to the highest physical, and moral well-being of the human race.

Resolved, That the manifest connection between the neglect of the Sabbath and abandonment in crime, should lead all, and especially professors of religion, to be vigilant and prayerful, lest they countenance the more open violations by thinking their own thoughts or speaking their own words.

Resolved, That this Convention respectfully recommend that all societies and military companies refrain from appearing in procession on the Sabbath, for any purpose, even for the interment of the dead.

Resolved, That as the law of God and of the several States require a cessation of secular labor on the Sabbath or Lord's day; and as the regulations of the general and State Legislatures in regard to their own sessions, are in accordance with these laws—and as the rest of that day, is a privilege to which all our citizens are equally entitled—and as large Conventions in various parts of our State, have recommended through the Canal Commissioners, that our public works be closed on the first day of the week—and as the cessation of business during that day, on various Canals and Railroads, in this and other States, has operated to the manifest advantage of all interest concerned in the trade of those thoroughfares—and as numerous signed memorials, have during the last few years, emanated from boat and Railroad laborers—from transporters and merchants in this and other States, asking such suspension of labor—and as the present system operates to the injury of the public works on the Sabbath, and places those who rest on that day, in obedience to the laws of God and the Commonwealth, in very disadvantageous circumstances, in comparison with those who disregard those laws, as well as to drive conscientious men from our public works—and as we cannot expect Providential favor to attend the violation of his laws, and the oppression of our State laborers, it be recommended to the State Legislature to direct that the public works be closed on the first day of the week or Lord's day.

On motion, it was

Resolved, That a copy of the above resolution be forwarded to the Speakers of both Houses of the Legislature, with the request that the same be read to both Houses; also, copies to the Governor and Canal Commissioners.

Resolved, That a committee consisting of the Hon. GEORGE CHAMBERS, FREDERICK R. SMITH and WM. HEYSEN, be appointed to prepare an address to the Directors of the Cumberland Valley Railroad Company, requesting them to suspend running their cars on the Sabbath.

The Committee to prepare an address, made a report through their Chairman, Rev. GEO. MORRIS, which was read and unanimously adopted.

Voice from Iowa.

Our readers will find an earnest appeal to the Board of Missions for help, in the contributor's department of this paper, from our esteemed friend and brother, E. LOGUE, Trenton, Henry county, Iowa.

We hope and trust that this appeal will be promptly responded to by the Board, and our brother be duly and properly sustained. We have plenty of rich men among us who can easily do it, if they will.

Preachers and churches will also recollect the call for aid made by the Board of Missions, to be found in another column.

Peace with Mexico.

THE war with Mexico, it is now believed, will soon close, and peace be again restored. Gen. SCOTT, it is reported, has stipulated for peace, on just, honorable, and advantageous terms, which it is hoped will receive the sanction of both governments. May it be so.

CONTRIBUTORS' DEPARTMENT.

Thoughts on Many Things.

BY J. FLAKE.

SECTION I.

We are passing away—"The Lord is at hand."

DEAR READER—You are passing away—and I am passing away. The day, the month, the year, is passing; and we are borne on the bosom of the rolling stream of time onward to the ocean.

Blessed be the Lord for health, and strength, of body, and of mind—for food and raiment—for friends, and safe abode. All these good things are from the Lord—therefore bear it in mind always.

Without health, how vain are riches. But if you have health, and liberty, and needful things, then bless the hand that gives them; and try to be as happy as you can. Says the Prophet, "In the day of prosperity rejoice." "In the day of adversity consider."

Do you know the Lord? Do you fear the Lord? Have you faith? If not, you are not safe one single hour.

If you have a humble faith and confidence in God, and in the blessed Son of God, Christ Jesus; then rejoice, and hold fast your confidence; for "all things work together for good to them that love God." Whether you are rich, or poor; in health, or sickness; all is well. Only cleave unto the Lord.

I remember the verses of the hymn I used to be fond of in former days:

"Whom thou dost guard, O King of Kings,
No evil shall molest;
Under the shadow of thy wings,
Shall they securely rest.
Thy angels shall around their beds,
Their constant stations keep;
Thy faith and truth shall shield their heads,
For thou dost never sleep."

In those days I loved the Lord, and trusted in Him; and I ought now to love him even more, for he has kept my feet from falling, even to the present. I persevere, and hope to persevere, because the Lord keeps me.

Saint Paul says, "the Lord is at hand." So he believed, and so all the saints believed in his day. Yet the Lord seems to delay his coming. The time of repentance for the gentile nations is thus lengthened out: Many from age to age, and year to year, have en-

tered into the Ark of safety; that is, have believed in Jesus; and found rest and peace. And we have entered on another year of grace 1848.

But the Lord is at hand, and the day is near. Says the Prophet Malachi, "who shall abide the day of his coming." The gospel answers, He who has a true and living faith in Jesus. By faith he is justified—that is, finds forgiveness of sins. By faith he is sanctified—and loves and obeys the Lord in all things.—True penitence—faith—and holiness—are links in the same chain, and cannot be separate from each other.

Has it not been latterly a heavy time of sleep and slumber? Several years ago they used to sing among the brethren, up the country,

"A hundred years, and we'll all get home;
And I'll sing glory."

Now this sounds a little enthusiastic, although it gives a whole century for faith and patience. But who would not wish to bring eternal things near, and keep them always fresh before his mind? Did not the Apostles speak, and write, as if the day of redemption was near? If in their time the night was far spent, and the day at hand; surely the great sunrise of everlasting day is just before us.

"Our bodies and souls,
Shall his glory partake;
When the trumpet shall sound,
And the nations awake."

Our religion, ought to be a happy religion, as well as a holy religion. "Rejoice evermore," says St. Paul. "Let the inhabitant of the rock sing; let them shout," says the Prophet.

I look round me to see what is the state of things among the Brotherhood to which I belong. Many among us have true, heartfelt, spiritual religion; which is the best a man can have. Some have been warm, but now are cold, or lukewarm. I would much prefer the risk of having a little wild fire, rather than have no fire at all. Oh! for the heavenly power, as in ancient days—the fire, and light, and love.

The winter is nearly over—the spring is near. I hope to come up country, and visit the churches. God be praised for life, and health, and reason; and the power and liberty of locomotion—that is, of walking about in the Lord's sunshine, and breathing his air.—How abundant, and free, are the things most needful for life, and for comfort: such as air, and light, and water. We can have them without paying for them. And so with the grace, and mercy, of our God, in Christ Jesus. I remember the Poet's lines—which I read many days ago.

"Could we with ink the ocean fill,
Were every single stick a quill;
Were the whole earth of parchment made,
And every man a scribe by trade;
To write the love of God, most high,
Would drain the ocean dry;
Nor would the scroll, contain the whole,
Though stretched from sky to sky."

What a privilege to be permitted to preach the everlasting gospel. I do not wonder that some desire to preach who have not the needful gifts. However, the Lord has many workmen, and they are fitted for different kinds of work in his vineyard.

Therefore, O ye preachers, let your brethren share with you in the good work. Do not monopolize the services of the sanctuary.

When there is likely to be a large congregation present, do not think that you only ought to preach—but give your brethren in the ministry an invitation.

Philadelphia, Feb. 20, 1848.

Letters on Sectarianism.—No. 2.

"Come now and let us reason together."

DEAR BROTHER:—

It is possible that a conclusion was reached in my last which you are not ready to admit. It is nevertheless an honest conviction, and seems to me legitimate and unavoidable; and if wrong I trust you will point out the fallacy. No one can be more interested than myself to know and obey the truth, lead whither it may. Truth never injures—error is always pernicious.

That conclusion, however, is not in my breast at least, incompatible with the kindest feelings toward all evangelical Christians. Indeed, upon any other supposition I could not feel that fellowship and love for members of other denominations which I now do. For if a plurality of denominations be wrong, then I must regard that one whose doctrines harmonise with my views, as the proper one; and hence must discard and disfellowship all others as such. This is unavoidable from the laws which govern our mental and moral constitutions, and its significance cannot fail of being perceived. It is a bigotry which neither of us can for a moment entertain.

This leads to the remark, that the different evangelical denominations constitute a common brotherhood which I regard as the true "Church of God." They are each equally members of the same great family; each having the same object and the same interests—the salvation of souls—the glory of God. This they may not lose sight of or overlook for a single moment. Nor may any stop to bicker or build up itself at the expense of another. As they are equally members of the same body, to do so would be ruinous to the whole—the cause of Christianity. For, "if one member suffer, all the members suffer with it." It may be objected that this is really making but one sect, and hence that what exists in fact should in name. But this has before been seen to be impracticable, and perhaps not desirable. It is moreover making them one, only as the members make one body—as different departments constitute the State.

But let us consider some of the results of this division of the Christian Church into sects or denominations:

1. The several denominations are each doing what the others cannot well perform; and each has its capacities tried to their utmost in its own sphere. The glowing and fervid eloquence of the Methodist will affect a class of minds which the cool dispassioned argumentation of the Episcopalian or the Presbyterian cannot reach. On the other hand, the latter influence those who from their peculiar mental constitution, would regard the zeal and animation of the former as little less than fanaticism. So, though perhaps in a manner less apparent, are each of the various sects doing much which any or all of the others could not affect. Will my brother affirm that such an adaptation of means to the circumstances and capacities of those whom we wish to influence is wrong? Would he take a blacksmith sledge to make a watch, or a penknife to fell the giant oak? This adaptation, I conceive the Apostle to the Gentiles had in view, when he spoke of becoming "all

things to all men." "If then," I ask in the words of the same Apostle, "the whole body were an eye; where were the hearing?" &c.

2. As it needs no argument to prove that the mental powers should be cultivated. I remark that the diverse views held by different denominations are powerful and unobjectionable incentives to mental exertion. Whatever dogma one may espouse he is aware that others suppose at least, that they have good ground for a different opinion. Hence he is led to exert his mind to its utmost tension to discover the truth or falsity of his position. This exertion strengthens the mental powers; and is unobjectionable for the reason that it is employed upon, and secures the attention to the subject of religion, which is the most important within the range of our knowledge.

3. Not only does it strengthen the mind; but this investigation elicits truth in a greater or less degree, according to the manner in which it is conducted. It is not to be denied that there is a species of discussion which confirms one or both of the parties in error; yet this results, not from the investigation itself, but from the spirit and motive which prompts and guides it. Nor is there anything in a candid inquiry into the grounds of different religious opinions, which necessarily or legitimately excites angry or unpleasant feelings. The spirit of Christianity is indeed admirably calculated to lead such inquiries to the most happy and gratifying results.

Perhaps in no period has such investigation and discussion been carried on with more zeal, or apparently caused more unhappy results, than in the last two centuries; and yet in no period, unless perhaps we except that immediately succeeding the advent of the Saviour, has truth been more clearly perceived, or more eminently successful. That this investigation has principally arisen from the diverse sentiments of different sects, or from that which originates the necessity for these sects, is too plain to admit of doubt, or demand proof.

4. This division of The Church into denominations also powerfully tends to the uncorrupted preservation of the Sacred Scriptures. Whatever tendency or inclination, along with other corruptions, may have anywhere arisen to corrupt, mutilate, or interpolate the Bible; it has been effectually counteracted by the existence of other parties who were ready to detect and expose it. This diversity of views has also secured greater study and research on the part of translators and commentators; as well as increased the number of close and critical students of the Invaluable Volume. This of course tends not only to the uncorrupted preservation of its letter, but also of its spirit.

It is true that denominational distinctions have thus far been regarded as they ought to be, merely as the indications of different conceptions of God's truth; rather than as they too frequently are, the exponents of prejudice, bigotry, and feulal animosity. Yet if the foregoing remarks are just, it will be perceived that these are neither the legitimate fruit, nor the necessary concomitants of a plurality of denominations. Angels fell from Heaven, and man from Paradise; but neither from any tendency in Heaven or Paradise. So may we prostitute and abuse this gracious permission.

The subject however evidently has its limits. Those discarding or neglecting any of the fundamentals of Christianity cannot be regarded as evangelical denominations; and whoever

acquiesces, whether in or out of such organizations, cannot claim the name of Christian. Nor can the foregoing views in any way, legitimately dissuade from earnest endeavors to attain union in the truth. They only apply when such endeavors prove unsuccessful, and lose their significance in the same ratio by which discordant views can be made to harmonize. Yours, in love, A. D. W.

Brother ———.

Appeal from Iowa.

TRENTON, Henry county, Iowa, 2
January 20th, 1848.

To Brothers Wm. Hinney, E. H. Thomas and A. Swartz, the Board of Missions of the East Pennsylvania Eldership of the Church of God.

DEAR BRETHREN:

THESE few lines will inform you that I am still alive and in the field as a missionary for God: but not with that comfortable frame of mind and success, that I would like to enjoy; though we have had some tolerable good meetings during the past fall. Two persons, also, have lately been converted to the Lord, and added to the church in this place. I have just returned from a trip to the North, some sixty miles from this. Amongst other places, I was at the North Bend settlement, in the neighborhood of Iowa city. While there I set in order the things that were wanting, in organizing a church. J. HAWK is Elder, and H. BECHTEL, Deacon. There are five brethren in that place, but they are all poor. While there, I took sick, in consequence of being much exposed to the cold in travelling, but I have got home, and am on the mend. The brethren and sisters are generally well. Myself and wife have had good health during the past summer and fall, but TABITHA (my wife) is complaining considerably at present, and has been for several weeks. But our greatest affliction is that we have had to get along without support. I say without support, for all the support that I have got during the past year, I call a little better than none. I have got but five dollars in money, from the people in Iowa, during the past year.

J. HAWK collected ten dollars in the East, last summer, and sent it to me; which makes fifteen dollars for the last year.

Now, how do you think that we can get along on fifteen dollars a year, in a new country like this, where dry goods of every kind are higher than they are with you? It is of no use for the church in the East to think that a missionary can get along here, excepting they will assist him, at least as much as his clothing calls for.

I informed the brethren in the East of this, through J. HAWK, last summer; and if I mistake not, I also informed J. WINEBRENNER of the same, by letter. But notwithstanding all this, it appears from the Journal of the last East Pennsylvania Eldership that I have been forgotten, at least so far as regards support; whilst the home missionaries have been recognised and sympathised with as such. My situation at the same time being as critical and as needy as any, if not more so.

You have been informed, doubtless, that the assistance I received some sixteen months ago, was principally expended in paying Doctor bills, hiring girls, &c., after which we had but little left to get clothing.

I would state here, that we were much disappointed last fall in not getting some means from the East, for clothing we had to have, and did get some, expecting means from the East to pay for them.

Now, brethren, there are a few questions to which I want a speedy answer, if you please. It is this.

Whereas the Eastern Eldership have published to the world that I am a Missionary in Iowa, (and I am the only one of the Church that is travelling as such in this State) are they willing to sympathise with and sustain me as such, or are they not? While I get all the support I can, will they make up the deficiency? Can I depend on the small sum of fifty dollars a year to supply us with clothing, &c., or not?

The different Secretaries have their Missionaries here and support them, cannot the Church of God do the same, or at least sustain me? The brethren here are principally poor, and spending what they have in making improvements. Money we cannot get here, and yet we cannot get along without some money. Brethren, we are needy now, and except there is some speedy encouragement and assistance, we shall be obliged to quit the field and seek our living from some other source. Again, If the Church in the East is not willing to assist us, or cannot do it, you will then please to publish through the *Advocate* that E. LOGUE is no longer a Missionary in Iowa. My reasons for this request are: 1st. That if I am not sustained I must forsake the field of labor. 2d. Because the people know that I am here as a Missionary, and they know also that other Societies have their Missionaries here, and support them from their Missionary Fund, or Board, and during the past fall and winter, I have been asked frequently why I was not assisted by the body under whose direction I was laboring? I had to say, I did not know.

Please write soon.

Yours, in love,

EMIL LOGUE.

Letter from Brother Wm. Stubbs.

JANUARY 23d, 1848.

BROTHER WINEBRENNER:—

I take the liberty to write a few lines for the *Church Advocate*, if you think them worthy of a place in the same, in order to make myself known to the brethren in the East. I will begin by stating my conversion to God. In the year 1838, it pleased God, through the foolishness of preaching, to bring me to see that I was a sinner in his sight, and that without holiness of heart no man shall see the Lord. I accordingly turned to the Lord with all my heart, and found peace in believing on the Lord Jesus Christ. Since that time, various have been my ups and downs. The church to which I belonged appointed me a class leader. I filled my office according to the knowledge I had, and held to my integrity, but did not fully understand the right ways of the Lord. In the fall of 1846, when pride, popularity and negligence crept into the Methodist church, I determined to leave their ranks, and unite with the Church of God.

Before this, however, one of our preachers called on brother ISAAC MILLER, and had some conversation with him about church matters. He told me, subsequently, that they were praying people, and that I had better go and start up a prayer meeting with them. I went to see them, and we joined together in prayer, and the best of it was, the Lord met with us and blessed our waiting souls. We met again and again, and I have reason to thank God that we ever did meet together. It was thus the Lord led me by a way that I thought not of. I thank God that he has put such helps in his church

as ISAAC, JACOB and JAMES MILLER. In the course of our conversation, I was asked if I had been baptized! I told them I had. Brother ISAAC MILLER wanted to know if I was a believer in Christ at the time of my baptism? I could safely say I knew nothing of Jesus then; but this led me to the Scripture, and the Scripture led me to the example of Christ. I thought I saw clearly, that to be a disciple of Jesus Christ, I must obey him in his commands. I read the Scripture, until baptism became a plain duty, and I resolved to obey. Accordingly I was baptized by brother HAWK, at brother JACOB MILLER'S. ISAAC and JAMES MILLER were present at the time. It was a time of rejoicing. As for myself, it was rather a solemn time, but bless God, it brought the answer of a good conscience towards God. I have never doubted the application of water baptism since that time, and I trust I never shall. I was baptized June 8th, 1847.

I read your work on Regeneration, which cut the thread of prejudice from my mind, and I feel at this time that no ordinance of God's house is too mean for me to attend to. May the good Lord help me, and all the flock of his fold, East and West, to walk in all the ordinances of his house blameless, like unto Zacharias and Elizabeth.

We have had some good times since brother HARK has come, but the brethren complain of a coldness at present: but I do not wonder at it—we are so far from each other that we seldom meet together to worship the Lord of hosts, and call upon his name. However, my prayer is, that God will keep us faithful, and increase our number. There has been one added to the church at Cherry Grove, besides myself. I had wrote in June, respecting this field of labor, and while I wrote and prayed, brother HARK, the man of God came along, and went to work like men ought to do. It is sometimes the case that people on a long journey loose all their religion, by being too much like the slothful servant, that went and hid his Lord's money. Oh! may the upholder of all things keep us faithful until death.

Dear brethren, I hope you will consider when you read this, that it comes from one that is in poverty's vail, but one that is willing to bear the cross of Christ, for the advancement of his cause and kingdom here on earth; for this reason, that our last days may be our happiest days, and that we may have our work done and well done.

Then, at the last, when we hear the last solemn sound, we may enter into the city of our Great High Priest, and enjoy that rest which remains for the people of God. Let us pray for it.

I shall now close this communication, hoping to have the prayers of all the brethren and sisters in the Church of God.

I remain your humble servant,

WILLIAM STUBBS.

Letter from Elder J. Hawk.

IOWA, Johnson county, Jan. 2, 1848.

Brethren and Sisters in the Lord:—

According to promise I this evening take up my pen to drop a few lines for publication in the *Church Advocate*, concerning our journey and settlement in this country.

We left York county, Pennsylvania, on the 28th of September, 1847, and landed in Iowa, Johnson county, North Bend, on the 11th of November last. We were detained by the inclemency of the weather, bad roads, and some difficulties. Our expenses were \$61 66. Our

health was good on our journey. The Lord of a truth was with us, for which we feel thankful, and for all the innumerable blessings He has bestowed upon us. We are all well at present, and hope these few lines may find you all in the enjoyment of health, and zealous in the cause of God.

Brethren, it is indeed a great consolation for us when we leave a neighborhood, to travel in a far distant country, to have confidence in our brethren and sisters that they bear us up at a throne of grace, while on our journey. It eases our burdens and calms our fears. I hope our Eastern brethren and sisters will continue to pray for us; for it needs watching and praying in this new state, as well as in old Pennsylvania. The old enemy, the devil, was here before we came, and I expect will stay here as long as the Lord will permit him to walk about as a roaring lion, seeking whom he may devour. Here are a great many enticements as well as in the East. The country is pleasant, the soil good, and easy to cultivate and cheap. The trouble also, and difficulty to get fixed again, in those necessary things which we need and must have in order to live decently, is no small matter.

But I suppose that all who are zealous in the cause of our Redeemer wish to hear something of the good cause of our Lord and Master in this new country. On this subject I have but little to write at present. I tried to preach twice, in my weakness, since we are here. Brother E. LOGUE was here 4 weeks ago, and we expect him next Friday or Saturday, to stay with us a few weeks. My prayer is that the Lord may make one in our midst. We intend to have meeting every Sabbath at least. There are now seven members here, and a goodly number of scattered brethren in different places. Pray for us, that the small number may increase and multiply, as in days of old.

I must bring my short epistle to a close; it is getting late.

I remain yours, in love,

JONATHAN HAWK.

P. S. I saw in the Journal of the Ohio Eldership, that brother SAMUEL SCOTT is in this State. I wish one of the brethren in Ohio would be so kind as to let me know in what part of this state he has settled. We wish to find him, that we may become acquainted with him.

N. B. If any of the brethren in the East wish to have any more information than what I have given concerning this country, they can make it known by letter; but they must come post-paid, as I expect to receive a goodly number. Direct your letters to Iowa City, Johnson county, Iowa.

Letter from Elder J. H. Hurley.

MATANORAS, Feb. 5, 1848.

BROTHER WINEBRENNER:—

By these lines you perceive that our meeting at this place is still in progress, and sinners by scores are flocking home to God.—There are as high as twenty-four mourners forward at the altar of prayer of a night, and the excitement is still increasing. More than forty souls have already been converted to God, and some are still inquiring after, and seeking the Saviour. Oh, may the Lord continue to work until Paul's Valley is brought to a saving knowledge of Christ. A goodly number of the converts have already given the hand of fellowship, and many more are ready to do the same.

The brethren here are looking for, and expecting you to come up here this week. Try to come, without fail. None of our ministering brethren came near us since the great excitement, but brother STROUT's Timothy, elder J. S. OLIVER, who is instant in season and out of season; yet there are many would be preachers who love to talk about their commission, but instead of going out into the field to labor, content themselves with staying at home. They are soldiers in peace, but when war comes they are not to be found. Brother C. FORTNEY is expected to-day. There appears to be, at present, an opposition meeting going on, and a proselyting scheme in operation.—The hook is set and baited. May God save the converts from being caught, is my prayer; and may the Lord continue to work, is my prayer, until this Valley shall be exalted to the top of the mountain.

Nothing more, but remain yours,

JOSIAH H. HURLEY.

Another Letter from J. H. Hurley.

MATAMORAS, Feb. 14, 1848.

BROTHER WINEBRENNER:—

I presume that it is always in season to let the precious sons of Zion know what God is doing for his people. It is very soul cheering to me, and doubtless so to all the readers of the *Advocate*, or at least those who are for God and his cause, to hear that the Lord is reviving his work, both in the East and in the West. And while other portions of God's moral vineyard have enjoyed special seasons of grace, this place has not been forsaken by the Lord. The resplendant visions of Isaiah the Prophet have become our realities; darkness covered this valley, and gross darkness the people; it was filled with the soul withering bigotry of sectarianism, and vice of every grade and stamp. The Church of God was small, and had much to contend with, but notwithstanding all opposition, there were a few who were willing to labor and agonize for a revival of God's work. Accordingly, the protracted meeting of which I have written, in two previous letters, was appointed and commenced on the 14th of January, and is still progressing. At first it was as dark as death. It was enquired of the watchman, "what of the night?" and the watchman said, "the morning cometh." Soon the day star arose, to give light to them that sit in darkness and in the shadow of death, to guide their feet in the ways of peace. The sun of righteousness, with all its effulgence dawned upon us, and the recommendation was soon heard, "Arise, shine, for the light is come, and the glory of the Lord is risen upon thee." Such a time as has been here, we do not often see. It is truly a Pentecost in these days of lethargy. The Bethel is constantly literally crammed with people from all quarters, deeply affected. One night there were as high as forty forward to be prayed for. Since the meeting commenced about sixty souls have professed to find peace in Jesus. They have been made alive by the spirit of God. Their influence is in active operation, and the good Lord only knows how many more may be converted before this revival stops. Cease not to pray for us.

There was an opposition line started, with a view to draw the people away from the Bethel, but they had as well tried to remove Peters' mountain, as to draw the people away while they were excited so much.

The sects around here are exerting every nerve to proselyte the converts. A certain

Rev. Gentleman, of the M. E. church, had the boldness and impudence, to come into the Bethel, and tried to string up members to his class, even from among the mourners, before they found the Lord. But thank God he did not succeed in his attempt. A goodly number of the converts have already united with the Church of God, and many more are ready to follow.

This revival has been the means of erecting many family altars, for many of the converts were heads of families, and among the rest, are some very promising young men and young women, who bid fair to become shining lights in the world. Oh! may the Lord preserve them and keep their minds from being poisoned by false professors and ministers of the devil; but the Lord grant that they may become trees of righteousness, of the right hand planting of God, that the Lord through them may be glorified, is my prayer.

Yours, in the bonds of the Gospel,

JOSIAH H. HURLEY.

N. B. The meeting at Rockyville was good. Several were forward to be prayed for, and two found the Lord to the joy and comfort of their souls. There was also an opposition meeting there among the partizans.

J. H. HURLEY.

Letter from Elder J. J. Miller.

BRIDGEPORT, Cumb'd. County, 2
February 7th, 1848. S

BROTHER WINEBRENNER:—

I take my pen in hand to inform the readers of your valuable paper of the results of some of my labors in Fishing Creek Valley, Perry county.

Last May I commenced preaching to the people in that Valley every three weeks, except once or twice. It has pleased the Lord to awaken a few to a sense of their danger, and they embraced their Saviour and are now happy in his love.

Brother OLIVER was there twice. On the 23d of January last we organized a church of twelve members, at COWENS' School house, upon the Apostolic plan. I was there yesterday, the 6th of February, and baptized three happy souls in the streams of the valley. The Lord was there, and that to bless the people, for the praises of his children made the woods to re-echo. In the evening I tried to preach to the people, after which we attended to the ordinances of God's house, and we had a solemn and feeling time. We had the pleasure of seeing three happily converted to the faith of the Gospel of God, and saints rejoicing in the spirit of the Lord. The little church in Fishing Creek Valley is still looking up for better times. May the Lord bless them, their neighbors, and the people generally.

Yours, in the Lord,

J. J. MILLER.

NEWS DEPARTMENT.

Roman Catholics.—The Catholic population of New York State now amounts to more than 20,000 souls, (as appears from a report of Bishop Hughes to the Leopold Society in France.) There are 56 priests and 49 churches. Hence it appears that in 24 years in this diocese, 47 churches have been built: the number of priests is increased from 3 to 56; and the Catholic population from 16,000 to more than 200,000 souls.

Room for the Ladies.—It appears that a young lady hailing from Philadelphia, has made her appearance as a student, in one of the Medical Lecture Rooms in Boston. The Medical Journal of Boston speaks thus of this new candidate for medical honors:

"Miss Blackwell made her appearance in the lecture room about two weeks ago. She is a pretty little specimen of the feminine gender—registering her age at twenty-six, and her tutor as professor Dickson of South Carolina, now Professor of Theory and Practice of Medicine in the New York University. She comes into the class with great composure, takes off her bonnet and puts it under the seat, (exposing a fine phrenology,) takes notes constantly, and maintains throughout an unchanged countenance. The effect on the class has been good, and great decorum is observed while she is present. She wrote a capital letter when she applied for admission, and brings recommendations from eminent Physicians of Philadelphia."

Refined Plantation Sugar.—The recent improvements in manufacturing sugar begin to produce practical results. We notice the arrival and sale of 150 hdds of New Orleans white sugar, refined on the plantation. It sold at 6½ cents per lb., and is said to be quite equal to the best refined loaf. The Louisiana Planters having expended large sums in experiments for the production of white sugar, have at last adopted the French patent of Mons. Rillieux, the result of which is the production of this new and beautiful quality, at the very low wholesale price of six and a half cents.

The Nestorians.—Dr. Wright has sent an interesting account to the Missionary Herald, of his visit among the Nestorians of Nockea, district of the mountains west of the plain of Oroomiah, never before visited by a missionary. It is the native region of the converted priest, Dunkha, who accompanied him on his visit. They met with a friendly reception from the Nestorians, and the Koords, who are masters there, assented to their labors. The way seemed open to preach the gospel.

Demand for the Bible.—It is stated that the American Bible Society, which is printing 70,000 Bibles and Testaments per month, is unable to supply the demand for the Scriptures. The extensive demand for the Book of books, is perhaps the brightest feature in the moral aspects of our country.

Southern Generosity.—A Southern merchant has pledged himself to support twenty colporteurs of the American Tract Society. How many of these will be sent to Texas and Mexico! We think our State has a claim on Southern benevolence. So says the Texas Presbyterian.

The Queen of Spain.—This unfortunate personage, though but a little child in years, has already tasted deeply of the cup of bitterness, and perhaps 'ere now has ceased to exist. She is a victim to that horrid form of scrofula, called the king's evil, which taints the whole Bourbon line, (and is also preying upon the mind and body of the British Queen) and is besides so afflicted with epilepsy, that there is no hope of her ever enjoying sound health. Her death will leave the Spanish crown a ball of contention between her sister, whom France will sustain, and the male line which England will agree to replace if Cuba is given her for her trouble. Any day the question may start up in Europe, but whether we will permit the key of the Gulf to pass into the hands of the watchful enemy of our Institutions is very doubtful. The English press makes sure of the prize, the American press is equally sure it will prove an expensive mistake.

Banishing Liquors from the Capital.—The Washington correspondent of the New York Herald writes that the "Vice President having ordered the removal of John West and his liquors from the basement of the Senate side of the Capitol, the Speaker of the House has followed the example by ordering the 'Speaker of the lower House,' John Foy, to evacuate the subterranean apartments where he has so long dispensed the luxuries of his refectory to the hungry and thirsty servants of the people from the other House."

The Bible in Mexico.—We are gratified to learn that the American Bible Society have appointed Rev. W. H. Norris, for many years resident in South America as a Missionary of the Methodist Episcopal Church to be their agent in Mexico, for the purpose of ascertaining what can be done by the Society for the circulation of the Spanish Bible in that country. Mr. Norris is to sail for Mexico in a few days.

New York School Fund.—The Common School fund of New York is \$2,170,514. Its income is \$131,554. One million sixty-eight thousand dollars were paid last year on account of teachers' wages, and \$92,899 were paid for books for the District Libraries. The number of children between the ages of 5 and 16 is 700,443, and the number taught in the schools 748,387.

The A. N. Johnson.—The loss of life on this boat has been, we regret to announce, greatly under-estimated. It now appears that instead of eighty lives being lost, in all, one hundred and fourteen persons were destroyed.

Statue to Penn.—The citizens of Reading, Pa., are about to erect a monument with a statue to Wm. Penn. The materials are to be of native production, namely, Berks county iron and sand-stone.

Population of Columbus, Ohio.—The population of the Capital of Ohio, is 12,804—1,007 of whom are colored persons.—It appears, by the Statesman, that there is a great disparity in the numbers respectively of white males and females—the former over twenty years of age reaching 3,718, while the latter over eighteen years reach but 2,987.

Puseyism among the Methodists.—Puseyism is said to be spreading among the Wesleyan Methodists in the west of England! At Bridgewater a circuit steward has been dismissed from the connexion for this offence. It certainly is the fact, that the sons and other connections of some of the leading Methodists are virulent Puseyites.

Texas.—By the late census, Texas contains, of slaves, slave-holders, and others, 140,000 persons, being one human being to each three square miles, or 2,000 acres. Probably some 5,000 persons, heads of families, have been allowed to rivit Slavery on a territory of 400,000 square miles in extent, which the United States have annexed.

Bridge over the Hudson at Albany.—This long talked of undertaking, it appears from the following extract, is now accomplished; and the good citizens of Albany have got their bridge, in spite of the opposition of the Trojans. "The river at this point," says the Albany Evening Journal of Saturday, "is now spanned by a safe and spacious bridge."

Bridge over the Susquehanna.—The railroad company has petitioned the Legislature of Maryland for permission to build a bridge over the Susquehanna river, at Havre de Grace, serious interruptions frequently occur in crossing at that place by ferry, and as there are no interests antagonistical to the proposed bridge, permission will probably be granted.

City of Mexico.—The city of Mexico is nine thousand feet above the level of the sea: and in this locality narrow chests and diseased lungs are unknown; while from the extreme dilation of the atmosphere, animal substances never become putrid, notwithstanding its proximity to the equator, and consequent high temperature.

Hurricane.—A dreadful hurricane passed over the Island of Cuba on the 18th of January. At Sagua and Mayari, the loss from the hurricane and the swelling of the rivers, amounted to \$100,000. The river Miguel Castro, near St. Jago, overflowed its banks and swept off all the crops from adjoining plantations.

Population of Cities.—The population of the city of New York is now estimated at nearly half a million; Philadelphia, and suburbs, 350,000; Cincinnati, 100,000; New Orleans, 79,000; Buffalo, 36,000.

New Auxiliaries.—Five new auxiliaries to the American Bible Society were acknowledged at the late monthly meeting of the Board of Managers. A large number of Bibles are called for, from Florida, Louisiana, Arkansas, and Texas, a part of which are destined for Mexico.

English Railways.—The late Parliament, during the last session, sanctioned 160 railway bills, for the construction of 1,353 miles of railway. The capital stock of the various companies amounted to £25,695,257; the capital subscribed to £11,702,951; and the amount empowered to be borrowed to £13,764,871.

The French Tobacco Contract.—The annual contract for the supply of the French Government with Tobacco has been concluded. The amount required is 3,000 hhds. Virginia; 8,000 Maryland and Ohio, and 10,000 Kentucky. The price for Maryland and Ohio 115 and 116 francs per 225 lbs.

New Light on Cromwell.—Thirty-five unpublished letters of Oliver Cromwell have lately been brought to light, presenting new instances of his "endless activity, audacity, rapidity; strict general integrity too, nay, Rhadamanthine justice, and traits of implacable severity connected therewith."

Intolerance.—The Emperor of Russia has recently deprived a nobleman of all his rights to nobility, and ordained that he shall serve in the armies of Caucasses the remainder of his life, for the "crime" of leaving the Roman Catholic Church and joining the Duceaborgas, another religious sect.

Chloroform.—Queen Victoria has ordered the attendance of Dr. Simpson, the first practitioner, with Chloroform, on her next confinement, and the Commercial thinks the result of this case will either make or mar its general use, for "Vie" rules the fashion.

Jewish Congress.—A congress of reforming Israelites were to meet in the course of the past month at Berlin, Prussia, to discuss questions relative to the reforms of which Judaism may be susceptible, in accordance with the wants of the age.

New Jersey.—Mr. Whitney has addressed the New Jersey Legislature in favor of his plan for the construction of a railroad from the Mississippi to the Pacific. Resolutions in favor of the project were adopted by the two houses.

Quick Trips.—The trains on the Pilot line, from Jersey City to Philadelphia, have recently been run through in 3 hours 40 minutes, and returning in 3 hours 56 minutes. Six hours were formerly required.

Railways.—A Congress of railway commissioners lately met in Germany to deliberate on matters respecting railways in that country. One hundred and twenty gentlemen were present, representing thirty-eight companies.

An Infant School near Rome.—It is stated that the Duke Sforza Cesarini, has recently established the first Infant School ever planted near Rome, and that Pius IX. sanctions the measure. It was prohibited by his predecessor.

Much Wanted.—A bill to establish a state Normal School, for the education of teachers, has been reported to the New Jersey Assembly.

Vermont has decreed that if any pedlar carry and offer for sale, any plated or gilded ware, jewelry, watches, or any patent medicine, the composition of which is kept secret from the public, he must pay \$60 for a yearly license.

At a meeting of the stockholders of the Fall River Railroad, held on the 20th ult., a resolution was passed with only one dissenting voice, that no spirituous liquors be transported over the road.

The Iowa Legislature have failed to elect a U. S. Senator, and it is supposed that there will not be any during the winter. The House is Whig and the Senate Democrat.

There are 5,800 taverns in the State of New York, 253,000 farmers, 51,000 merchants, 13,000 manufacturers, 125,000 mechanics, 3,500 lawyers, 4,000 doctors, and 4,300 preachers.

The news was received in this place, by magnetic telegraph, on Wednesday last, February 23d, that ex-President Adams had departed this life, in Washington, on that day.

The receipts of customs in Tampico from the first of May last to the 1st inst., are stated at \$291,000. For the same time at Vera Cruz \$1,000,000.

The Spotted Fever is raging considerably in the Alms House at Philadelphia. There are over one hundred cases of it in the medical wards.

The amount of duties collected at the port of Buffalo, for the year 1847, was \$24,362 58, the cost to collect which was \$17,362 58.

The number of boats built at Rochester the year 1847 was 228, valued at \$358,300; the average number of hands employed, 270.

The new steamer Columbus started on her first trip from Philadelphia to Charleston, on the 19th ult.

In 1840, the population of Cincinnati was 40,000. It is now upwards of 100,000.

MISCELLANEOUS.

WASHINGTON MONUMENT.

The corner stone of the National Monument to Washington, at the capitol, will not be laid until the 4th of July, it having been found impossible to make the necessary preparations by the 22d ult., Congress having granted a site for the proposed monument to Washington, on a portion of the public grounds in Washington city, the Board of Managers, with the approbation of the President of the United States, has selected the ground lying west of 15th street as the most eligible. This position will render the monument visible at a great distance down the Potomac, and from every part of the capitol, and, if elevated six hundred feet, as contemplated, will be seen from the Bay. It is the desire of the Board to make it the highest edifice in the world, and, by its massive proportions, simplicity, and grandeur, represent the character of the man in whose honor it is to be erected. To accomplish this magnificent object the people of the United States, who owe to him so large a debt of gratitude, will, it is believed, cheerfully and largely contribute. It will require but a small amount from each to carry out the views of the Board, and to rear such a monument to Washington as shall show to the world how profoundly they loved, venerated, and revered his memory. On the 4th of July next this great work will be commenced; all the preparations necessary for laying the corner stone will be made by that time, and the structure will then be advanced towards completion with all the expedition consistent with the character of a work of such magnitude.

BURNING OF WATER.

Two centuries since, a man would have been drowned for witchcraft, had he hinted at such an idea. Sir Humphrey Davy first suggested that men might be driven, from failure of other fuel, to separate the hydrogen in water, for consumption. The gas for burning consists of hydrogen and carbon. Mr. Jobard, of Brussels, has by a decomposition of water, secured the hydrogen, and by an ingenious process mingled with it the proper quantity of carbonic acid gas—thus forming a burning fluid. He says that a very trifling quantity of oil may thus be made to yield a light for twenty hours, equalling that of ten tallow candles. We shall hear more on this subject. The resources of chemistry are only partially developed.

IRELAND'S DISEASE AND REMEDY.

D'Aubigne, in his late work, "The Protector," referring to Ireland, says: "So long as her friends look to Government measures only, for a remedy adapted to heal the wounds of this people, Ireland will always be that 'certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.'"—(Mark v. 25, 26.) One means alone can save her, as it saved that woman; and that will be as soon as she shall have heard of Jesus and touched his garment. Then, after Popery has disappeared from her unhappy soil, she will feel in her body that she is healed of that plague."

DOINGS OF ALCOHOL.

The following is the report of the Sheriff of Washington county, to the Committee appointed in that county to furnish answers to the questions propounded by the State Central Committee:

Sheriff's Office, 2
Washington, Pa., Jan. 8, 1848. 5

Gentlemen:—In answer to your communication I can state, that there were 54 commitments to the county jail, in the year 1847, for various offences, to wit:

Drunkenness,	25	Murder,	2
Selling liquors,	3	Vagrancy,	9
Larceny,	10		
Assault & Battery,	5	Total,	54

As far as I can ascertain, about 45 of the number were caused directly or indirectly by intemperance.

I remain yours, &c.,

A. G. MARSHMAN.

To Robert Officer, James Ruple, sr.,
Joseph Henderson, Committee.

STEWARDS REPORT.

The following is the report of the Steward of the poor house of the same county, to the same committee:

Washington, Dec. 30, 1847.

Gentlemen:—In answer to your letter in relation to the expenses of supporting the poor of this county, who have become paupers in consequence of intemperance, I beg leave to state, that an estimate was made last year, the average number of paupers at the poor house was 108, and all except 5, were reduced to pauperism either directly or indirectly by intemperance. The number now in the poor house is 85, and all can be traced to intemperance except 10. The expense of supporting the poor this year will be about four thousand dollars, exclusive of the profits of the farm. Yours, &c.

JOHN LOGAN.

THINK.

Thought engenders thought. Place one idea upon paper—another will follow, and still another, till you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect yourself and use other people's thoughts, giving them utterance, you will never know what you are capable of. At first, your ideas may come out in lumps—homely and shapeless—but no matter; time and perseverance will polish and arrange them. Learn to think, and you will soon learn to write, and the more you think, the better you will express your ideas.

LEAP YEAR.

Our readers are aware, we presume, that the year we have just entered is Leap Year. Every fourth year contains, by the calendar, 366 days, one being added to the month of February. The calendar of the Roman Emperor, Juna, made the year 365 and one fourth days. It was found, however, there were some minutes less, which in the course of centuries had made a difference in the astronomical equinox of about ten days. Pope Gregory XIII, in 1582, corrected this error by suppressing ten days in the calendar, and to prevent such a discrepancy in future, he established the rule of adding one day every four years. This is why it is called Leap Year.

LONGEVITY OF MINISTERS.

The Christian Watchman says that—“Of the forty-six Baptist ministers whose deaths have been registered as having occurred in the United States during the past year, the aggregate ages of twenty is 1651 years; or an average of eighty-two and a half years each. That is, nearly one half of the ministers of this denomination who have deceased during the year, have lived to seventy years and upwards, eleven have lived to eighty and upwards, three have lived to over ninety years, and one, the venerable Harvey, reached the age of one hundred and eleven years.

We know of no other class of men among whom as great longevity can be traced; thus illustrating most impressively, the Divine promise to the young who keep the commandments of God—“For length of days, and long life, and peace shall they add to thee; and putting to silence the calumny that the apostolic ordinance of baptism is injurious and dangerous to health. These venerable patriarchs have, undoubtedly, baptized beneath the wave a far greater number of rejoicing converts than they have lived years, yet, notwithstanding their severe labors, they lived far beyond the common lot of man.”

FULLER'S COMPUTING TELEGRAPH.

This is a most ingenious application of the mathematical scales, to a revolving circle moving within a stationary one.—By its agency problems of intricacy may be performed with correctness and precision. It works in whole numbers and fractions, both vulgar and decimal; computes interest for years and days; performs the rule of three and evolution; measures superficies, the solid contents of cones and pyramids, timber, gauges, and in fact there seem to be but few rules in arithmetic or geometry that it does not embrace. In accounts, mensuration and other particulars, it seems almost invaluable, and with a little practical knowledge of its working will save much time and labor. We have never seen anything so completely a *multum in parvo* as the Computing Scale and Time Telegraph, and cannot doubt that it will soon become in general use with the accountant and mechanic.—*North American*.

MEMORANDA FOR BOYS.

Seven classes of company to be avoided: 1. Those who ridicule their parents or disobey their commands. 2. Those who profane the Sabbath, or scoff at religion. 3. Those who use profane and filthy language. 4. Those who are unfaithful, play truant, and waste their time in idleness. 5. Those who are of a quarrelsome temper, and are apt to get into difficulty with others. 6. Those who are addicted to lying and stealing. 7. Those who are of a cruel disposition; who take pleasure in torturing and maiming animals and insects, and robbing birds of their young.

THE TIME TO BE SILENT.—Wise men say nothing in dangerous times. The lion called the sheep to ask her of his breath; she said, “Aye,” and he bit off her head for a fool. He called the wolf, and asked him. He said, “No,” and he tore him to pieces for a flatterer. At last he called for the fox, and asked him. “Truly,” said he, “I have got a cold, and cannot smell.”

COUNSELS TO SLEEPERS.

Never sleep with the head covered, for the air under the clothes is apt to vitiate, for the skin secretes perspirable matter, carbonic gas, &c. Children should sleep alone as much as possible, if we would give them vigorous lungs, sound bodies, free circulation of blood, and good minds.

Pure air and exercise is a remedy for a host of physical transgressions. Fat persons should sleep little, and exercise much. Too much sleep weakens the nerves, disorders the brain, produces peevishness, leads to apoplexy and palsy, disturbs the heart, excites palpitations, blunts the sense of feeling, and relaxes the system, by over-perspiration in bed. Heartiness, strong tea and coffee, disturb the sleep. Early rising and exercise strengthen the fibres, whereas morning sleep relaxes the solids. The passions disturb the sleep, and induce various diseases.

THE GREAT WESTERN.

It was not long after steamboats came into successful operation on our rivers that the idea of using them in ocean navigation was started. The swell and storms of the Atlantic presents a great barrier in the way of steam navigation between the old and new worlds. Bristol was the first to move effectively to overcome that barrier. A vessel was designed and built at that port. It was the Great Western. Her length was 210 feet, and breadth of beam 38 feet; her burthen 1240 tons. She drew 15 feet of water, and could carry 500 tons of coal. Her two engines were each 210 horse-power, with cylinders six feet one inch in diameter, and length of stroke seven feet. She was first tried in March, 1838. On the 8th of April, 1838, she sailed from Bristol; arrived at New York on the 23d of the same month, after a passage of fifteen days and ten hours. Thus commenced a new era in history.

RULES FOR AVOIDING COLDS.

When you come out of a very cold atmosphere, you should not first go into a room that has a fire in it, or if you cannot avoid that, you should keep for a considerable time at as great a distance as possible, and above all, refrain from taking warm or strong liquors when you are cold. This rule is founded upon the same principle as the treatment of any part of the body when frostbitten. If it were brought to the fire, it would soon mortify, whereas, if rubbed with snow, no ill consequences follow from it. Hence, if the following rule was strictly observed, when the whole body, or any part of it is chilled, bring it to its natural feeling and warmth by degrees, the frequent colds we experience in winter would, in a great measure, be prevented.—*Dr. Graham's Domestic Medicine*.

IMPORTANCE OF A DEFINITE PURPOSE.

The great distinction between one man and another, is purpose. It is the edge and point of character, it is the stamp and superscription of genius; it is the direction on the letter of talent. Character without it is blunt and torpid. Talent without it is a letter, which, undirected, goes no whither. Genius without it is a bullion, sluggish, splendid, uncirculating. Purpose yearns after and secures artistic

culture. It gathers, as by strong suction, all things which it needs, into itself. It often invests art with a moral and religious aspect.

POETRY.

From the Church of England Magazine.

THE SHADOW OF A CLOUD.

BY RICHARD HUIE, M. D.

The cloud shall soon dissolve in rain,
The shadow cease to be;
But man departs to live again,
From future changes free.
Yet if a crown of endless joy
Shall deck his faithful brow,
Or quenchless flames his peace destroy,
Must be determined now.

Though here his hours appear so brief,
Each scatters from its wing
The seeds, whence fruits of bliss or grief
Through ceaseless ages spring.
Then happy he, whose lowly mind
Delights God's laws to keep;
While he, who madly sows the wind,
Shall but the whirlwind reap.

What though the saint may often hide
His head, oppressed with woes?
The stream, which rends the mountain's
side
Sheds verdure as it flows.
Who lives to Christ with Christ shall reign,
When countless years are gone;
And none so abject but may gain
A title to his throne.

THE MARKETS.

Corrected semi-monthly for the Advocate,

By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 12½
Do. RYE, do. - -	2 75	a 3 00
Do. CORN, do. - -	2 00	a 2 12½
GRAIN—WHEAT, per bushel,	1 12	a 1 15
Do. RYE, do. - -	70	a 70
Do. CORN, new do. - -	35	a 37
Do. OATS, do. - -	33	a 34
Do. BARLEY, do. - -	—	a 75
SEEDS—CLOVER, do. - -	3 50	a 3 75
Do. TIMOTHY, do. - -	2 00	a 2 25
Do. FLAX, do. - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - -	10	a 12½
BUTTER, do. - - -	15	a 25
LARD, do. - - -	10	a 12½
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - -	10	a 12½
POTATOES, per bushel, -	60	a 75
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 55	a 1 60
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 75	a 5 87½
Do. RYE, do. - -	3 50	a 3 75
Do. CORN, do. - -	2 31	a 2 37½
GRAIN—WHEAT, per bushel,	1 25	a 1 30
Do. RYE, do. - -	75	a 80
Do. CORN, new do. - -	50	a 53
Do. OATS, do. - -	42	a 45
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	3 75	a 4 25
Do. TIMOTHY, do. - -	3 75	a 3 80
Do. FLAX, do. - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

RELIGIOUS NOTICES.

The following protracted meetings will be held on the York county Circuit, Providence permitting, viz:

1. At York Haven, to commence the 4th of March.
2. At the Cross Roads School-house, to commence March the 10th.
3. At Siddenstown, to commence March the 17th.
4. At the River School-house, to commence March the 24th.

Preachers and people generally, are respectfully invited to attend. Brother BRADY is specially invited to attend the meeting at the River School-house. S. CRAWFORD.

The following protracted meetings will be held on the Perry County Circuit, Providence permitting, viz:

1. At old brother Kline's, to commence on Saturday evening, March 4th.
2. At Germany Bethel, to commence on Saturday, March 11th.

THO'S. H. DESHERT.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tingled with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 8th ult., by Elder Jas. Mackey, Mr. ISAAC HYKAS to Miss JANE GREEN, both of Shippensburg.

On the 10th ult., by Elder J. C. Owens, Mr. DAVID STOFFER to Miss ANN C. MORRET, both of Cumberland county.

On the 17th ult., by the Rev. W. R. De Witt, Mr. EDWARD CLEWELL to Mrs. MARGARET McCLEURG, both of Harrisburg.

On the 13th ult., by the Rev. C. W. Scheaffer, Mr. WILLIAM ALLEN to Miss MARY ALBRIGHT both of Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 14th ult., at the residence of his father, in this place, MARTIN, son of Henry and Jane Lutz, aged 6 years.

On the 27th of January, HENRY ANDREW, son of Samuel and Catharine Miller, aged 4 years and 8 days.

PUBLIC SALE.

WILL be sold at Public Sale, at the house of MARTIN MARKLEY, in Fairview township, York county, on

THURSDAY, the 2d day of MARCH, the following property, to wit:

Horses; 4 Young Colts, of different ages; Milch Cows; Young Cattle; Hogs; Ploughs; Harrows; Wagons; Horse Gears, and almost all kinds of Farming utensils.

Hay, by the ton, Potatoes, Apple-butter, Lard, Sausages, Pork and Beef, by the pound, Beds and Bedding, Stoves & Pipe, Cupboards, Kitchen dresser, Clock, and Household and Kitchen Furniture not here inserted.

Sale to commence at 9 o'clock, A. M., of said day, when terms of sale will be made known by MARTIN MARKLEY.
February 15, 1848.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNALL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Constiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brennenman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNALL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNALL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

TOWN PROPERTY FOR SALE OR EXCHANGE FOR LAND.

THE Subscriber offers to sell, at Private Sale, the following Town Property, situated in the Borough of LANDISBURG, Perry county, Pa., viz:

ONE LOT,

in the centre of the town, with A LARGE DWELLING and Two Side Buildings, well adapted for mercantile or mechanical purposes, and would be a good stand for a Store.

Also—TWO OTHER LOTS, upon one of which is also a DWELLING HOUSE.

Desiring to turn his attention to farming, he will sell at a great bargain, or exchange for improved land. Apply to

HENRY WINGERT.

Feb. 15.] Landisburg, Perry Co., Pa.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise of Regeneration*, *German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.
January 1, 1848.

NOTICE.

Estate of JOHN C. BOOTH, deceased.

LETTERS Testamentary on the Estate of JOHN C. BOOTH, late of Newburg, Cumberland county, deceased, having been granted to the subscriber, residing in said place, he therefore requests all persons indebted to said Estate to make immediate payment of their respective dues; and all persons having claims or demands against said Estate, to present the same properly authenticated for settlement.
DANIEL M'COY,
Jan 1—6w Executbr.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.
LUTZ & SCHEFFER.
December 15, 1847.—ly.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the *Church Advocate*, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the *Advocate*, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the *Advocate* office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

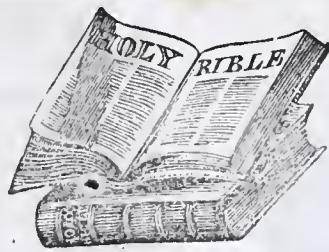
In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the *Advocate*.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"ERNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

VOLUME XII.

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NUMBER 22.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names.	Am't. paid	Names.	Am't. paid
Albaugh Daniel	\$ 50	Glenn Catherine	\$ 50
Brenz Thomas	50	Hoot William	25
Beyer Jacob	62	Hicks Samuel	75
Brooks John	62	Miler Jacob	62
Charlton James	62	Moses Mary Ann	1 00
Comp Henry, vol. 12	37	Markly Martin	62
Do do vol. 13	62	O Iver John	1 25
Carroll Joseph	1 25	Potts Samuel	62
Clay William	50	Ross Christian	1 25
Davis William	1 25	Ridenour Lavinta	75
Dent Elizabeth	62	Snell Jane	1 25
Epley Geo	75	Slyter Alexander B	50
Eter Samuel	62	Ulrich John	1 25
Ersinger Peter	62	Winckler Albert M	50
Feagle Henry	62	Wykert Richard	1 00
Frezer Jane	1 25	Wiley James	1 60
Ford Daniel	1 00	Weidler Edwin	1 00
Gher David	1 00		

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige
Editor.

New Subscribers Wanted.

WE want more new subscribers for the Advocate. The reduction of our terms, to One Dollar a year, renders it necessary for us to call upon our friends and patrons to send us more new subscribers.

We have barely had enough to pay expenses, at the present subscription price, \$1 25 per annum. Now, if six or eight hundred pay in advance, we shall need about 150 or 200 names added to our list, to make up the deficiency. A failure to get this accession to our list would leave us minus to that amount; a result for which we are not prepared, and which we hope not to realize.

We have often been flattered with the hope of a much wider circulation of the paper, on the reduction of the price. We have ventured on making the reduction, in hopes of an extended patronage. To ensure this we must have the general co-operation of our brethren and friends throughout the church.

The question now is, shall we have it? Shall we have it in time for the commencement of the next volume? Shall we have it, not in part only, here and there, by a few of our friends and agents, but shall we have it throughout all our borders, by the ministry and membership of the whole church?

Grant us this extended co-operation for a few months, and we have no fears but what we shall be able to report a progress far exceeding any thing connected with the chronicles and history of the Advocate. For want of this we have all along been kept on the back ground: give us this, and doubtless we shall yet grow taller and stronger than we have ever been.

Notice to our Agents and Brethren in the West.

THE navigation now being open between this and Pittsburg, our brethren may soon expect their books.

Those who have not yet sent in their orders will please let us hear from them. We should like to have a few more good Agents for Western Pennsylvania: we mean for those counties not yet canvassed.

The following brethren shall have books sent them in a few days, viz: Hess & Wertz, J. Hickernell and J. Gillespie, A. Megraw, J. P. Winebrenner and J. M. Klein. Others may also look for the books they have ordered, soon.

Post Office Law.

THE State Legislatures of New York, Vermont, Ohio and Pennsylvania, and some others, have each passed resolutions instructing their Senators and requesting their Representatives in Congress to vote for a repeal of the Post Office Law, made last session, in regard to Newspaper postage, &c.

Executive Nominations.

THE following Executive nominations were confirmed by the Senate on the 26th ult.

SAMUEL A. GILMORE, to be President Judge of the Fourteenth Judicial district, composed of the counties of Washington, Fayette and Greene.

PETEN HASS, to be Associate Judge for Lehigh county.

WILLIAM P. JAYNE, to be Associate Judge for Wyoming county.

BENJAMIN A. PLUMER, to be Associate Judge for Venango county.

JAMES GWYNN, to be Associate Judge for Huntingdon county.

WILLIAM S. DOUGHERTY, to be Associate Judge for Bedford county.

JACOB WITTEMÖINER, to be Associate Judge for Union county.

JOHN RUCKMAN, to be Associate Judge for Bucks county.

SAMUEL JONES, to be Associate Judge for Allegheny county.

PHILIP NOON, to be Associate Judge for Cambria county.

Democratic Convention.

THE Democratic State Convention of Pennsylvania assembled in the Court House, at Harrisburg, on the 4th instant, at 10 o'clock, A. M.

The Convention was organized by appointing the Hon. CHARLES FRILEY, of Schuylkill county, President, 15 Vice Presidents, and 8 Secretaries.

The vote of the Convention for Presidential candidates resulted as follows, viz:

James Buchanan	received 84 votes.
Lewis Cass	" 10 "
George M. Dallas	" 34 "
Martin Van Buren,	" 5 "

The Convention also nominated ISRAEL PAINTER, of Westmoreland, for Canal Commissioner; appointed Delegates to the National Convention, and instructed them to vote for Mr. BUCHANAN, until a majority should be found against him.

Hurd's Grammatical Corrector.

THIS is an exceedingly valuable and useful book. It points out the many blunders of speech, on the one hand, and on the other, shows the shortest, easiest and best method of acquiring the art of speaking and writing the language correctly.

As a text book for schools, it has strong claims upon the attention of School Directors, teachers, and the public generally.

The work contains 124 pages, beautifully printed, and published by E. H. BUTLER & Co., Philadelphia. For sale at the bookstores in Harrisburg.

The Peace Treaty.

THIS treaty is still under consideration by the Senate of the United States. It is believed, however, that there will be a final action on the treaty, very soon, by that body, and that it will be ratified, with some small amendments.

The following is an outline of the Treaty now before the Senate:

First. Peace between the United States and Mexico, and an Armistice between the Military Commanders of the two countries during such time as the Treaty shall be in suspense.

Secondly. Mexico agrees, in consideration, &c., that the boundary between the United States and Mexico shall hereafter be from the Sea up the middle of the Rio Grande to the boundary of New Mexico, and thence in a line which (with some digression) is to run west (or nearly west) to the Pacific Ocean, and strike a point south of the port of San Diego.

Thirdly. In consideration of this large cession of Territory, the United States are to pay to Mexico the sum of Fifteen Millions of Dollars, and to satisfy all the just claims of citizens of the United States against the Government of Mexico.

Worcester's Critical Dictionary.

THIS Dictionary is probably more comprehensive than all other English Dictionaries united. It is a complete pronouncing Dictionary. Its orthography is that of the best usage. It abounds in words peculiar to the Arts and Sciences. Its Definitions are clear and concise. It contains a very large pronouncing Vocabulary of Geographical Names, Classical and Scripture Proper Names, &c., &c. In short, it contains all that the student or practical man can desire in a Dictionary. It is recommended, among other eminent scholars, by Hon. Judge McLean, Hon. Theodore Frelinghuysen, Bishop Potter, Jared Sparks, L. L. D., Gov. Swain, of N. C., Presidents Hitchcock, Hopkins, Lord, Woods and others, Professors Stuart, Channing, Longfellow, Dr. Dunglison, &c. Price, \$3 50.

Legal Forms.

THIS is a small work, compiled by Mr. E. ROBINSON, and comprises a great variety of useful Legal Forms, for the transaction of public and private business. Also a set of Tax and Interest Tables, together with a Short System of Book-keeping. We would recommend the work as an excellent book of reference, and a good auxiliary to Farmers, Mechanics, and others, in the transaction of their business.

Printed and published by E. ROBINSON, Green Castle, Franklin county, Pa.

Vindication of the Church, on Review of Letters on Sectarianism.—No. 2.

Is the first number of our review of the Letters on Sectarianism, we endeavored to show the fallacy of the arguments and reasoning in these Letters, from the fact that the Bible clearly teaches the *unity of the Church*.

I shall now attempt to show, that the Bible not only teaches the unity or oneness of the church, but that it expressly prohibits Sectarianism.

Sectarianism implies two things,

1. Division of the church into sects; and
2. Devotion to a sect.

First, then, Sectarianism approves of a division in the church. The Bible, on the contrary, disapproves of division. In proof of this fact we allege the following texts:

1 Cor. 12: 12, 13, 14, 24 and 25. "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one spirit. For the body is not one member, but many—yet God hath tempered the body together, that there should be no schism in the body."

The church is here represented under the figure of a human body. Now mark! as God has *tempered together* many members into one body; so, even so, also, has he *joined, tempered and fitly framed together* his people, "whether they be Jews or Gentiles, whether they be bond or free," into *one church*. And why has he done so! for what end or purpose has he thus *tempered, or fitly framed together*, all his saints into one! The answer is, in the language of the Apostle, "That there should be no SCHISM in the body." The Greek word *Schisma*, signifies, rent, split or division. This word occurs eight times in the New Testament; six times in the singular, and twice in the plural number. It occurs in the singular, in Matt. 9: 16, and Mark 2: 21, and is translated *rent*. In John 7: 43, ch. 9: 6, and ch. 10: 19, it is rendered *division*. In its plural form it occurs twice, 1 Cor. 1: 19, chap. 11: 18, and is rendered *divisions*.

Having ascertained the true meaning and appropriate use of the term Schism, we cannot fail to comprehend the meaning of the Apostle in the passage in hand, when he says, *There should be no schism in the body*: his meaning is, to prohibit Sectarianism, or a plurality of denominations: for where these exist there are *schisms*, i. e. rents, splits or divisions.

Another text proving the same thing, is Romans 16: 17, 18. "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them: For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

This passage shows,

1st. That *divisions* among Christians, or a plurality of sects, are contrary to the doctrine of Christ.

2d. That those who "cause," or make divisions, "serve not our Lord Jesus Christ, but their own belly," and that "by good words and fair speeches, they deceive the hearts of the people." And

3d. That such as do these things, are to be marked and avoided.

Here then, is plain doctrine. It is not hard to be understood, but verily, it is hard on Sectarianism. Yet who can help it! And who, but a sectarian would, if he could? Sectarianism severs and dissects the mystical body of Christ. This is murderous work, and such work requires a strong remedy. Paul knew this, and hence his strong and caustic words, in pointing out the sin and doom of Sectarrians.

A third text, and the only one we shall adduce for the present, to disprove Sectarianism, is 1 Cor. 1: 10.

"Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment."

This text teaches *union*, on the one hand, and prohibits *disunion* on the other; "be perfectly joined together, that there be no divisions among you." How plain and how pointed is this text.

Here is a hard blow on Sectarianism in its first origin. Corinth was the birth place of this abomination. But no sooner than Paul heard of it, he wrote to the church there, and sharply reprov'd and reprimanded them for their partyism. Hence, then, it is evident, that Paul was neither an abettor of, nor an apologist for Sectarianism, but that he condemned it as a great evil, unreasonable and unscriptural in its nature and tendency.

Hitherto we have only noticed the *coup-d'ail* of our authors Letters on Sectarianism, and presented or brought to view a few of the ancient *lund-marks* of the great Bible theory of church union. Hereafter, and in due time, we hope to reach his laws of *meum et tuum*, on this subject.

Centenary M. E. Church Case.

THE trial and decision of this case, before Judge EDMONDS, in the Supreme Court of New York, involves and settles some highly important rights and principles. The facts of the case are the following:

In 1847 their preacher having been suspended by the authorities of the Church, the congregation determined to stand by him.—They accordingly notified the bishop that they did not desire him to appoint a preacher for them, and they agreed with their then preacher to continue him as their pastor, at a salary of one thousand dollars, and rented him the parsonage.

The bishop, disregarding their notification, and pursuing the accustomed practice, appointed the relator, the Rev. Mr. GRIFFEN, an ordained elder of the Church, to be their preacher. Mr. GRIFFEN was refused admittance into the Church by the trustees. He then applied for an alternative mandamus, commanding them to admit him, or show cause why they did not. The trustees made their return to the writ, setting up as the main ground of their defence, that Mr. GRIFFEN, the appointee of the bishop, was not the choice of the majority of the congregation, but that Mr. GREEN, their suspended preacher, was, and claiming that the voice of that majority should control.

This cause was ably argued by Messrs. CHILDS and LORD for the relator, and Messrs. DYCKMAN and GREENWOOD, for the defendants.

Judge EDMONDS, after summing up the arguments *pro* and *con*, comes to this conclusion, on the law and merits of the case:

"That every Denomination, or Ecclesiastical-body, has a legal right to enforce the performance of its own rules and usages, unless that performance involves some violation of the laws of the land."

"The act of the trustees, which this court is now called upon to redress, is one of insubordination to the tribunals of the Methodist Episcopal Church, and in violation of one of the most clearly defined and well-considered injunctions of their Discipline."

There being then no violation of law in this case, but a simple enforcement of their own Discipline, he accordingly awarded to the relator the writ of mandamus.

The Judge closes his very able opinion, in the following words, to wit:

"But without multiplying authorities on this point, I will content myself with a more particular reference to two of the cases which I have cited, because they bear very directly upon many parts of this case.

The case of Runkel vs. Mine Miller, 4 H. & W. H. 430, was one where the relator, as minister of a German Reformed Christian Church, after he had been duly inducted and put in possession of his function and the emoluments of it, for ten years, was removed. He applied for this writ, and it was objected that the person in possession had not been made a party to the proceedings. The objection was overruled, and the court lay down the broad proposition, that every endowed minister (that is, those to whose function emoluments are attached,) of any sect or denomination of Christians, who has been wrongfully dispossessed of his pulpit, is entitled to the writ of mandamus to be restored to his function; and the temporal rights with which it is endowed.

In the case of Rex vs. Barker, 3 Burr, 1265, the trustees had put a minister into possession and maintained him therein against the relators. The objection was directly taken, that the writ of mandamus could not be to admit where another was in possession, and a distinction was attempted between a writ to restore one who had been in possession, and to admit one who had a right, but had never been in possession.

Lord Mansfield, overruling these objections, held that this writ was introduced to prevent disorder from a failure of justice and defect of police. Therefore, it ought to be used upon all occasions, where the law has established no specific remedy, and where in justice and good government, there ought to be one. If there be a right, and no other specific remedy this should not be denied. And he adds: "Should the court deny this remedy the congregation may be tempted to resist violence by force. A dispute, who shall preach Christian charity, may raise implacable feuds and animosities, in breach of the public peace, to the reproach of government and the scandal of religion. To deny this writ would be putting Protestant dissenters and their religious worship out of the protection of the law.—This case is entitled to that protection, and cannot have it by any other mode than granting this writ." Guided by the principles, and following the example of this great luminary of the law, I rule in this case, as he did in that, for want of a sufficient return a peremptory mandamus must issue."

Apology.—The breaking of our press has caused the delay of a few days in the issuing of this number.

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

THE Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenor of our way: and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.

5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

Our Terms.

It will be seen from our Prospectus for the next Volume, that we have changed our terms. Those who were anxious to see our terms reduced to One Dollar, will, we hope, try to send us a goodly number of new subscribers.

We shall now need two or three hundred more to make us whole. Shall we have them duly forwarded? If so, then let those interested go to work to get them and send them on in due season.

State Medical Convention.

A meeting of the Medical Faculty of Harrisburg, was held on the 24th ult., at which Dr. WIESTLING presided.

DOCTORS RILEY, HENDERSON, ROBERTS, B. J. WIESTLING and MILLER were appointed Delegates to the State Medical Convention to be held on the 11th of April, in the city of Lancaster, with power to increase their number and fill vacancies.

The Love of Dress.

THE above is the title of a highly interesting sketch or narrative, published by the American Sunday School Union, illustrating the influences and effects of the love of dress on the mind, taste and character, in the colors of real life. It administers a salutary promonition which merits the attention of mothers and daughters in many family circles.

Miners and Iron Masters Convention.

THE Iron Masters and Miners of Pennsylvania have called a Convention, to meet in this place, on the 22d of this month, with a view, doubtless, of procuring some action in their behalf by Congress.

FORTUNE TELLING.—A bill has been recently introduced into the Legislature of this State, providing for the infliction of severe penalties upon those who practice this imposition. Would it not be well to include those who aid and abet these imposters?

CONTRIBUTORS' DEPART'T.

Letters on the Wing.--No. 5.

Bloomfield—Elliottsburg—Landisburg—the meeting there—To the Ladies—Cold Ride—Frozen Grain—Names of Contributors—Liverpool—Elder West—My Stove Invention, &c.

BALTIMORE, Feb. 15, 1848.

BROTHER WINEBRENNER:—

I resume my journey of travel, beginning where I left off. I wrote at Newport, Perry county. I left that place for Bloomfield, the county town, which is a pretty neat village, but has shocking muddy streets in wet weather. I found brother THOMAS SURCH, who resides there, and would be glad if the preaching brethren would visit the place to hold meetings. I could have had the Court House to preach in; but the Commissioners discouraged me, alleging that the rowdies are so bad that I could have no satisfaction. This town is called the "Sodom" of the county, on account of the great wickedness of the people.

I passed on to a village called Elliottsburg, five miles from Landisburg. Here I stopped over night with a very kind gentleman, Mr. WM. HECKENDORN. I circulated my printed bills; and at one hour's notice called together a large congregation, (for the size of the place) to whom I preached.

Next day, (Saturday,) I proceeded on to Landisburg. Here I found Elder H. WINGERT, whose kind family received me in a friendly manner. The church there having had in contemplation to commence a protracted meeting on the following Friday, I was induced to stay there to help. I then commenced holding meetings on Sunday morning. In the evening Elder DESHIRT returned to town, and we kept up the meetings every night, till Friday, (the day set) when Elder WM. MILLER arrived. The meeting was continued on till Tuesday night, when we celebrated the ordinances of God's house. The people seemed serious, but none manifested a disposition to seek the Lord. I became acquainted here with a number of the brethren, who all treated me kindly. My old friend, Dr. CLUGSTON, resides there, and I am pleased to learn from his neighbors, that he has a large practice. He is a Thomsonian, and being one myself, I am always glad to see the practitioners of that system succeed well. There is a great spirit of speculation afloat at this place. Br. MILLER sold about four thousand dollars worth of rights of his flood-fence; and had I had my stove rights along, I could have disposed of quite a number. A short distance from town a colored woman was felling a tree, and her little brother was right under it as it fell, and had his leg broken by the fall.

I visited Shafer's valley and preached there. The brethren have nearly all left that neighborhood. I also visited father KLING, and saw his unfortunate son, who has been laboring under mental derangement for nine years. He is an object of great pity. The church is in a tolerable good condition. There are some very fine farms in Perry county.

My stove invention requiring my presence at home, I left Landisburg for Baltimore, and stopping a day and night with Elder HOOVER, at Carlisle, passed on, arriving at home on the 11th inst. After I get my business arranged I expect to finish my route through the mountains.

I learned two things on my journey, which I consider interesting to the ladies. One is,

to make good coffee; it should be boiled very little. The other, to make good sour-crust, scald the cut cabbage before putting it into the barrel. They say it improves the article much.

On my way home I saw a man and his wife, the parents of about ten children. They were going from tavern to tavern, drinking rum. This is the beauty of rum-selling.

My ride home from Carlisle was in an open Jersey wagon, drawn by one horse, to Hanover. I nearly perished from the cold. When I took passage I expected to ride in a stage. I consider it an imposition to hold out the idea to the public that a line of stages is run, and then put you into such an open concern in mid-winter.

The grain crops are suffering in many places from the continued frosts and thaws.—Many fields are quite yellow.

I see by the last *Advocate*, that you have omitted the list of names I sent you from Matamoras. The reason I omitted naming the amounts given by each, is, that many who gave to me had given before, and consequently to say what they had paid me would leave the public under the impression that they had given but little. You shall have the amounts of all, to add them to their former contributions. I hope Elders STRAYER and MAXWELL are about on their fields of collection ground. I doubt whether I can go over any of their ground.

I think there is a good opening at Liverpool, Perry county, for an industrious printer. A good little paper would do a fine business. Sell some of your spare type to some brother chip and send him there.

I am sorry to see that brother E. WEST still persists in his strange notions. I was in great hopes to see him in charge of the church at Newburg next summer, by coming back again to our Eldership. Brother EDWARD, you will meet a friendly welcome by your old friends in Perry county. Come along. Please give my respects to brother ARCHIBALD YOUNG; and tell him I passed his old home the other day, where I once paid him a visit. The old Oak Grove Furnace has all gone to nothing.

Persons wishing to purchase county rights for my improved Stove, can write to me, post-paid, at Baltimore. I shall be ready to sell rights in about two months. The invention is pronounced the best one to burn coal that was ever brought out.

J. F. WEISHAMPEL.

Letter from Washington City.

WASHINGTON, D. C., Feb. 23, 1848.

BROTHER WINEBRENNER:—

I think a letter from the Metropolis of the United States may not be uninteresting to your readers.

On Monday, the 21st inst., I left home in the cars to attend to the patent of my new Stove Grate, and was surprised at the vast quantity of land lying waste between Baltimore and Washington. Thousands upon thousands of acres are overgrown with bushes, some forming young forests. But perhaps Providence has ordered it so to supply us with wood in after years.

On reaching this city, the first topic that arrested my mind was the stroke of palsy which fell upon the venerable JOHN QUINCY ADAMS, one of the ex-President's of the United States. I saw him an hour after the attack, and beheld one "full of years." He was in his eighty-first year, universally revered, and regard-

ed as one of the greatest and best men of all the great of the age and country we live in. I speak of him in the past tense; for this evening, Feb. 23d, at seventeen minutes past 7 o'clock, he sunk into the arms of Death. His last words were these: "This is the end of earth—I am content."

He died in the Speaker's room in the Capitol of the country he has for so many years so faithfully and honorably served. He could not have chosen a more suitable place for his death; for he was no where more at home than in the Legislative Halls of his country. I hope he has gone to a happier world. I also saw his lady, who has become greatly afflicted by her heavy bereavement. She is expected very soon to follow her lamented companion.

Among the many things I saw, I will only enumerate a few. The Smithsonian Institute has been commenced. It is to be a very large building, and will be an ornament to the country as well as a monument worthy the name of the donor of the funds employed in its erection. It is intended for a College for the diffusion of Useful Knowledge in the United States. The Patent Office, (not yet finished,) the Treasury Department, General Post Office, President's House and Capitol are all magnificent buildings, well worth a visit to see them. I passed through the Patent Office, and took a look at the thousands of models and specimens. The observer is struck with astonishment at the vast variety. Among the rest, I saw brother MILLER's flood fence.

In the Museum connected with the Patent Office I saw Dr. Benjamin Franklin's original Printing Press, on which he once worked. It is very old. Also the military clothes of Gen. Washington, when he resigned his commission as Commander-in-Chief of the American army, in 1783, at Annapolis, which commission with the original Declaration of Independence, adopted by Congress, July 4th, 1776, are shown in a glass case, as is also his camp chest with his table, kettles, plates, and other articles. The plates, &c., are of tin. Gen. Jackson's military coat, worn at the battle of New Orleans is also there. Some of the personal effects of Smithson, of England, are also to be seen. There is exhibited a bottle of a liquid called the Otto of Roses, which is worth three times its weight in gold. A piece of great Chinese skill, consists in a solid stone of the size of a brick, which is cut into several houses, with trees, persons, rocks, &c., and creates astonishment how it could be done. There is a bean there from the Pejec Islands, about three feet in length. I was pleased to see several specimens of cloth manufactured by the Cherokee Indians. A glass urn, 5 feet high, from a Wheeling Glass Factory, shows great skill. Innocence asleep, is a handsome marble statue, of a sleeping female with a lamb in her arms. There are all sorts of birds there, from the six feet high ostrich down to the humming-bird, as small as a locust; among these the New Guinea bird is the most remarkable. Eggs from the size of a hulled pea to five inches in diameter, of various colours, are to be seen. Alligators, serpents, sea-leopards, fishes, and all kinds of reptiles, almost without number, are there, preserved in the proper manner. I must close with the bones of the head of a huge monster, (a Mastadon,) which, as they stand there, are as large as a hog's head. These things are all free.

I would suggest to your readers, that when any of them visit Washington, to stop at Mr.

BEERS' Temperance Hotel, Third street. It is a quiet and cheap house with good accommodations.

I have also seen that great statesman, HENRY CLAY, for the first time. He looks admirably well.

The Temperance cause is looking up here, having taken a fresh start.

Yours, &c.,

J. F. WEISHAMPEL.

Sons of Temperance---No Secret Society.

ELIZABETHTOWN, Feb. 24, 1848.

BROTHER WINEBRENNER:—

Allow your correspondent a small space in your excellent paper, to say a few words to such of his Christian brethren as are opposed to the Sons of Temperance, on the ground of their being a secret society.

Your correspondent sympathises with every real friend of the Christian religion, who desires to maintain the purity of the Christian church. Our zeal cannot be too ardent, nor our jealousy too great for the cause of God, if they be tempered with meekness and discretion. If so tempered, it cannot be denied, that there has existed just cause for suspicion and fear of Secret Societies, when we consider the mischief that has been produced by them. The pages of Ecclesiastical History contain painful records of the plottings of cunning and wily Jesuits, met in conclave or secret cliques. These cannot be forgotten by the intelligent and cautious Christian.

But the Sons of Temperance, strictly speaking, are not, in their organization, Secret Societies. For, in the first place, they have frankly spread before the world their object and design. They have openly avowed their sentiments, published their Constitutions and By-Laws, and they can be examined as thoroughly as you please. In their Constitutions and By-Laws they have given us a list of their officers, fully stated their duties, and shown the manner and matter of all the business transacted at their weekly sessions. Their object, as there stated, is one, and only one: that of promoting Temperance and overthrowing Intemperance.

Now in this there is nothing secret. Nor is there any means of recognizing each other as Sons of Temperance out of the Division. There are no signs, nor other means by which any communication can pass from one to another, any more than among the common mass. The quarterly pass-word and explanation are the only secrets about the institution, and these are rendered absolutely necessary, from the fact that the Society is a Beneficial Institution, on the largest and most magnificent scale. Without these, therefore, they would be liable to be imposed upon, and the funds raised for a special purpose, be directed from the original design.

As to conducting their business with closed doors, there can be no objection against this, which cannot be urged with equal propriety against every church organization. From the knowledge the writer has of the practice of most Churches, he is prepared to prove that the Society of the Sons of Temperance are less secret than the most open of the Christian churches.

In scarcely any of the churches of the Independent order is it deemed orderly for the members of churches belonging to other denominations, or even those of the same denomination, to be present at their meetings of

business. If found there, they would withdraw, or be politely solicited to do so. And farther, it is enjoined on all the members of Congregational churches (by which I mean those churches that transact their business by the whole body, instead of its being done by Presbyteries, &c.) to keep secret the business of the Church, and should they divulge any part of the business requiring secrecy, they subject themselves to the liability of Church censure and discipline. And this is deemed, as doubtless it is, perfectly just and right.

Now the Sons of Temperance are not so secret as this, for there is free access to any Division for any regular Son of Temperance in the land. Can the members of the Church of God boast of more freedom or less secrecy? Yours, &c.,

ADELPHUS.

Letter from Dark County, Ohio.

ITHICA, Dark county, Ohio, 2
February 8, 1848. 5

FRIEND JOHN WINEBRENNER:—

I am under the necessity of begging a little, not of this world's goods, but a preacher of the Gospel. Hereby I do not wish to be understood to say that we have no preachers in Dark county. We have plenty of them, such as they are; but, in my estimation, they are like the Scripture represents a great many folks, that is, they are Lord, Lord cryers, and not doers of the work, or word of God. I have been at their meetings in this county, and all the boast was, "Come, join our church," and nothing said about getting religion. I fear the most, if not all they want is the fleece, and a large flock; but as for the souls of men, they care nothing about.

Now, I wish you to send us a preacher to this county, if possible. I have heard numbers of persons say, that if there was one of the right kind of preachers to come here—one that would take the Testament for his guide, instead of a human discipline, they would go in for such a man, and get religion, or try to get it; but as for sectarianism, that they did not go in for.

I heard some say that belong to the Methodists, that they have only joined until they can better themselves. These formerly belonged to the free brethren, or Church of God in the state of Pennsylvania; therefore, for my part, I have thought it very expedient for me to write to you on this subject. I know there are ministers and people in Pennsylvania that feel the worth of souls, and that take the New Testament for their rule of faith and practice. A man of this stamp is wanted here.

Now, I hope you will not forget us, but send us help. For my part, I have no religion, and I am sorry for it. You might say, that if you were to send us a preacher, he could not give us religion. We know that, but we want somebody to help us, and preach the truth among us; because you know the Word of God says, "that if the blind lead the blind, they both will fall into the ditch."

I have had several combats with the Methodists, about the form or manner of getting religion. They contend that joining the church is the first step towards getting religion. But I cannot get into that way of getting religion, and never will. To tell the truth of the matter, I don't believe it to be the way of the Lord.

I have heard but two real good sermons since I live in this county. They were delivered by A. MEOREW. He came to see us about one year ago last fall. He calculated

to come out to see us again, last fall, but I suppose the journey is too great, as he lives 160 miles from here.

I should like to have an answer to this letter immediately. Please let me know what you will, or can do for us. I do hope you will not let us live here among sectarians all our lives, without making some provision for us, to let us have the word of life. You folks in the East have plenty of good preachers, and some to spare, I hope. I shall bring my writing to a close, for this time, by subscribing myself

Your friend,

WM. HUTTON.

Reply.

ESTEEMED FRIEND:—

I take this method of answering your friendly suppliant letter. I sincerely sympathise with you in your destitute condition. At the same time, I rejoice to learn that you hunger and thirst for the sincere milk of the word—that you have light to discern the truth, and the right ways of the Lord, and that you are frank and candid in opening up your spiritual wants.

That good and gracious Being who heard the prayer of Cornelius, and who showed mercy and granted salvation to him and his kinsman and near friends, will not turn a deaf ear to your prayers, but show and send you the like mercy, in due time.

If we can send you help, from this quarter, you shall hear from us soon again; if not, we hope the brethren of the Church of God in Ohio, will do something for you before long.

EDITOR.

Letter from Elder J. Strayer.

HIGHSPIRE, Feb. 16, 1848.

BROTHER WINEBRENNER:—

This is to inform you that I have been to New York, to see *Doctor Fitch*. My reason for not waiting on the completion and forth-coming of your publication, or History of the different Denominations was, my health declined so rapidly, that I begin to have doubts about being able to go at all, if I would delay much longer. By this, then, you are apprised that I shall not be able to do any thing in the city referred to, by way of disposing of your work, as my health and means will not admit me to go a second time. I am satisfied that another shall go to that great city, and sell and make all he can.

I would now inform you, that through the kindness of some good friends, I have been enabled to go to my favorite *Doctor Fitch*, whom you know by reputation. He examined my lungs, and pronounced the right one in a bad condition; but told me that if I would strictly follow his directions, I could be restored to good health.

Doctor Fitch was represented to me, by some, as being a flirt, but I found him just to the reverse. He appears to be gentle, free, open, &c. I do not think that the man is designing, as some do, trying to impose upon the public. I take him to be a *big-souled*, high minded and skillful physician, trying to do the people good.

Finally, I will express my gratitude to those brethren who have aided me in going to the just named physician. Those few who have given me so liberally, will please accept of a large share of my heart-felt gratitude. I never felt so delicate about doing any thing, as to beg for myself; but to do justice to myself I was obliged to resort to begging. But if my

health should be restored, I think I will be able to make all things straight. So far, I am much pleased with my physician, and live in hope. If, in the Providence of God, I am restored, I will inform the brethren upon what principles I was restored.

Doctor Fitch's system of treating consumption is new—one of itself, or of his own devising. While the host of other doctors pronounce consumption incurable, he pronounces it the most curable of all diseases, except in the last stage. If this be true, what pains may be eased! what hearts may be cheered! what health may be reclaimed and enjoyed!! Consumption curable, even after a considerable part of the lungs are decayed! Joyful news, indeed, to the afflicted! for who would like to endure the horrors of protracted consumption? The spirit of Christian submission answers: "Thy will be done, Oh God!"

No more, but yours, in hope of immortal, unfading youth and health,

JOHN STRAYER.

OBITUARY

OF

SISTER AGNES M'CANN.

BROTHER WINEBRENNER:—

You will confer a favor by giving the following obituary notice a place in the columns of your paper.

AGNES M'CANN was the daughter of *Christopher and Mary Quigley*, of Cumberland county. Her parents were members of the Presbyterian church, and she was brought up in the doctrine or system of belief as held by that body. When about seventeen years of age she was married, and located in Lisburn. Here she lived and died. Her manner of life is generally known to the people there.

I have often heard her tell her religious experience. She never had any serious impressions until the death of her second and third child. She then became anxious about her soul. But as there was little known about experimental religion, she made known her feelings to the pastor of the church, who advised her to join the church. She did so, and became a communicant in the church. From that time on she attended to the ordinances of the church, had her children sprinkled, and thought all was well.

But when the great revival of religion commenced in Lisburn, about 22 years ago, by the instrumentality of your preaching, she was brought to see her spiritual condition. She saw and felt that she had built her hopes on a sandy foundation, having been satisfied with a form of godliness without the power. She then sought and found the Lord to the joy and comfort of her soul.

She still attended to the duties of her church, for some time after she enjoyed religion, until on examination she found that the doctrine taught by the Church of God was more in accordance with the Bible, than that taught by the church to which she belonged; and thinking that she could enjoy herself better with the people where she had found the Lord, she united with the Church of God at Lisburn, where she and four of her children were buried with Christ in baptism.

She always manifested an anxiety for the salvation of her children, her friends and neighbors. Her house was always open for the ministers and people of God. She was always ready to administer to the needy, visit the sick, and as far as was in her power to do good to all mankind.

The first time I visited her during her last sickness, she told me she was willing to submit to the will of the Lord, and if it pleased God to call her away, she was willing to go and be with Christ, which was far better. As you, my dear brother, was to see her, and conversed with her, you no doubt know what state of mind she was in.

I would only add, that although we feel her loss, yet we mourn not as those who have no hope, for we know that she has gone to the paradise of God, and is with those who have gone up through great tribulation and have washed their robes and made them white in the blood of the Lamb. My greatest desire is, to live the life of the righteous, that my last end may be like hers.

She departed this life on the 26th of November, 1847, in the sixty-second year of her age.

Yours, in love,

A SISTER.

Letter from Elder A. B. Slyter.

MERCER COUNTY, Ohio, Feb. 7, 1848.

DEAR BROTHER WINEBRENNER:—

I take the present opportunity to inform the readers of the *Advocate* that I was appointed to travel the St. Mary's Circuit with brother HICKERNELL.

I left home on the 29th of November; travelled around on the South end of the circuit and came back to Mercer county, where I commenced a meeting, at brother JAMES ANDERSON'S, on Christmas day. I held the meeting eleven days, in succession, and preached seventeen times. The Lord was pleased to revive his work. The brethren and sisters were much revived, and six were hopefully converted to God, whilst others were still enquiring the way to Zion. Two were baptized. A church was also organized, and 13 persons united in church fellowship. Brother WILLIAM CLAY was appointed elder, and brother JOSEPH HUMMER deacon. I left there on Wednesday, the 5th of January.

On Saturday, 8th January, I came to Decalb county, Indiana, to a meeting held by brother HICKERNELL. The Lord powerfully revived his work, and a goodly number were converted. I left for home on Monday, the 10th.

On Tuesday, the 11th, commenced a meeting near my place of residence, at the house of brother AMOS SAMES, in Stuban county, Indiana, assisted by brothers HICKERNELL and GILLESPIE. The Lord revived his work here. There were two persons converted, and two baptized.

I left home, on my second round, on Friday, the 21st, and on Saturday, the 22d, commenced a meeting at the house of brother KOMPS, Whitley county, Ind. The meeting lasted 9 days. Brother HICKERNELL was with me one evening, and brother MARTIN two evenings. Fourteen persons were hopefully converted, 6 baptized, and 27 united in church fellowship.

I am now at the house of brother WILLIAM CLAY, and I intend commencing a meeting on Friday, the 11th inst., at brother JAMES ANDERSON'S. The prospect is fair for a revival. The Lord is doing great things for us, whereof we are glad. Brethren, pray for us, that the Lord may revive his work more powerfully in this Western country.

Brother WM. CLAY and myself wish to subscribe for your most excellent paper, *The Church Advocate*, for which we send you one dollar, and we will try to send the balance by brother HICKERNELL, to the General Eldership.

Brother CLAY's post office address is Mendon, Mercer county, Ohio; and mine, Orben, Decalb county, Indiana. Please send them on immediately.

I remain your brother in Christ,
A. B. SLYTER.

Letter from Elder T. Hickernell.

CHRISTIANSBURG, Feb. 15, 1848.

DEAR BROTHER WINEBRENNER:—

THIS short communication is to inform you that the Lord is reviving his work within the bounds of the Indiana Eldership. Some 30, or probably 35, have been converted, in the space of five weeks past.

In the neighborhood where I live, there were 6 persons hopefully converted, and two baptized; principally under the labors of brother SLYTER. I was present, and assisted some in the meeting, for the space of three days.

There were four persons embraced religion during my stay in the neighborhood of father MAYBERRY, Decalb county, Indiana, at a protracted meeting held there. I also held a protracted meeting in the neighborhood of brother PHRAMTON's and JACOB BEIDLER's, and preached at it seven days; I had brother SLYTER to assist me one day. During this meeting four persons embraced religion, two were baptized, and six united with the church.

I went from thence to Stuban county, to assist brother SLYTER in holding a three days meeting, in the middle of the week. During our stay there, two persons were converted, 2 baptized, and 7 forward for prayers.

On the 15th of January I commenced a large meeting in the neighborhood of Elder JOHN MARTIN's, Lagrange county, and preached 8 days. During the meeting, two persons embraced the Saviour. Sometimes as many as ten were forward for prayers; but as far as I could understand, were generally faithless, and hence unsuccessful.

On Sunday evening, the 23d, I commenced a meeting at Rome, and preached twice every day, until Wednesday evening. During my stay there, four souls were hopefully converted.

I then went from there to brother SLYTER's meeting, in Whitley county. There we attended to the ordinances. There was a gracious work in progress there, when I left.—Some had already been converted, some baptized; and thus we may say, the Lord has done great things for us, whereof we have reason to be glad.

Yours, truly,
THOS. HICKERNELL.

N. B. Will you please to send brother PHILIP BAKER one copy of the *Advocate*, with this letter enclosed. T. H.

☞ If we knew where to send brother BAKER's paper, it should be done.—EDITOR.]

Letter from Elder J. J. Miller.

BRIDGEPORT, Cumb'd. County, 2
March 6th, 1848. }

BROTHER WINEBRENNER:—

I take my pen in hand to inform the readers of the *Church Advocate* of the result of some of my labors in New Cumberland.

By request of some of the people, I commenced preaching in that place some time last fall, about every two weeks, and it pleased the Lord to bless the word to the joy and comfort of some precious souls. When our Methodist friends saw that the Lord began to bless the word, they commenced a protracted

meeting, and they had a goodly number of mourners, but very few converts. They never attend our meetings, save two or three of their members, but, thank God, the Lord can work by small and few means, as well as by many.

A few weeks ago I was there, and preached to the people, and we had a time of refreshing from the presence of the Lord. The converts did not seem to be satisfied that things should be left at loose ends—they wished to be organized into a church, called the *Church of God, at New Cumberland*. I accordingly promised when I came the next time I would organize a church. According to promise I went there yesterday, the 5th inst., and preached from these words: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and to ordain elders in every city, as I had appointed thee." Titus 1: 5. After preaching I organized a church of fourteen members. This, I believe, is the first Church of God ever organized there upon the Apostolic plan. There are some more there that will unite in church fellowship, who were not there last Sabbath.

The little church appointed their prayer and class meetings, and they are zealous in the cause of God and religion. I trust when brothers MULLENIX and HURLEY come on Cumberland Circuit they will not neglect to supply this little church in New Cumberland, and the church in Fishing Creek Valley, Perry county, with regular preaching.

May the Lord bless all the Churches of God that are scattered abroad throughout the land.
Yours, in the Gospel of Christ,
J. J. MILLER.

Letter from Elder J. Glenn.

VENANGO, Feb. 15th, 1848.

BROTHER WINEBRENNER:—

This will inform you, and the readers of the *Advocate*, that after a long and severe illness, I have been able to resume my weak labors in the ministry again; and have been laboring the principal part of the time, since the Eldership, in Rockland, Venango county.

I held a protracted meeting there, commencing on Thanksgiving Day. At the commencement, things appeared somewhat dull; yet, in the midst of discouragements, we endeavored to preach the Gospel, which was not without effect. The powers of darkness began to give away, and mourners were out at the altar of prayer, pleading for mercy. Some found it, and felt the happy effects of religion in the soul, which caused them to shout glory to God, my sins are forgiven. This was truly a glorious time; as much so, I think, as I ever witnessed in my life. The people were generally united in the work, that is, those who labored. There were some who, I believe, were afraid the work would commence; but, bless God, their sectarian forces lost ground, which made them complain very much, yet at the same time, without cause.

But to be short on this subject, there were 18 united in church fellowship. None of the converts are baptized yet, but we expect soon will be.

While times were good here, I remained, but recently I took a missionary tour through Clarion county. I made several appointments, and preached. The people were well pleased and wished me to remain and preach for them. They are mostly members of the Evangelical Society, and I think want to do what is right. Were it not for some of their preachers, who have done all they can against me and the

cause, I think some would soon get to see and do their duty. Of this you will hear more hereafter.

Brother KLEIN and myself are going to that country shortly, and expect to hold some meetings, the Lord permitting, an account of which we shall give you hereafter.

Affectionately yours,
J. GLENN.

Letter from Elder Wm. Hinny.

MECHANICSBURG, Feb. 22d, 1848.

BROTHER WINEBRENNER:—

I would inform you that our meeting came to a close on last Sabbath evening, and thank God, not without some good effect. Two souls professed a change of heart, by believing in Christ. We had hoped and wished for a great deal more than we have seen; yet we believe the fault is mainly with the people. We are confident it is not with God, and we think not with the Church either, for the brethren and sisters seemed to be in a good state. Now, all we can do is, to hope that the seed which was sown will yet spring up, and bring forth fruit, to the glory of God the Father, through Jesus Christ the Saviour.

Yours, in love,
WM. HINNY.

Standing Committee.

BROTHER WINEBRENNER:—

The Standing Committee of the West Pennsylvania Eldership met, in the city of Pittsburgh, on the 29th day of January last.

Brother DOBSON gave his reasons for declining his appointment to Pittsburg Church; when, on motion, it was

Resolved, That his resignation be accepted, and that brother JOHN GILLESPIE be appointed in his stead, for the coming year.

On behalf of the Committee,
J. M. KLEIN.

NEWS DEPARTMENT.

Girard College.—The Building Committee of Girard College made their Report to the City Councils of Philadelphia, from which we make the following extract:

Total amount expended in the work is \$1,933,821.78, which is \$66,178.22 within the amount specified by Mr. Girard for the erection and endowment of the College. Had no depreciation taken place in the value of the stocks and loans originally set apart by the Commissioners of the Girard estate to constitute the college fund, a surplus of \$921,714.42 would have been left to support the establishment—and had the said stocks and loans continued to yield the rate of interest which was accruing from them at the time of the transfer, the College fund would have amounted to \$1,500,000, after paying the whole cost of the work. The losses, however, having more than counterbalanced the accumulation of interest, it became necessary, in order to complete the work, to draw on the residuary fund to the amount of \$31,525.11, and the future means for the support and conducting of the College will have to be derived from the same source.

Report from the Post Office Department.—The exposition given of the working of the new law is, upon the whole, eminently gratifying to the friends and advocates of cheap postage. It appears that during the last fiscal year, ending on the 30th of June last, the public mails were transported over an aggregate distance of 38,887,899 miles, at an expense of \$2,406,848. The aggregate extent of the routes on that day was 153,818 miles, and since that day, 8,239 miles of new routes have been put in operation. The expenditures of the department during the last fiscal year, (including the amount appropriated to pay the general government postage,) having increased more than thirteen percent upon the revenues of the last preceding year, amounted to \$3,945,893. The expenditures for the same time were \$3,979,570—being only \$33,677 more than the revenues. The estimate of revenues and expenditures of the department for the present fiscal year shows the considerable excess of means over expenditures of \$213,951. Two of the principal points to which the report invokes the attention of Congress are, the law fixing the rates of payment for the various grades of transportation, and the existing position and powers of the department in respect to foreign and international postal arrangements. The necessity of farther legislation upon both these subjects, in view of existing facts, is demonstrated in the report with so much force and ability, that Congress will doubtless give their favorable attention to its suggestions.

Boot Crimping Machine.—Mr. C. White, of Galway, N. Y., has lately invented a beautiful Boot Crimping Machine, for which a patent has just been issued, the principle of which is to produce an equal pressure upon all parts of the upper to be crimped, so that one part of the leather may not be drawn out to the thinness of a wafer, and injured in strength, while the rest is quite strong. For this purpose his frame is of a curved form of the shape of the board on which the leather to be crimped is placed, and by means of jaws working in slots by screws, said jaws are raised parallel up and down operating with equal pressure upon all parts of the leather to be crimped.

Present Number of Missionaries.—The whole number of ordained missionaries in the world is estimated at about 1,200; and of male and female assistant missionaries, at about 2,400; making a total of 3,600. The Bible has been printed in 138 languages and dialects, and all but 30 of these translations are new, and were made chiefly by missionaries since the institution of the British and Foreign Bible Society in 1814. The number of copies of the Bible and Testament which have been issued by the Bible Societies, is about thirty millions.

Religious Denominations in Russia.—It is stated, that during the last year, 2,201 Romanists, and 14,000 Lutherans, (the latter consisting of peasants,) went over to the Greek Church; 1 Lutheran and 25 Jews to the Roman Church; and 196 Romanists and 20 Jews to the Lutheran Church.

The Greek Church is the national church of Russia, besides which, it appears from the returns for the whole empire, that there are 2,689,427 Romanists, 20,230 Catholic Armenians, 1,669,455 Lutherans, 40,893 Reformed, 2,320,576 Mahometans, 1,117,570 Jews, 223,644 Buddhists, and 161,928 Heathen—forming a total of 8,958,725 individuals, who are not members of the Greek Church. The Romanists possess 73 monasteries and 44 convents, containing 1,132 monks, and 611 nuns. To the Romanists belong 2,378 churches; the Catholic Armenians have 52 places of worship, the Gregorian Armenians 925, the Lutherans 920, and the Reformed 32; the Mahometans have 6,063 mosques, the Jews 543 synagogues, the Buddhists 156 temples, and the Heathen 273. The Lutheran clergy consists of 411 ministers, and the Reformed 33.

Recognition of Protestantism by the Sultan.—Constantinople, Dec. 15th. The annual festival of the Turks, called *Courban Beiram*, or "Feast of Sacrifices," was made memorable this year by the issue of an imperial Order, constituting the Protestant subjects of the Empire into a separate and independent community, like that of the Armenians, Greeks and Latins. This is the first time since the Reformation that Protestant subjects of the empire have been recognized as existing as a distinct body. All those whom it immediately regards have been brought to a knowledge of the truth by American missionaries, and in civil respects this is the reward of the patient endurance of a few hundreds of persons against bitter persecutions from their clergy. Orders similar to this have been forwarded at the same time to the Pachas of Erzeroom, Trebizond, Damascus, Aleppo, and Nicomedia, in all which Pachaics there are Protestants, requiring them to obey it to the letter.

Burning of Four Steamboats—Immense Loss of Property. We learn from the Cincinnati papers under date of February 28th, that the steamboats Hendrick Hudson, the Trenton, the Circassian, and the Maysville wharf boat, were all destroyed by fire this morning, a little after midnight, while moored to their landing in that city.

The loss of property is very great. The Hendrick Hudson was full freighted with a valuable cargo, and ready to leave for New Orleans, all of which is a total loss. Besides all this lamentable destruction, there were four lives lost by fire and accident attending the calamity.

The Treaty.—The Washington Union closes an article thus:

"We take the treaty, therefore, for the indemnity it secures to us. We may find in it not only peace, but security for the future, as well as other great advantages which it obtains for us. 'Were we to consult our own judgment,' then we accept (not reject, as our neighbor would do) the acquisitions that we are to make. We make due allowance for the other considerations which he specifies—the expense of a continued war—and the vast consequences which destiny may bring along with it. But we must be permitted to add, that if we ratify it with modifications, it is not certain that the Mexican Congress will ratify it; and therefore it becomes us to prepare fresh reinforcements for our army, and to teach the enemy that if she does not continue to offer the olive branch she must suffer by the sword. Let us show her that war and peace are now before her. Let her choose which she pleases."

Mulhensburg College.—The English branch of the Evangelical Lutheran Joint Synod of Ohio and adjacent States, have established a College of the above title, situated in Jefferson, Harrison county, Ohio. Rev. A. B. Bierdeman has been elected Professor. The sum of \$4,573 has been raised for the benefit of the institution. A two story brick building has been erected for the Professor's dwelling, and the building of the College edifice is deferred until next year.

Toleration in Turkey.—Toleration is the order of the day. Even Turkey has yielded to the force of the current. When will Rome follow? Ever or never? As a proof of the progress of religious toleration in Turkey, it is mentioned that the Sultan lately ordered the poor patients in the Jewish hospital at Constantinople to be daily supplied with a sufficient quantity of meat and bread at the expense of the Government.

A Good Movement.—A bill has been introduced into the New Jersey Legislature "for the preservation of newspapers," which authorizes the clerks of counties to subscribe and preserve in a bound form, all the newspapers published in them. No better general or local history can be found than the newspapers, and in future years as matters of reference, they are invaluable.

Congress.—Since the death of Mr. Adams, and the election of Mr. Bridges in the Lehigh district, the political complexion of the House stands 116 Whigs to 111 Democrats.

Schuylkill Navigation.—Water was admitted into the several levels of the Schuylkill canal, on the 1st inst., between Port Carbon and Althouse's.

Important Enterprise.—The St. Louis Republican notices the circulation of a memorial asking Congress for a donation of land to aid in the construction of a Rail Road from Lexington, Missouri, to the mouth of the Ohio. This would open to the rest of the Union, a portion of country as completely shut up as any other section of the United States.

The Slave Trade.—It is stated that three large steamers have been engaged at Bahia, South America, for the slave trade. One of them has already arrived on the West coast of Africa, where she embarked 900 slaves, and escaped from the brig-of-war Sea Lark, by steaming away from her during a calm.

Chloroform.—There is reason to believe that this article is used for the purpose of intoxication. The Boston Medical Journal says: "The demand for chloroform almost exceeds belief, and we are almost disposed to ask under what circumstances it can be used."

Railroads in the United States.—The railroads completed in the United States and in use extend to 5,780 miles, at a first cost of \$122,525,938. All this has been effected in 17 years. About \$15,000,000 per annum are now expended in railroad construction.

Census of Buffalo.—A census of Buffalo, taken under the direction of the School Superintendent by order of the Common Council, shows a population of 40,521, of which 711 is colored. The increase from last year, when a similar census was taken, 10,000.

Coal in Tennessee.—Immense beds of coal are said to have been discovered in the vicinity of Obed River, Tennessee. In Fentress county, in the same state, inexhaustible quantities have been traced out.

Yucatan—More Annexation.—The Washington papers state that an authorized agent of the government of Yucatan is now at Washington with propositions for the annexation of that State to our Union.

Pennsylvania and Ohio Railroad.—The act incorporating the Ohio and Pennsylvania Railroad Company, after a severe struggle, has passed the Ohio Legislature.

Emigrants.—The total number of emigrants who sailed from Liverpool in 1847 was 134,524 while in 1846 it did not exceed 74,913.

Another City.—The village of Auburn, now containing 8000 inhabitants, has applied to the legislature for a city charter.

Lost Children.—During the year 1847, the city crier of Boston restored 1500 stray children to their anxious mothers.

Female Labor in Massachusetts.—About forty thousand females are employed in manufactories in the state of Massachusetts, whose annual earnings amount to about five million dollars.

Good.—The tobacco crop in Ohio, it is supposed, will not be over 6 or 8,000 bbls; last year it was 20,000.

Another earthquake occurred in Chili in October. Letters to the 26th have been received from Valparaiso, at which time the Columbus, Com. Biddle, was there.

Hon. Edward Everett has been invited by the Massachusetts Legislature, to deliver an eulogy on the death of Mr. Adams.

England's two cent postage system yielded last year a revenue of £864,000—an increase of £48,000 over the previous year.

More than fifty slave vessels have been taken on the coast of Africa within the last twelve months.

MISCELLANEOUS.

HOWARD ON FEMALE EDUCATION.

A good education is the best, and the most permanent legacy which a parent can leave to his child. It is superior to any other; and there is none which can be compared with it in value. The child may be cheated out of its inheritance, but it cannot be robbed of this. Riches are at best but transitory in their nature; and their possessor may squander them away, or be deprived of them through misfortune. But not so with treasures of the mind. No outward circumstances or situation can deprive us of these. They become, as it were, a part of the mind itself, and accompany it wherever it goes, always ready for use, ready to administer to the comforts and wants and conveniences of its possessor. Wealth, in fact, too generally proves useless or dangerous to the uneducated. They do not understand the art of keeping it secure, of investing it properly, or of expending it judiciously. It too frequently creates habits of idleness, dissipation, and extravagance; and plunges its possessors into vice, misery, crime, and ruin. In fact, a greater or less degree of intelligence and mental training, let them be acquired and received in what way they may, are necessary to the acquisition of wealth itself; and there is not perhaps to be found the case of a single individual who has acquired it by his own exertions without. Riches alone, without intelligence, can furnish no passport into the first society; but education, when connected with respectability of character and amiability and correctness of deportment, will take its possessor into any circle.

TWELVE INCONSISTENCIES.

1. To hear a christian man say, he very much desires to know how matters are going on in the religious world, and yet he will not take a religious newspaper.

2. To see a christian man of a family, with a large plantation, and extensive stock; one of a good trade or a lucrative profession, and not take a religious newspaper.

3. To see a christian man at every monkey show, or farcical exhibition of every wag who may advertise that he will make people laugh, for the cheap sum of one, two, or even four bits, and yet too poor to pay for a religious newspaper.

4. To see a christian man lay by money, in order to catch a good bargain which may chance to come in his way, and still too poor to pay for a religious newspaper.

5. To see a christian man dress his children in fine or superfine clothing, and still plead too poor to pay for a religious newspaper.

6. To see a christian man take a half dozen, or even one newspaper, filled with all sorts of trash and falsehoods, and yet too poor to take a religious newspaper.

7. To see a christian man spend time enough in one week in gossiping, and things as bad or worse, if industriously employed to pay for, and yet he can't take a religious newspaper.

8. To see a christian man of wealth, read regularly a poor man's and which is worse, a minister's paper, and hear him say he is too poor to take a religious newspaper.

9. To see a christian's family, reading novels and miscellaneons, and attending parties at great (or even no) expense, and have no religious newspapers for them to read.

10. To see a christian man lay up money and property for his children, and plead too poor to pay for a religious newspaper.

11. To see a christian man exhibiting to his friends and visitors, his fine farm, stock, orchards—his new and splendid assortment of goods—his furnished office or shop, as the case may be, and have no religious newspaper to exhibit.

12. I cannot endure to hear a christian man boasting of his liberality to the church, and the institutions of the church, and not pay for a religious newspaper.

And finally, for a "Baker's dozen"—I cannot, above every other inconsistency, endure to see a christian man take, and regularly receive, but never pay for a religious newspaper.

These things are so obviously inconsistent, that when I approach men, to try and convince them of the wrong, I feel that I almost offer an insult to their intelligence and christian fidelity. But I must never mind that. I must be faithful to my God and my brethren.—*Cumberland Presbyterian.*

A NEWSPAPER.—There is no book so cheap as a newspaper; none so interesting, because it consists of a variety measured out in suitable portions as to time and quality. Being new every week, or day, it invites to a habit of reading, and affords an easy and agreeable mode of acquiring knowledge so essential to the individual and community. It causes many hours to pass away pleasantly and profitably, which would otherwise have been spent in idleness and mischief.

A PARABLE FOR LITTLE GIRLS.

Naomi, the young and lovely daughter of Salathiel and Judith, was troubled in spirit, because at the approaching feast of trumpets, she would be compelled to appear in her plain, undyed stola, while some of her young acquaintances would appear in blue and purple and fine linen of Egypt. Her mother saw the gloom that appeared upon the face of the lovely child, and taking her apart, related to her this parable.

A dove thus made her complaint to the guardian spirit of the feathered tribe:

"King genius, why is it that the hoarse-voiced and strutting peacock spreads its gaudy train to the sun, dazzling the eyes of every beholder with its richly burnished neck and royal crown, to the astonishment and admiration of every passer-by, whilst I, in my plain plumage am overlooked and forgotten by all? Thy ways, kind genius, seem not to be equal towards those under thy care and protection."

The genius listened to her complaint, and thus replied:

"I will grant thee a train similar in richness to that of the gaudy bird you seem to envy, and shall demand of thee one condition in return."

"What is that?" eagerly enquired the dove, overjoyed at the prospect of possessing what seemed to promise so much happiness.

"It is," said the genius, "that you consent to surrender all those qualities of meekness, tenderness, constancy and love, for which thy family has been distinguished in all times."

"Let me consider," said the dove. "No: I cannot consent to such an exchange. No, not for all the gaudy plumage, the showy train of that vain bird, will I surrender those qualities of which you speak, the distinguishing features of my family from time immemorial. I must decline, good genius, the conditions you propose."

"Then why complain, dear bird? Has not Providence bestowed on thee qualities which thou valuest more than all the gaudy adornings you admire? And art thou discontented still?"

A tear started in the eye of the dove, at this mild rebuke of her guardian spirit, and she promised never to complain.

The beautiful girl, who had entered into the story with deep and tender emotion, raised her fine blue eyes to meet her mother's gaze, and, as they rolled upwards, suffused with penitential tears, she said in a subdued tone, with a smile like that assumed by all nature, when the bow of God appears in the heavens after a storm.

"My mother, I think I know what that story means. Let me be your dove; let me but have that ornament of a meek and quiet spirit, and I am satisfied to see others appear in rich and gaudy apparel."

THE MOTHER.—Sheridan wrote:—"Women govern us; let us try to render them perfect. The more they are enlightened, so much more shall we be. On the cultivation of the minds of women depends the wisdom of man." Napoleon said: "The future destiny of the child is always the work of the mother."

THE LICENSE LAW.—The Legislature of New Jersey has repealed the law of that State against the sale of spirituous liquors, as it had been pronounced unconstitutional.

NARRATIVE of the 18th CHAPTER of GENESIS.

"There is an exceedingly picturesque and graphical interest in this narrative; and I feel the highest value for it as an exhibition of the kindness and simplicity of the patriarchal manners in patriarchal times. There is something particularly graceful and imposing in the politeness of Abraham; and I can now better understand the fitness of the sacred biography as abounding in the exemplars of all that is good and great in the character of man. One likes the exuberant and affectionate hospitality of the good old man; and the very material of which it was made up enters most fitly and beautifully into the description of the whole scene. I do not know if it has ever been made the subject of a painting, but surely there is enough of the visible and the local to furnish the artist with objects for an impressive representation; the tent door, the tree, Abraham and Sarah, the three strangers, the servant, and the food which was dressed and set before them. Let me not hide myself, as heretofore, from my own flesh. Let me remember the hospitality, even to the unknown, thus exemplified in the Old, is expressly enjoined in the New Testament, and under the warrant, too, of the example recorded in the early Scriptures—'For thereby some have entertained angels unawares.' I have much to learn and much to unlearn ere I attain the perfection of the second law.

"I figure the great deference of Abraham for these unknown personages, in his standing by them while they ate—as if officiating in the capacity of their servant. Connect this with their being unknown—with his being unaware of their dignity, and we see in this trait an exhibition of the virtue—to honor all men.—*Dr. Chalmers' Daily Scripture Reading.*

I WILL GIVE NOTHING.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. 11: 24.

A minister, soliciting aid towards his chapel, waited upon an individual distinguished for his wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and, turning to his three sons, who had witnessed the transaction, he advised them to imitate his example. "My dear boys," said he, "you have heard the case: now what will you give?" One said, "I will give all that my pocket will furnish." Another observed, "I will give half that I have in my purse;" the third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and, recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had given all his store was living in affluence; the son who had divided his pocket money was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The above anecdote is a striking illustration of the words of Solomon. Men of property should contribute largely; they should recollect that they are responsible to God for the use they make of their fortune, and that he will hereafter call for the account.—*Lon. Chris. Wit.*

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 12th of January, by Elder J. M. Klein, Mr. JACOB STOUFER to Miss ELIZABETH HUNTSBARGER, both of Harmony, Butler county, Pa.

On the 17th February, by Bishop J. Keller, at the house of David Markley, in Fayetteville, Mr. BARNHART ROHN to Miss REBECCA BENEDICT, both of Franklin county.

On the 17th ult., by Elder Thos. Strohm, Mr. ADAM HARPER to Miss SUSANNA WHENRICK, both of Dauphin county.

On the 3rd ult., by Elder D. Maxwell, Mr. SAMUEL CRAMER to Miss SARAH ANN GOWDY, both of Cumberland county.

On the 26th of December, 1847, by Elder Samuel Crawford, Mr. DAVID BELL to Miss RACHAEL TRAYER, both of York county.

On the 2d of March, inst., by the same, Mr. PETER CANNON to Miss MERIBAH KYLE, both of York county.

On the 22d ult., by Rev. C. W. Schaeffer, Mr. AMOS FISHBORN to Miss CATHARINE POORMAN, both of Dauphin county.

On the 24th ult., by the same, Mr. WILLIAM HETRICK, of Cumberland county, to Miss MARGARET BOWERS, of Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 23d ult., at the residence of David Hurst, in Cumberland county, REBECCA M'FADDEN, aged 36 years, 1 month and 6 days.

Funeral service by Elder J. J. Miller. Text, 2d Peter, 3d chapter and 14th verse.

On the 21st ult., MARGARET ELIZA, daughter of Stephen and Margaret Miller, aged 3 years and 2 months.

On the 16th ult., in Mechanicsburg, Cumberland co., ELIZA SALINA ZEARING, daughter of Lewis Zearing, deceased, aged 24 years, 1 month and 9 days.

Sister Zearing embraced the religion of the Saviour in the extensive revival in this place, in 1843, and for all we know, she has been in the enjoyment of it ever since; at least she gave evidence of her acceptance with Christ shortly before she died. Her sickness was of short duration, though of a very distressing nature.

Funeral service by Elder A. Swartz. Text, 37th Psalm, 37th verse.

WILLIAM HINNY.

On the 14th ult., in this place, MARTIN LUTZ, in the 6th year of his age.

Death with his noiseless footstep has again visited the retired dwelling place of Mr. Henry Lutz. His barbed arrow has again been hurled, and felled another pledge of love. In the space of three weeks, three of this family have been called from time to eternity; the mother and two sons. There is something startling embodied in the dispensation of Divine Providence which has fallen upon this bereaved family, in removing in such quick succession, three of its members from the stirring scenes of life. But in this case, as in the other two, they have left the bright evidence that he has gone to join the angel throng that cluster around the eternal throne. M.

POETRY.

DEAL GENTLY.

Deal gently with the lowly,
For bitter is their lot,
When by their friends deserted,
And by the world forgot.
One kindly word may banish
The anguish of despair,
And bid forever vanish
A world of grief and care.
Remember, oh! remember
"It is not always May,"
The blast of life's December
May drive your friends away;
For when the storms of winter
In darkness cloud the sky,
The earliest birds of summer
Are always first to fly.
When'er an erring brother
Departs from honor's path,
Reprove him not too harshly,
Nor turn away in wrath;
But point out to him kindly,
The path he should have trod—
And thou wilt gain his blessing,
And be approved of God.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 12½ a	5 25
Do. RYE, do. - - -	2 75 a	2 80
Do. CORN, do. - - -	2 10 a	2 12½
GRAIN—WHEAT, per bushel,	1 15 a	1 18
Do. RYE, do. - - -	70 a	70
Do. CORN, new do. - - -	35 a	40
Do. OATS, do. - - -	33 a	35
Do. BARLEY, do. - - -	— a	75
SEEDS—CLOVER, do. - - -	3 50 a	3 62
Do. TIMOTHY, do. - - -	2 00 a	2 25
Do. FLAX, do. - - -	1 10 a	1 12½
BEEF, per cwt. - - -	5 00 a	5 50
PORK, do. - - -	5 00 a	5 25
HAMS, per pound, - - -	10 a	12½
BUTTER, do. - - -	15 a	25
LARD, do. - - -	10 a	12½
TALLOW, do. - - -	8 a	10
HARD SOAP, (Dried) per lb.	6 a	7
EGGS, per dozen, - - -	10 a	12½
POTATOES, per bushel, - - -	45 a	50
ONIONS, do. - - -	75 a	87½
APPLES, do. - - -	75 a	1 00
PEACHES, (Dried) per bush.	1 50 a	2 00
FEATHERS, per pound, - - -	37½ a	45
WOOL, do. - - -	30 a	50
SALT, per sack, - - -	1 50 a	1 56
HAY, per ton, - - -	12 00 a	15 00
PLASTER, per ton, - - -	5 00 a	5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 75 a	6 00
Do. RYE, do. - - -	3 50 a	3 75
Do. CORN, do. - - -	2 20 a	2 25
GRAIN—WHEAT, per bushel,	1 30 a	1 33
Do. RYE, do. - - -	75 a	80
Do. CORN, new do. - - -	50 a	52
Do. OATS, do. - - -	40 a	41
Do. BARLEY, do. - - -	85 a	90
SEEDS—CLOVER, do. - - -	3 75 a	4 00
Do. TIMOTHY, do. - - -	3 75 a	3 80
Do. FLAX, do. - - -	1 40 a	1 45
BEEF, per cwt., - - -	7 00 a	8 75
PORK, do. - - -	7 00 a	7 25

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wondering Soul*, *Treatise on Regeneration*, *German and English Testaments and Hymn books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.
January 1, 1848.

RELIGIOUS NOTICES.

The following protracted meetings will be held on the York county Circuit, Providence permitting, viz:

1. At Siddenstown, to commence March the 17th.
2. At the River School-house, to commence March the 24th.

Preachers and people generally, are respectfully invited to attend. Brother BRADY is specially invited to attend the meeting at the River School-house. S. CRAWFORD.

JACOB KELLER'S APPOINTMENTS.

Mount Joy, April 9th, at 10 o'clock, A. M.
Landisville, " " 3 " P. M.
Jos. Long's, " 15th Candle-light.
Hinkletown, " 16th 10 o'clock, A. M.

J. HAIFLEIGH'S APPOINTMENTS.

Washington, April 9th, at 10 o'clock, A. M.
Maytown, " 15th, Candle-light.
Bainbridge, " 16th, 10 o'clock, A. M.
Elizabethtown, " 16th, 2½ " P. M.
The public generally, are respectfully invited to attend the above meetings, at the time and place specified.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brennenman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippenburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddenburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR AND TWENTY-FIVE
CENTS A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN
ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

Notice to our Patrons and Agents.

The next number will close the present volume. Those, therefore, who wish to pay in advance, with a view of getting the volume at \$1, will please to take notice that the money must be paid before the commencement of the new volume; otherwise they will be charged according to our new terms. See Prospectus on last page.

Who will send us the greatest number of new subscribers? Many more, no doubt, will take the paper, if they are only asked to do so. We hope, therefore, our old friends and agents, who wish us and the cause well, will try to increase the circulation of the paper. Let all, then, agree to make a prompt and simultaneous effort, and see what can be done. What say you then, kind readers, will YOU try? And if so, will you try IMMEDIATELY?

Adjournment of the Legislature.

THE House has fixed on the 11th day of April for the final adjournment of the Legislature, the Senate having previously passed a resolution naming the 21st. But it may be doubted whether they can adjourn by that time, looking to the immense amount of business, and that, too, of the greatest importance, yet to be disposed of.

Medical Convention.

A State Convention of delegates belonging to the Medical profession, is to be held in Lancaster, commencing its session on the 11th of April.

Vindication of the Church,

OR

Review of Letters on Sectarianism.—No. 3.

IN writing these articles in vindication of the Church against Sectarianism, or in reply to a series of letters in favor of the same, we have, in our two preceding articles, confined ourselves entirely to the consideration of two Bible arguments, viz:

1. That the Bible clearly and unequivocally teaches the unity or oneness of the church.
2. That it no less clearly and unequivocally prohibits schism, or divisions in the church.

We shall now proceed to show that the Apostolic or primitive church, was a union church, or one great and undivided Christian brotherhood; and by consequence, to all intents and purposes, an anti-sectarian church.

The first model church at Jerusalem was a union church. "When the day of Pentecost was fully come, they (the church) were all with one accord in one place." Acts 2: 1. "And all that believed were together, and had all things common." Verse 44. "And they continued daily with one accord in the temple." Verse 46. "And the Lord added to the church daily." Verse 47. "Many of them which heard the word, believed: and the number of the men was about five thousand." Ch. 4: 4. "And they (Peter and John) went to their own company," (not companies, but company or church.) Verse 23. "Great fear came upon all the church." Chap. 5: 11. "They were all with one accord in Solomon's porch." Verse 12. "And believers were the more added to the Lord, multitudes both of men and women." Verse 14. "And the multitude of them that believed were of one heart, and of one soul." Ch. 4: 32.

These passages clearly show three facts, viz:

1. That there was but one church at Jerusalem.
2. That this church was constituted of a large company of believers, or multitudes of converted men and women. And
3. That this great multitude of believers "were of one accord"—"of one heart, and of one soul"—perfectly joined together in one church, with no sects or divisions among them. No one even thought of, much less advocated sectarianism, in those halcyon days, when pure, disinterested charity prevailed in the church, and constituted the distinguishing badge of discipleship.

This lovely character, sustained by the church at Jerusalem, we allege was the true and uniform character of all the primitive churches, so far, at least, as union is concerned. In this respect they were all modeled after the great model church at Jerusalem. Hence we never read of more than one church in one place. The word *ecclesia*, in its plural

form, is never used, but to designate the religious communities, located in different parts of a province or country; whilst those in different cities, towns, villages, and neighborhoods, are always spoken of in the singular number. Hence we read of *the church* at Antioch, Acts 14: 27. *The church* at Ephesus, ch. 20: 17. *The church* at Corinth, &c., 1 Cor. 1: 2. The same is true with regard to the general, or the church at large, as we have shown before. Union is the life principle of the Church of God.

If this, then, was the primitive order of things, and this order and settled polity existed, because, as we have seen, God ordained it to be so, and prohibited the contrary, it follows as a matter of course, that a division of the church, or a plurality of denominations, is unscriptural and anti-scriptural. From this legitimate conclusion there is no escape, unless it can be shown that the Messiah's laws and institutions are like the legislation of fallible and mutable sects and parties, whose creeds, rituals, and disciplines are as changeable as the moon or weather.

In our next, we shall judge our brother's theory by its fruits.

Acts of the Standing Committee.

At a meeting of the Standing Committee of the East Pennsylvania Eldership, held in Linglestown, on Friday the 3d day of March, 1848, the following business was transacted, to wit:

1. That brother JOSIAH QUIGLEY be appointed to Newburg, Orrstown and Fayetteville, for the next Eldership year.
2. That brother GEORGE U. HARN be appointed to Philadelphia, in the place of brother J. QUIGLEY.
3. That brother THOMAS H. DESHIRE be re-appointed to Perry county Circuit.
4. That brother JOHN C. SEABROOKS (assisted by brother WM. MILLER) be appointed to the Hagerstown Circuit, in the room of T. H. DESHIRE.
5. That brother JOSEPH HAZLETT be written to, in reply to his letter addressed to the Standing Committee, and requested to visit Shiremanstown and Lisburn, and confess his faults publicly before the churches in said places, before he can be restored to fellowship.
6. That brother E. LOGUE be written to, and informed that he is not considered in the employ of the East Pennsylvania Eldership as Missionary for Iowa; from the fact that he emigrated thither (like brother J. HAWK) of his own accord, and not under the direction of the Eldership. Yet the Committee would recommend to the Board of Missions to sustain him as a pioneer in that inviting field of labor, as far as their funds will admit.

OBITUARY

OF

SISTER ELIZABETH MILLER.

DIED, on the 18th of March, in Bridgeport, Cumberland county, Mrs. ELIZABETH MILLER, wife of brother J. J. MILLER, aged 42 years, 4 months and 8 days.

Sister MILLER was converted to God, in the first great revival at Middletown, about twenty-two years ago. She united with the Church of God soon after her conversion, and in her communion she remained steadfast, leading an humble and consistent life.

She was intermarried with brother JACOB J. MILLER about 19 years ago, with whom she had 7 children, three of whom are still living, to mourn and lament the loss of a kind and indulgent mother.

Sister MILLER was in feeble health for some years past, yet able to be up and about her house affairs, till within a few days of her death. She bore her affliction with exemplary patience, and met her end with resignation and fortitude.

Her funeral took place on Sabbath afternoon, the 20th ult. She was buried at New Cumberland. Service by Bishop WILLIAM M'FADDEN.

York and Harrisburg Railroad.

By an act of the Legislature of Pennsylvania, passed in 1846, a company was authorized to construct a railway from York to the Cumberland Valley Railroad, at or near Harrisburg; that the charter is limited to 5 years from the date thereof, during which time it is required that the road be brought into full use, or otherwise the act is null and void.

The City Councils of Baltimore have authorized a loan of \$250,000 to the Company, for building this road, as soon as a similar sum shall be subscribed for and paid in, by the stockholders of the company.

This is a very important road for Baltimore. When constructed, it will connect with the great Central Railroad at Harrisburg, thus affording a direct communication with Pittsburg, and giving to Baltimore a large share of the western trade, which would otherwise be enjoyed by Philadelphia entirely.

Our Terms.

It will be seen from our prospectus for the next Volume, that we have changed our terms. Those who were anxious to see our terms reduced to One Dollar, will, we hope, try to send us a goodly number of new subscribers.

We shall now need two or three hundred more to make us whole. Shall we have them duly forwarded? If so, then let those interested go to work to get them and send them on in due season.

Revolution in France.

THE people of France have thrown off the reins of monarchy, and declared in favor of Democracy.

The King has been compelled to abdicate his throne, and to retire from the capital.

The people are now in possession of the palace and all the Government depositories.

A Provincial Government has been appointed, and the *vox populi*, from all quarters, proclaims the nation in favor of a Democratic Republic.

About 100,000 soldiers are under arms in and around the city of Paris, and about 500 were killed in the revolutionary struggle.

All Europe seems excited with revolutionary fires. What the final result of these movements will be, time must show. But, judging from the "signs of the times," France is destined to be free.

Iron and Coal Convention.

PURSUANT to a call which had been published in several of the papers of the State, a number of gentlemen interested in the coal and iron business of Pennsylvania, met in the Court House in this place, on the 22d ult., and permanently organized by appointing FRANCIS PARKER, of Chester, President, assisted by three Vice Presidents, and three Secretaries.

About fifty delegates were in attendance, from Eastern Pennsylvania, (none from Western Pennsylvania,) and five or six gentlemen from Virginia, Maryland, Delaware and New York.

The Convention passed a set of Resolutions, the principal of which is the following:

Resolved, That the magnitude of the coal and iron interests in Pennsylvania, require the utmost vigilance on the part of the miners and manufacturers, to save them from the result of commercial convulsions and enormous fluctuations which are constantly occurring in Great Britain, with which our Legislature cannot pace; and that while we wholly disclaim asking any exclusive advantages or peculiar favor, we deem it advisable to adopt measures for collecting all the information attainable and needful, for wise legislation, when the proper time shall arrive to present the whole subject of domestic industry anew to the consideration of our National Legislature.

Whig State Convention.

THE Delegates to the Whig State Convention met in the Court House at Harrisburg, on Wednesday the 15th day of March, 1848.

The Convention was organized by appointing JOHN B. JOHNSON, of Erie, President, together with 13 Vice Presidents and 6 Secretaries.

NER MIDDLESWORTH, of Union county, was duly nominated as the Whig candidate for Canal Commissioner.

The Convention also appointed Delegates to the Whig National Convention, on the 7th of June next, and elected Senatorial and Representative Electors.

As to candidates for the Presidency no one was preferred, but they all agreed to support the nominee of the National Convention, whoever it might chance to be; as the following resolutions go to show.

Resolved, That the Whigs of Pennsylvania cherish with unabated zeal and earnestness all the well-known and long established principles of the Whig party; that those principles

have been signally vindicated by the lamentable results which have attended their violation; and that the peace, the prosperity, and the honor of the Nation, demand "Union for the sake of the Union" in the Whig party, to secure their speedy and permanent establishment.

Resolved, That we firmly adhere to the principles of Protection embodied in the Tariff of 1842.

Resolved, That the Whig candidate, for the Presidency, to be worthy of the support of the Whig party, must be known to be devoted to its principles, willing to become their exponent and champion, and prepared to carry them faithfully out in the execution of his official duties.

Resolved, That cherishing the fullest confidence that the Whig National Convention will nominate a candidate truly devoted to Whig principles, and every way worthy our support, we, in the name of our constituents, pledge him the support of the Whigs of Pennsylvania.

The resolutions were read a second time and adopted.

Ratification of the Peace Treaty.

THE treaty of peace with Mexico was ratified in the Senate of the United States, on Friday, the 10th of March, with but fifteen dissenting voices.

The vote stood 37 ayes to 15 nays. The ayes comprised 25 democrats, 11 whigs, and 1 abolitionist. Of the nays 8 were democrats, and 7 whigs. Thus a majority of both parties voted in favor of the treaty. Four senators were absent.

The ratification of the amended treaty by the Mexican Congress is now required to give it validity.

Senator SEVERN has been appointed a special commissioner to proceed to Mexico without delay to negotiate and finally close the treaty of peace. He has been armed with full power to carry out this object, and will leave forthwith for that purpose.

Synopsis of the Treaty.

Article 1. Peace between the United States and Mexico.

Art. 2. The cessation of hostilities between the two countries and the immediate restoration of order.

Art. 3. The raising of all blockades of Mexican ports and the withdrawal of all troops with as little delay as possible.

Art. 4. The evacuation and surrender to the Mexicans of all castles, forts, and strongholds which had been captured during the war and are now possessed by American troops. All prisoners of war to be given up. The boundary line between the two republics shall commence in the Gulf of Mexico, three leagues from land, opposite the mouth of the Rio Grande, otherwise called Rio Bravo del Norte, or opposite the mouth of its deepest branch, if it should have more than one branch emptying directly into the sea; from thence up the middle of that river, following the deepest channel, where it has more than one, to the point where it strikes the southern boundary of New Mexico; thence, westwardly, along the whole southern boundary of New Mexico (which runs north of the town called *Paso*,) to its western termination; thence northward along the western line of New Mexico, until it intersects the first branch of the river Gila; (or if it should not intersect any branch of

that river, then to the point on the said line nearest to such branch, and thence in a direct line to the same;) thence down the middle of the said branch and of the said river, until it empties into the Rio Colorado; thence across the Rio Colorado, following the division line between Upper and Lower California, to the Pacific Ocean.

Art. 6. The vessels and citizens of the United States, shall in all time, have a free and uninterrupted passage by the Gulf of California, and by the river Colorado, below its confluence with the Gila, to and from their possessions situated north of the boundary line defined in the preceding article; it being understood that this passage is to be by navigating the Gulf of California, and the Colorado; and not by land, without the express consent of the Mexican Government.

Art. 7. The navigation of the Gila and Bravo below the Boundary to be open to both nations.

Art. 8. The Mexican residents of the territory ceded may continue to remain where they now reside, or remove therefrom with their property. Should they remain stationary they can continue to enjoy any of the rights of Mexican citizens or come under the laws and institutions of the United States. Must select within a year.

Art. 9. Security to those Mexicans who remain of the full enjoyment of their liberty, property and Religion, without molestation or hindrance.

Art. 10. The cession of Land in California and Texas. [The whole expunged.]

Art. 11. The Mexicans to be protected from the incursions of the Indian Savage Tribes.

Art. 12. The payment of 15 millions of dollars to Mexico in annual instalments of three millions each, as a consideration for the territory ceded.

Art. 13. The United States to pay the amount American claimants may hold against Mexico, according to the conventions of 1839 and 1843. Any claims against the Mexican government not heretofore decided, which may have arisen previously to the date of the present treaty, are to be assumed by the United States.

Art. 15. The United States undertakes to pay three millions and a quarter of dollars in liquidation of the last specified claims. A Board of Commissioners to be appointed to investigate and decide on these claims.

Art. 16. Fortifications may be erected by each party for defence within their own territory.

Art. 17. The treaty of amity, commerce, and navigation, concluded at Mexico, 5th April, 1831, to be in force and last for 8 years. One year's notice of termination to be given by either party wishing to discontinue.

Art. 18. Supplies for American troops to be exempt from duty, but any attempt at smuggling to be denounced and punished.

Art. 19. The regulation of import and tariff duties on goods imported into Mexican ports while in the possession of the United States.

Art. 20. Provides for the continuation of present duties on imports into Mexican ports for 60 days after the ratification of the treaty.

Art. 21. In case of future differences every effort is to be made to bring about an amicable settlement, and in case of failure, arbitration to be resorted to.

Art. 22. Provides that in case of war breaking out, merchants, private citizens, women and children, and ecclesiastics, shall be cared for and permitted to leave the territory which

may be the seat of war without molestation. All property is to be protected. The usages of war to be observed with the greatest attention to decorum and the comfort of prisoners.

Art. 23. Treaty to be ratified by the President with the consent of the Senate.

CONTRIBUTORS' DEPART'T.

Thoughts on Many Things.

SECTION II.

BY J. FLAKE.

"Although the day be never so long,
At last it ringeth to even song."*

THESE Sabbath days how fast they fly. Sabbath days are holy days. Sabbath days are pleasant days. Such they are to some; and ought to be to all. I was taught, while yet a child, to reverence the Lord's day. That feeling has been with me always, and my reason approves, and sustains that feeling.

Sabbath days are days of rest for body and soul. Works of necessity, or works of mercy may be done; but, from ordinary labor, man, whether master or servant, must rest. So must the inferior animals. I think it likely that the Apostles, being Jews, kept the seventh day; and also the first day of the week as holy days.

Everlasting things come up before the mind on this good day. We go to the house of prayer, and join with those who love to sing, and pray. We hear the gospel of peace still proclaimed, as it has been for many ages; and will be, until the world shall end. We recollect that we shall live hereafter, and that there remains a rest—the keeping of a Sabbath—for the people of God.

"Lord, how delightful 'tis to see,
A whole assembly worship thee;
At once they sing; at once they pray;
They hear of heaven, and learn the way."

Experimental religion, which changes and fills the heart, is, after all, the main thing. So that the phrase "*getting religion*," has good meaning in it, although it may sound strange to those spiritually blind. Your brother may have what you have never yet experienced.

The heaven bound soul, is heaven born. Every good desire, and good feeling—of penitence and faith—of hope and love—all is from the Lord. We must willingly receive the gift, and pray for it; but it is God who seeks us, before we seek him. So that if I am a humble, penitent, believing soul; it is not of myself, or of man, but I have obtained these good desires, and feelings, from the Lord. This is *getting religion*. "The wind bloweth where it listeth." The spirit breathes where it pleaseth.

How much of this heaven derived religion can a poor sinful man obtain in this mortal life? The spirit, and the word, answers; that we may have grace to enable us to love the Lord our God with all the heart. And this is what I understand by the phrase, being "*wholly sanctified*." This is being made perfect in love. The Apostles Paul and John taught this in primitive days; and Wesley and others in more modern days have preached it, and have been partakers of the blessing.

If only few attain to this great blessing of perfect love, in this life, it does not militate

*These two lines were the words of a young man, a martyr, the day he was burnt for Christ's sake.

against the truth of the doctrine. "Be ye perfect," says Jesus, "even as your Father in heaven is perfect." Like every other blessing it is to be obtained by faith. Do not deny it, but pray for the heavenly gift. When you have obtained it, you will be more humble than ever you were.

Have you ever thought how much stress is laid on works of charity and benevolence by our Saviour? He tells us that the last judgment will be decided by these tests. To feed the hungry—to clothe the naked, to visit the sick and suffering disciples and brethren of Christ, in the spirit of love to Jesus, decides the fitness of the soul for endless life and joy. You may sympathize with Him and his family, even though two mites, or a cup of cold water, be all you have to give.

O ye who belong to the brotherhood, and have gold, and silver, and farms, and full barns—the Lord has made you his stewards, to take care of, and help the children of want and sorrow around you. He will inquire whether you have done it; and that to the extent of your means. We are afraid to tell the brethren that it is forbidden for them to lay up for themselves treasures on earth.

I hope and pray that the present year may be a good year for the ingathering of souls into the fold of Christ. Let us preach the pure gospel, and try to save souls, instead of contending with those who may differ from us in smaller things. Unity in fundamentals—liberty in lesser matters—this is the ground I try to stand on. If we are a part of the Church of God, let us let our light shine, and the warm feelings of our love extend, to all those whom Jesus came to save. If we are only a little sect, then, alas—write Ichabod upon the wall—the glory has departed.

Philadelphia, March 19, 1848.

REVIVAL AT HARRISBURG AND Advantages of Revivals of Religion.

REVIVALS of Religion are always of untold benefit to a community, and although this truth has been assailed from various sources, more especially by blind professors of religion, yet their usefulness cannot but be obvious to every candid observer that comes to an examination of the matter, (as every honest truth-seeker ought to do,) free from bigotry, and divested of early prejudices. In proof of this position, allow me to bring before the reader its happy, and thrice glorious effects in relation to the church at Harrisburg. Accordingly, it may be proper to refer these considerations to a few separate, but brief heads.

I. It benefited the members of the Church.

It made them better Christians, and consequently all the noble qualities of the Christian graced their actions, and reflected their brightness and power, as the effulgent rays of the meridian sun flash from the polished surface of a mirror. The advancement of God's cause had a supreme place in their hearts, as was plainly indicated by their chaste conversation, their earnest appeals to sinners to forsake the path of the ungodly; in fine, the fruits of the Christian were plainly to be seen. "By their fruits ye shall know them." It infused a spirit of liberality among the brotherhood, and they became not only ready, but also willing to support with their money the Gospel, the Bible cause, the Sabbath School, and every other good work. It caused the lukewarm to have an ardent zeal for their own spiritual welfare, as well as that of their

neighbors; consequently the careless became in earnest, and they all began to labor, like good stewards, for the prosperity of Zion. Mutual love wove their hearts together, and from this flowed union of feeling, harmony and peace. "Let brotherly love continue."

II. It benefited the youth of the place and neighborhood.

It made praying fathers and mothers; the family altar was erected, pious instruction was given at home, and the children are seen pretty regularly at meeting. The Sabbath School begins to flourish, receiving within her pale many children who formerly spent the Lord's day in an idle and unholy manner, now striving with praise-worthy ardor to learn the right ways of the Lord. Sabbath School teachers become more numerous and also very zealous after a revival; consequently, when teachers forsake Sabbath Schools, it looks as if their religion was on the decline.

III. The world, or the community at large is benefited.

Sinners become converted during revivals, and certainly this is beneficial. The man that before transgressed God's law, now becomes a staunch supporter of it; the swearer ceases his impious declarations, and prays; peace occupies his mind, and his soul pours itself out to God for the salvation of others. The meetings become well attended by the unconverted, who, pierced by the power of the preached word, yield to its inviting voice, and in suppliant strains send forth their petitions to a throne of grace, asking pardon through faith in the atoning merits of the blood of the Cross.

As it respects the nature and extent of the revival in the Church of God at Harrisburg, I have but little to say. The work commenced sometime last fall, and continued gradually to progress for upwards of three months, during which time some three or four scores professed a change of heart. About forty of these converts united with the church, and have thus far proved faithful. Others have gone off and joined different sects or denominations. Some of the converts have followed Christ in the ordinance of baptism—others are expected to follow soon. To God be all the praise for this gracious work, and for all his benefits.

WILLIAM M'FADDEN.

Harrisburg, March 10, 1848.

OBITUARY OF SISTER FANNY BAKER.

DIED, of Asthma, at the residence of her son, in Chester township, Wayne county, Ohio, on the 28th of February, after a short illness of three days, Mrs. FANNY BAKER, consort of the late JOHN BAKER, Sen'r., deceased, late of said county, aged 79 years and a few days.

The deceased was born in York county, Pa., in the year 1769. At the age of 20 years she was married to JOHN BAKER, with whom she lived until January 26th, 1843, when he died, leaving her to remain with her son, DAVID BAKER.

Mother BAKER, with her husband and two children, left York county, and moved to Bedford county, Pa., where she lived until she became the mother of ten children. From thence she emigrated, at an early day, with her husband and family, to Trumbull county, Ohio, and lived there two years. From thence she moved to Columbiana county, near New Lis-

burn, and resided there five years. From there to Stark county, where she lived about thirteen years, and lately to Wayne county, the place and farm where she died.

Mother BAKER was a worthy member of the German Baptist Church for the last 40 years, during which time she has lived a pious and exemplary life. She took a deep interest in instructing her children to fear the Lord, and from her cheeks was often seen the sympathizing tears to flow, in behalf of her family and children.

Her illness, or disease, was short, but severe, during which time her mind was strong and composed. She frequently expressed a desire to be absent from the body and present with the Lord. On the night before she died, when apparently struggling with the last enemy, death, the old enemy, Satan, made his last attempt to disturb her peace; but grace was also victorious. I told her to put all her trust in Jesus, he could give deliverance in the hour of trouble. She replied, "he is here—I am prepared to go."

She requested us to pray once more with her. We knelt down around her bed, and for the last time offered up prayers in her behalf. When her voice failed, she would whisper, Jesus—and the last word she was heard to say was JESUS. About 12 o'clock death began to make his fatal stroke—she laid calm and easy till 6 o'clock next morning, when she breathed her last.

In this bereavement the family have lost a tender mother—she was the centre of union and motion of the family. She lived and died in great peace. In her intercourse with her numerous acquaintances, she was free from that sectarian bias, which is too often exhibited by the professed followers of Christ. She was kind and benevolent; her heart and hands were ever ready to assist the unfortunate. Her acts of benevolence were free from ostentation and display. Where help was needed, there also would she be found, ever ready to afford relief or offer consolation.

But now she is no more. She has gone to try the unalterable realities of an eternal world; there to reap the reward of a life well spent, and has left her family and friends the consoling reflection, that she has fought the good fight, finished her course, kept the faith, and entered into the joys of her Lord.

She was interred the day following her death, and her funeral discourse was preached from 2d Timothy, 4: 6, 7, 8.

DAVID BAKER.

OBITUARY OF SISTER MARY ANN GEIGER.

DEPARTED this life, March 5th, 1848, in Clark's Valley, Dauphin county, Pa., after an illness of nine days, of Numonia, Mrs. MARY ANN GEIGER, consort of Mr. WM. GEIGER, aged 23 years, 2 months and 3 days.

Her remains were conveyed to and interred in the family burial ground, on the 7th, followed by a large concourse of weeping friends and neighbors, who convened to pay the last tribute of respect to one whom they loved and esteemed.

By the death of MARY ANN, a husband has been bereaved of a loving wife, a mother of an affectionate daughter, brothers and sister of an esteemed sister; but we trust that their serious loss is her eternal gain.

The occasion was solemnized by a discourse by the writer, from Phillippians 3: 21. It was truly an affecting time.

Oh dear husband do not weep,
I am not dead, I only sleep;
A sleep from which, when I awake,
I shall of endless life partake.

With all who fondly love the Lord,
Obey his calls and keep his word;
Upon the face of Christ we'll gaze,
And celebrate his endless praise.

J. H. HURLEY.

Letters on Sectarianism.--No. 3.

"Debate thy cause with thy neighbor;"—

MY DEAR BROTHER:—

For the sake of illustration, permit me again to refer to your individual position. You have attached yourself to a body of Christians, having sentiments, and consequently practice, differing from all other bodies professing to be Christian churches. In view of this, you must admit and maintain:—either, that a plurality of denominations, arising only from "different conceptions of God's truth," is admissible and proper; or, that all other bodies are not, and cannot be Christian churches. The latter, I take it for granted, you will not affirm. To do so would be to unchurch all who are not members of the same denomination with yourself. It would be to alledge that Luther, Calvin, Wesley, Whitefield, Knox, and a host of other eminent and devoted Christians, were not members of the Christian church. I cannot for a moment impute to you the arrogance and intolerant bigotry which, to my mind, such a sentiment implies.

It may be thought that a plurality of denominations is incompatible with the unity of the church. That this is not the case, may be seen at a glance. Whatever may be the characteristic of this unity, it very clearly cannot consist in harmony of opinion, or otherwise there is not and never has been a Christian church in existence. It is indisputably evident that even the members of the same sect do not harmonise in opinion; and still farther, that no two individuals so entirely agree that they can really be said to possess unity of opinion. However generally they may harmonise, there always will be points on which they will differ. This has been true in every period of the world. Men have always differed in sentiment, nor may we expect otherwise, while living under the present arrangement of things. Examples of it may be seen in the primitive church. Paul differed with Peter, and also with Barnabas, at Antioch; and yet who will affirm that it destroyed the claim of either of them to membership in the church, or that it infringed upon its unity?

The experience of Peter conclusively evinces that harmony of opinion, and consequently entire correctness of sentiment, is not absolutely essential to membership in the church, or necessary to its unity. He was undoubtedly a worthy member of the church on the day of Pentecost, and his membership very evidently did not impair its unity. And yet his views of the extension of the gospel were then essentially and materially erroneous, and quite different from those he so effectually avowed after his visit to the house of Cornelius. Had the views of Peter, before and after this change of sentiment, been the views of two individuals, the case could not have been essentially different, or more satisfactorily settle the point. If then the unity of the church does not depend upon harmony of sentiment, a plurality of denominations, founded only upon a slight want of harmony which is con-

fessedly not essential to salvation, cannot even indirectly, assail the unity of the church.

You also request my views of sectarian names. The answer follows from what has already been said. I am unable to conceive any reason why that which may rightfully exist in fact, may not in name; for names are but the indices of things. Whatever you have you must necessarily apply language to it, which will distinguish it from everything else. This is nothing more nor less than giving it a name; and it is of little importance what the name may be, whether it be long or short, euphonious or harsh, provided it be significant of the thing, and of it alone.

But, say you, the Bible grants no such license. It has but one name for the church; and hence we are not justifiable in using any other. If this be all granted, it does not at all affect the question at issue. It is not what epithet we shall apply to The Church; or indeed whether different epithets may or may not be applied to it. It is simply this. The Church is composed of several bodies, distinguished from each other by different characteristics, yet sustaining the relation of parts of the same great whole. Shall we therefore give each a title significant of its relation to the rest and to the whole? or, shall we insist on applying to one, or to each, the appellation of the united whole, which is as truly indicative of one as of another, but which in fact belongs to none individually, but only to the whole collectively? In my estimation, but one answer can be given.

The writer of the Apocalypse clearly and definitely points out certain distinguishing traits of each of the seven Asiatic churches. No one will question the propriety of this. And should these descriptions be so abbreviated that seven words would severally express or suggest the same, would any one object to their use to distinguish these churches. Certainly not. And yet, if these churches had retained their existence with these same characteristics, there could most evidently have been no more impropriety in continuing to distinguish them thus; even though they would undoubtedly have been "sectarian names." The application to the evangelical denominations of the present times, I apprehend, will not be mistaken.

But what would be the result if every sect should claim and adopt the "one" title. Very clearly, with but a single exception, something else must of necessity be attached to it, in order to designate the actual differences among them. Even the exception by standing in contrast with the rest would assume a local signification; and hence they would all be "sectarian names."

If but one sect should assume it, the case would not be materially different. The name would in consequence receive a local and sectional significance, which would make it as truly sectarian as any other. If in conversation with a member of "The Church of God," one should speak of a minister of the Church of God, would he not be understood as intending a member of the sect which has assumed that name? Would it not be the universal impression, wherever that sect is known? If so, it would seem to indicate that they themselves, as well as those acquainted with them, really, though perhaps unconsciously, regard it as a "sectarian name." Does it not also seem to say,—"none can be members of the Church of God who do not connect themselves with us?" I would by no means intimate that

such are actually the feelings of any who take the position; and yet I know not how to construe the *claim* otherwise; especially when it is affirmed that it is not a "sectarian name."

In short, it seems clearly evident to me that we all have "sectarian names;" and that as yet no one has devised any means by which we may avoid them. And such is the nature of man's mental and moral constitution; such the circumstances under which he is placed, that I despair of any until that time when not only the watchmen, but all the redeemed children of God, shall "see eye to eye." For such a consummation—glorious in the anticipation, I look with anxious expectations, but not under the present order of things. It is evidently impossible. Meanwhile I cannot unchurch and discard those who are undoubtedly every way as good and as capable as myself, merely because they differ from me in opinion; and in consequence connect themselves with another denomination. I think of my own imperfections, and the remembrance effectually subdues every emotion of arrogant assumption. They may be right, I may be wrong!

In my next, I will endeavor to point out some of the characteristics of that sectarianism with which, it has been affirmed, Christianity has no sympathy.

Yours in Christian affection.

A. D. W.

Brother ———.

Letter from Elder E. Logue.

TRENTON, Iowa, Feb. 22d, 1848.

BROTHER WINEBRENNER:—

THESE few lines will inform you and the readers of the Advocate, that we are well, and are still striving for an entrance into the everlasting kingdom of our God; "where the wicked shall cease from troubling, and the weary will be at rest."

We are moving along with the cause but slowly in this new country. In fact it appears to be a time of general declension, among the religious community, and what is still worse, the combined powers of earth and hell are developing all their spite and force, in opposition to religious influence. We are certainly living in a time, and place, of hardness and wickedness. The love of many is waxing cold, and many are deceiving and being deceived, and following after pernicious follies, by reason of which, the way of truth and righteousness is evil spoken of. Many, under the profession of New Testament teachers, are zealously engaged in building up the heaven daring abomination of Sectarian superstition and partyism. Yea, more zealous to get names and numbers to their respective parties, than they are to get souls to heaven. Their zeal is oft times so great for proselyting that their church doors are thrown open for the reception of the wolves with the sheep; and they appear to glory more in human creeds and party names than they do in Christ Jesus. Alas! alas! how long will men continue to pervert the right ways of the Lord, in building up discordant parties, contrary to the Gospel of Christ?

How can men claim to be doing the work of God, when they are building up party churches upon human constitutions, and under party distinctions, nick-names, &c? Such, for instance, as Lutherans, Presbyterians, Methodists, United Brethren, Baptists, Episcopalians, Congregationalists, &c? Are, or can such churches claim to be New Testa-

ment churches? If so, why don't the New Testament say something about them? Did the Lord ever commission men to go and build up such churches? I have never seen such a commission.

Were the Apostles and first Christians employed in building up such a diversity of party churches? Surely not. But were they not unanimously employed in building the Lord's house? Were they not engaged in building the church of the living God, the pillar and ground of the truth, which is established, not upon human constitutions, but upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; and who, in his sacerdotal prayer, prayed that his disciples might be one, even as he and the father are one? So, likewise, the Apostle Paul in his epistle to the Church of God at Corinth, says: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. The same Apostle in his letter to the church at Rome, says: "I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. Rom. 16: 17, 18. Again: Paul in writing to the church at Philippi, says: "Let us walk by the same rule; let us mind the same thing." Philip. 3: 16. And again says Paul to the Colossians: "Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ;" Col. 2: 8, and in verses 21, 22, "touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men."

What then, let me ask, is more in opposition to the prayer of Jesus Christ for the unity of his church, than the sects and parties of the present age? Who is it, that in disobedience to Paul to the Corinthians, and to the Romans, is causing divisions, contrary to the law and Gospel of Christ, more than those who are building up sects and parties upon human constitutions, and under human laws and party distinctions? Such the New Testament knows nothing about. And did not the Apostles give the Corinthians a sharp rebuke for wanting, or presuming to be, one for Paul, one for Apollos, and one for Cephas? He calls them carnal; "for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3: 3. Should the Apostle Paul now arise from the dead, under the commission of the Saviour, would he not be surprised at the discordant party principles and names among professed Christians of the nineteenth century? Would he not with the same, or similar language used to the Corinthians, pronounce them carnal, and to be walking as men rather than Christians? Would he not regard those zealous advocates of sects and parties in Christendom as acting most detrimental to the peace, unity, strength, beauty and prosperity of the Redeemer's kingdom? Would he not look upon the religious sectaries as the parent of the most heterogeneous mass of babel confusion that now exists in the Christian world? Is it not strange that while men are professing to worship one God, and to be striving for one

eternal kingdom, that they should still be zealously engaged in keeping up discordant principles and parties among themselves? They all expect to be one, if they get to heaven; ought they not to have it so here? As we have but one law and Gospel of Jesus Christ to guide us through this world, to a better one, consequently there can be but one proper faith and practice of the Christian religion.

But although Christ hath prayed for his people to be one, as the Father and Son are one, that the world might believe that the Father had sent him. And notwithstanding the command and teachings of the inspired Apostles, for his disciples to be perfectly united, and to walk by the same rule, and to have no divisions among them. Yet the different sectaries of the present age appear determined to build and keep up their discordant parties, even if it should be at the expense of opposing the prayer of Christ—disobeying the command of the Apostle, and thereby making hundreds of infidels, and causing thousands of souls to stumble over their party strifes, into hell. Alas! how long will men persist in such folly? Can they claim to be doing the work of God, while they are building up sects and parties of their own? How do men professing Christianity, expect to give an account to God, for pursuing a course which is not only without a divine warrant, but is diametrically in opposition to the will and dictates of heaven, and the preaching and practice of the first church?

Yours, in the bonds of peace,

E. LOGUE.

Letter from Elder Daniel Williams.

SMITHVILLE, Wayne county, }
March 1st, 1848. }

DEAR BROTHER WINEBRENNER:—

I for the first time, take my pen in hand, to inform you and the readers of the Advocate, that the Lord is still reviving his work in Ohio.

The meeting which commenced in Wooster on the 8th of January, closed on the 17th, without any thing very special, except that the brethren appeared to be very much revived, and seemed to manifest a deep concern for the cause of God. I hope their request and intention with regard to the organization of a church in that place will be consummated, as soon as Elder A. MEGREW moves to Wooster.

I returned home from Wooster on the 18th, and on the 4th of February I met with brother MEGREW at the brick meeting house in Ashland county, where he had commenced a meeting on the 2d. This meeting was continued until the 19th, and during the meeting there were four souls hopefully converted, and many more under deep conviction. Brother MEGREW left the meeting on the 13th, to commence a meeting in Chester, the same evening. I remained at the meeting until the 15th, and then left it in the care of Elder D. NEIDIG. I have since learned that he continued it until the 19th.

The brethren at the brick meeting house appear to be heartily united together, and very kind. They have much to contend with, in consequence of some who, I fear, have got out of the old paths. May the Lord grant the brethren in that neighborhood grace, and add to their number many true converts of the cross.

After returning home to my family, I met brother MEGREW at Chester, Wayne county, on the 17th, and found him carrying on the meeting in the Cedar Valley meeting house.

He left on the 18th, to commence a meeting in Union, and I continued the meeting until the 21st. At this meeting there was a number came forward for prayer, and on the last evening, the 21st, there was 5 or 6 at the altar of prayer.

The brethren at Chester are very loving and kind, and perfectly at peace among themselves, as far as I could learn. I hope that the good Lord will bless them with energy and grace, that they may heartily labor for those convicted souls, that they yet may be saved.

I came to Union on the 22d, and found Elder MEGREW carrying on the meeting. We labored together until the 26th, in which time there were 4 or 5 professed to find peace with God. I remained until the 28th, and then left the meeting in the care of Elder S. N. MILLER.

The brethren in Union all appear to pull sweetly together in the Gospel yoke, and are looking up for better days. May the great head of the church be with them and grant them grace that they may always manifest the same deep concern for the salvation of sinners.

I would say, for further satisfaction, that at every meeting in which I aided brother MEGREW, we had the good attention of the people, although the houses were frequently so crowded as not to give seats to all the people, yet they observed good order, and gave good attention to the word. I hope the day is not far distant when the Lord will more powerfully revive his work amongst us, and unite us perfectly in one.

Yours, in the bonds of love,
DANIEL WILLIAMS.

Letter from Elder A. Snyder.

MOUNT JOI, Lancaster county, }
March 21st, 1848. }

BROTHER WINEBRENNER:—

THIS is to let you and the readers of the Advocate know that I have ended my first year's labor, as a travelling preacher, on the Lancaster Circuit.

I have not such a good report to give as I would wish; still we have great reason to thank the great Head of the Church of God, that our labors have been crowned with some success. There have been some precious souls converted to God. Oh! that yet many more of the dear people of Lancaster county would seek Him, who is the fairest among ten thousand, and one who is altogether lovely.

During the last year, there have been about forty conversions; but, to our sorrow, we must say, some of them have gone back again to the beggarly elements of the world. We hope, however, that they may be reclaimed, before it is forever too late. What a great pity it is, that those who have once experienced the love of God shed abroad in their souls, do not persevere, but yield to temptations, and thus fall a prey again to the roaring lion. Therefore, let every one that wishes to save his soul, watch and pray.

There has been one Sabbath School instituted at Bainbridge, by the brethren. We had great opposition, at first, from our sectarian neighbors, but the School is prospering, and seems to be in a flourishing condition. May God still bless the heaven-born institution.

During my labors among the brethren, I tried to exercise in public about two hundred times, and baptized eight believers. May the good Lord keep them faithful, is my prayer.

May they grow in grace, add to their faith, and make their way on through all their sorrows and temptations, for they only that endure to the end shall be saved.

By these lines, I also wish to tender my thanks to all my dear brethren and sisters of Lancaster county, for the kindness and hospitality they have manifested toward me during my stay among them. It goes hard with me to leave them, but I must go, according to my commission, to call sinners to repentance, and to seek the lost sheep of the house of Israel. May God crown the labors of the brethren who shall preach for them this year with success, so that they may be instrumental in bringing many souls to the Lamb of God, that taketh away the sin of the world.

Farewell, my loving brethren,
I'll bid you all good-bye;
Prove true—and hope in Jesus,
Your enemies will fly.

Our meetings now are over,
Perhaps to meet no more;
If so, let's strive together,
To meet on Canaan's shore.

O! what a happy meeting,
On that delightful shore;
Where sorrows and temptations,
And parting are no more.

My post office address for the present year is Linglestown, Dauphin county, Pa.

I remain yours, &c.,
ABRAHAM SNYDER.

Letter from Elder T. H. Deshiri.

LANDISBURG, Perry county, }
March 16th, 1848. }

BROTHER WINEBRENNER:—

The present Eldership year, for the greater part, has been one of deep anxiety, to myself at least. The church is struggling with considerable pecuniary embarrassments; so much so, that some of the good brethren entertained serious doubts relative to the retaining of one of our best houses of worship. But these fears have at length subsided, and all is right.

But, in all our trials, our heavenly Father has not forgotten to be gracious to us. The faithful brethren and sisters failed not in the day of severe conflict. Earnest importunities were adhered to in secret. The Lord hearkened and heard, and the work of religion is progressing gradually on the circuit. The people evince, in their general deportment, that the work of grace going on in their hearts, is a genuine work. There have been occasional conversions in our ordinary meetings during the year.

According to appointments, we commenced our series of protracted meetings on different parts of the circuit. We are not able to report scores as having obtained like precious faith with the saints, as some other of my good brethren can, yet to God be glory, that he has not forgotten to be gracious in the salvation of some precious, immortal souls, and some poor wanderers have been brought back again into the fold of Christ. We were favored with a little ministerial aid during our protracted efforts. Bros. MILLER and WEISHAMPTEL at Landisburg—brothers WINGERT and HOOVER at Oakgrove—and brother WERNER at Shaeffer's Valley. The brethren named, assisted us on Sabbath only, and then the burden of trying to preach the remaining part of the meetings fell upon myself. I would to the Lord that the preachers were not so fearful of a little fatigue, bad roads, crossing rivers

and mountains, leaving their families, &c., as what they really are. If I am criminal in this matter, may the Lord have mercy upon me, and forgive me my sin.

Yours, in the Lord,
THOMAS H. DESHIRI.

Letter from Elder A. Megrew.

JEROMEVILLE, Ashland county, O., }
March 8th, 1848. }

DEAR BROTHER WINEBRENNER:—

I am at home at present, engaged in holding a protracted meeting. There has been nothing special as yet; however, the prospects are somewhat flattering. We have had good times this winter, in the bounds of my charge. We have labored under great disadvantages, however, for want of laborers, and have been under the necessity sometimes of closing our protracted meetings too soon. May the Lord send forth more laborers into this part of his vineyard! We are looking up for still better times in Ohio, and I do believe the cause is about to take a rise. Dear brethren, let us look for it, live for it, and pray for it: and to God be all the glory.

My post office address after the 1st of April, will be Wooster, Wayne county, Ohio. I expect to move there by that time.

Yours, in love,
A. MEGREW.

Doings of the Standing Committee.

THE Standing Committee of the Ohio Eldership met, according to previous arrangements, at brother METZLER's, Wayne county, Ohio, March 1st, 1848; when it was concluded,

1st. That in as much as S. N. MILLER has declined to travel the Circuit to which he was appointed—and for as much as the following churches made application for A. MEGREW, viz: Jeromeville, Franklin, Smithville and Hulinger's; therefore

Resolved, That brother A. MEGREW be appointed to travel this Circuit, in the room of S. N. MILLER.

As several appointments made no application to the Committee, it was therefore

Resolved, That brother MEGREW visit those places and ascertain what their desires are.

Resolved, That the Committee advise the ministers of the Ohio Eldership not to preach for the church in Reedsburg, under present circumstances.

Adjourned Meeting.

The Standing Committee of the Ohio Eldership will hold an adjourned meeting at Union, Wayne county, on the Third Monday in April, when all its members are requested to be present. Also, S. N. MILLER.

Letter from Elder A. Holms.

MILTON, Stark county, Ohio, }
March 10, 1848. }

BROTHER WINEBRENNER:—

THIS is to inform the readers of the Advocate that the good Lord is reviving his work in Ohio.

Brothers MURRAY, BEIDLER and myself, held several protracted meetings through the winter season, and truly the Lord was with us. In the South part of Sugar Creek Circuit, I suppose there were about twenty-five converted to God. Also, at Dalton, Wayne county, we had a very good meeting. The church was much revived, and five found the Lord to

the joy and satisfaction of their souls. At several other places the Lord has graciously visited his people.

May the good Lord continue to pour out his spirit and revive his work, is my prayer.

Yours, in the Gospel,
A. HOLMS.

NEWS DEPARTMENT.

The Christians.—We cut the following extract from the Christian Herald, the organ of this sect in New England:

"The spiritual prosperity of the Connection cries aloud for a better understanding of the doctrines of grace, and less sympathy with, and tendency toward, a Unitarian theology. Socinian and Neological theology has everywhere proved to be the grave-digger of piety. Its whole tendency is, and always has been, downward, *downward*, DOWNWARD to doubt, to unbelief, and finally open infidelity. We need no help in this direction. The depravity of the human heart and the deceitfulness of sin, will always provide a current sufficiently strong toward the slough of unbelief. We need help in the other direction—in elevating the standard of faith, and magnifying the riches of divine grace."

The Mormons.—Brigham Young, the Mormon President, has issued a circular, calling upon the faithful to repair to the valley of the great Salt Lake, between the Pacific and the Mississippi. A city has been laid off at this point, and a temple is to be built to exceed in "glory" the former. Their present site is in the midst of mountains, on the margin of the Salt Lake, and separated from other settlements by a belt of sterile land 500 miles in breadth. They anticipate vast accessions this year to their present numbers, by proselyting, and in time, of becoming a large and powerful settlement.

The Christian Sabbath.—The Court of Errors of South Carolina, in the case of the city of Charleston vs. S. A. Benjamin, a Jew, have decided, that the ordinance prohibiting the sale of goods on the Sabbath is not a violation of the clause of the Constitution which forbids the passage of "any law respecting the establishment of religion, or prohibiting the free exercise thereof." The decision of the Court, composed of all the Judges and chancellors, was unanimous.

Coal.—Immense deposits of bituminous coal, of the finest quality, have been found on Vancouver's Island, on the north-west coast. It is so easily obtained that it is sold for four shillings sterling per ton.

Coal has also been discovered near St. Louis, Mo., possessing the qualities of the celebrated English Cannel coal; and from a geological survey which has been made, it is supposed to be the largest known body of Cannel coal in the world.

Pins.—The quantity of pins turned out by the three pin establishments in the United States, is enormous. The statistics of one of them, we have ascertained, are about as follows: Per week, 70 cases, averaging 170 packs each, each pack containing 12 papers, and each paper 280 pins; making an aggregate of 39,984,000 pins per week, or 2,079,168,000 per annum. If the products of the other two establishments, and the small amount imported, are together equal to the above, we should have a grand total of 4,158,336,000 pins for consumption in the United States, equal to 200 on an average, for every man, woman and child in the country. A pretty liberal allowance, we are thinking. The number of pin making machines employed by said Company is about 30, and of work people about 60. It would be difficult to describe the machines so as to make their operation intelligible to those who have not seen them in motion. We will only say that the wire which is to be wrought into pins, runs from a reel like yarn, into one end of the machine, and comes out at the other, not wire but pins, cut, pointed and headed, in the most perfect manner, at the rate of 150 a minute. This is about the usual speed, but the machinery is capable of being so adjusted as to produce 300 a minute. Being now of yellowish color, they are thrown, by the bushel, into kettles containing a certain liquid, by which they are whitened, and prepared for sticking—i. e., for being stuck into papers, in rows, as they are bought at the stores. This process of sticking is also performed by a machine invented by Mr. Stocum. The narrow paper in which the pins are stuck, is wound from a reel, of any imaginable length, and then cut off at uniform intervals. One sticking machine will stick as many pins as three pin machines can make; and three of the former can be attended by one girl.

A part of the pins of the American Pin Company are made of American copper, obtained on the borders of Lake Superior.

The triumphant success of American pin making shows that when skill and industry are combined, "some things can be done as well as others."—*Jour. of Commerce.*

Cotton Factories in Georgia.—There are thirteen cotton factories in operation, or in progress of construction, in Georgia, in which \$2,000,000 are invested. From 18,000 to 20,000 bales of cotton were consumed last year, and the amount of manufactured goods produced was equal in value to \$1,500,000.

Cast Iron Chimney Tops.—The various uses to which iron is being applied, are increasing daily. Within a short time it has been used for ornamental chimneys. They are considered to be far more durable than brick, they are at least far more beautiful in design.

Statistics of Lowell.—There are now in this flourishing New England city, twelve manufacturing corporations, having an aggregate capital stock of \$12,110,000, and employing 12,630 hands, whose weekly wages, clear of board, amount to \$36,146. There are two institutions for Savings—the Lowell and the City—where their operatives deposited during the year ending April 30th, 1847, \$836,305: three Banks having an aggregate capital of \$900,000; and a Mutual Insurance Company, which has been highly successful in its operations. The persons employed in the several manufacturing establishments have access to a library of 7000 volumes, belonging to the city. A hospital has also been established for the sick and disabled. The various factories produce weekly, an aggregate of 1,929,900 yards of cotton and 27,831 of woollen fabrics, in which 683,000 pounds of the raw material are consumed.

The present population of Lowell is 30,000. In 1828 it was only 3,532.—*Jour. Com.*

Call for Missionaries.—The island of Amoy, containing 136 villages, and 400,000 inhabitants, half of whom reside in the city of Amoy, is represented as healthy and fully open for the residence and unrestricted labors of missionaries. No where in China, (says a recent letter from one of the missionaries,) have Christian ministers been treated with such respect by the higher officers of the land, as at this place. In different places four chapels are opened for public worship by the brethren of different missionary societies. But instead of four chapels, we might have forty, and the Chinese would gladly rent their buildings for the purpose, were there men to occupy them and hold forth the word of life.—*Chronicle.*

Sunday Traveling.—The New York Observer says, the several railway companies between Albany and Buffalo, at a meeting held a few days since, adopted a resolution to discontinue the running of the cars on Sunday, if the Postmaster General will assent thereto. When the Railroad Companies will resolve to discontinue running passenger cars on Sunday, they will show that they are on principle in favor of keeping the Sabbath day holy. Then the responsibility will be in part shared with the government if the Sabbath is violated.

Consumption Curable.—Mr. Deschamps has recently sent a letter to the Academy of Science, (Paris,) in which he asserts that he had discovered an infallible remedy for diseases of the lungs, even when tubercles have formed. He has forwarded his recipe, and sent security to the value of 70,000 francs, to be forfeited in case the efficacy of his remedy should not be established by experience.

Sandwich Islands.—In the public schools of the Sandwich Islands, according to the report of Mr. Richards, the Minister of Public Instruction, the number of pupils is 18,644. The number of ordained clergymen, 43; of whom 26 are Protestants, and 17 Catholics. Besides these—who are all foreigners—there are seven natives (Protestants) who have been licensed to preach the gospel. Within the last year or two the population has slightly increased; but, taking a period of ten years together, it has diminished.

Liberal Bequests.—It is stated that Peter Chandler, who died recently in Mexico, N. Y., left the following legacies by will, to aid the Church in her works of Christian beneficence, viz:—To the A. B. C. F. M., the American Home Missionary Society, the American Bible Society, the American Tract Society, and the Central American Education Society, \$5000 each, and to the American Protestant Society, \$3000;—amounting in all to \$28,000.

Professor Morse made Pasha.—A correspondent of the Journal of Commerce, writing from Constantinople, says that "a decoration in diamonds of a Turkish Order of Honor, such as is given to Pachas of two tails, is actually in the hands of our Legation, for Professor Morse, from the Sultan, in return for the view of his telegraph. It will arrive in America with a royal diploma at the same time."

From Yucatan.—We learn from Captain Fensley, of the bark Wave, in 16 days from Sisal, that the State of Yucatan was in a most deplorable condition. The Indians were still continuing their depredations in destroying horses, cattle, and burning dwellings, and murdering the inhabitants—only sparing the unmarried females. Captain F. states that about one-third of the country round is laid waste.

Chloroform.—We see it stated that in London chloroform is successfully applied to the opening of oysters. A little applied to their shells causes them to gape, and the oysterman inserts his knife and whips them out of their shell! Still better:—A benevolent druggist, in Lincolnshire, administered chloroform to a pig, which rendered it insensible whilst being killed.

New Plant.—A plant indigenous to California, called *chancalagia*, has been lately introduced into the Southern states. It is regarded by the Mexicans and Californians as a panacea for all evils and distempers to which they may be exposed. Its efficacy in curing diseases has been well tested.

Massachusetts.—There are now before the Legislature, projects for no less than sixty-three new railroads, while its railroads now in operation are the best and most profitable in the country.

The Cost of Smoke.—An exchange paper states that there is expended annually, in this country, for the single article of smoking tobacco, which no one pretends adds anything to the health, or length of life, or decency to the manners of the people, ten millions of dollars, or half a dollar apiece to every man, woman, and child in the United States. This is far more than is annually paid to the teachers of all the public schools in the nation!

The Pork Trade of the West.—More than four hundred thousand Hogs have already been packed in Cincinnati, for the season of 1847-8—an unprecedented number, even for this place. With the exception of a very few places, our information leads us to believe that the same rate of increase has occurred in the West generally.—*Cin. Chron.*

The Progress of Liberal Government.—Fifteen kingdoms, twenty-three duchies, and eight republics have constitutional governments; in all, forty-six governments which have constitutions. At the epoch of the American Revolution, there were only seven republics, and two monarchies, which had constitutions.

Knoxville, Tenn.—An exchange paper states that the Churches of the various denominations in Knoxville, are enjoying a special work of God's grace. It is said that more than one hundred, chiefly young persons, have been converted.

Winter Wheat.—The Chicago True Democrat predicts the entire destruction of the crop of winter wheat at the West, in consequence of there being no snow to protect it from the action of the frost.

Napoleon.—When he signed the treaty ceding Louisiana to the United States, he exclaimed, rubbing his hands, "There! I have given to England a rival, that in fifty years will master her."

Cheap.—The streets of Baltimore are now cleaned by contract for the sum of \$6,649 per annum. Under the old system the cost amounted to \$19,000 a year.

A Productive Apple Tree.—It is stated that an apple tree in Duxbury, Mass., has yielded one hundred and twenty bushels of fruit in a single season.

Temperance.—The general assembly of Maryland have passed a law prohibiting the sale of any kind of intoxicating liquors on Sunday.

Ten Hour Bill.—A bill making ten hours a day's work, has passed the Maryland house of Delegates by an almost unanimous vote.

Encouraging.—It is said that the National Era has a larger circulation than the Union and National Intelligencer combined.

MISCELLANEOUS.

HOW TO GET A LIVING.

Be Industrious.—Everybody knows that industry is a fundamental virtue in the man of business. But it is not every sort of industry which tends to wealth. Many men work hard to do a great deal of business, and, after all, make less money than they would if they did less. Industry should be expended in seeing to all the details of business; in carefully finishing up each separate undertaking, and in the maintenance of such a system as will keep everything under control.

Be Economical.—This rule also is familiar to everybody. Economy is a virtue to be practiced every hour. It is to be practiced in pence as well as in pounds. A shilling a day saved, amounts to an estate in the course of a life.

Stick to your own Business.—Let speculators make their thousands in a year or a day; mind your own regular trade, never turning from it to the right hand nor to the left. Let your business be some which is useful to the community. All occupations possess the elements of profits in themselves, while mere speculation has no such elements.

Never trade at great hazard.—Such hazards are seldom well balanced by the prospects of profit; and if they were, the habits of mind which are introduced, are unfavorable, and generally the result is bad. To keep what you have, should be the first rule; to get what you can fairly, the second.

Don't be in a hurry to get rich.—Gradual gains are the only natural gains, and they who are in haste to get rich, break through sound rules, fall into temptations, and distress of various sorts, and generally fail of their object.

Never do business for the sake of doing it.—There is often more money to be made by a small business than a large one: and that business will be, in the end, most respectable, which is most successful. Do not get deeply in debt: but so manage, as always, if possible, to have your financial position easy, so that you can turn any way you please.

Do not live money extravagantly.—We speak here with reference to being rich. In morals the inordinate love of money is one of the most degrading vices. But the extravagant desire of accumulation induces an eagerness, many times, which is imprudent, and so misses its object from too much haste to grasp it.

FUNERAL SERMONS.

The following reasons for rewarding the minister of Christ, for his funeral services, were suggested, by hearing the *approving* remarks made by certain brethren upon the subject:

1st. Because those who subscribe for the minister to preach regularly to a congregation, do not subscribe with reference to ministerial labor required on funeral occasions.

2d. Many church members sign but sparingly for their minister, and some sign nothing at all; and, therefore, if they call upon their minister to officiate particularly for them, they should feel and acknowledge their obligations unto him.

3d. There are those who make no profession of religion, who employ a minister on such occasions, and do not realize that

common justice requires that he should receive a compensation as well as the physician, &c.

4th. The Gospel teaches us, "If ye have received of their (the minister's) spiritual things, ye ought also to give unto them of your carnal things." And such as observe this rule, will ever find as it is recorded in another place, "That it is more blessed to give than to receive."

5th. It encourages the heart of the servant of God, when he reflects that he is remembered for his work's sake. It leads to renewed exertions in his high and holy work. He finds a corresponding feeling in the hearts of others, to that of his own soul. He says: "I freely give them my time, and labor; and they in return, freely give me its true reward and value."

P. ROBERTS.

RELIGIOUS PERIODICALS.

It is one of the cheering signs of the times, that religious periodicals are receiving a more general circulation than heretofore. Nearly all of our religious exchanges, especially those that take high ground against sin and in favor of truth and righteousness, speak of encouraging additions to their subscription lists. Ministers of different denominations find such papers useful in their great work of reforming and saving man, and many of them circulate them not only as a means of pecuniary profit to their respective denominations, but on account of their moral and religious uses. We rejoice in this. Only let papers of pure morality and elevated piety be multiplied, sustained and read—let them fly to every corner of the land, until they drive the infidel and immoral trash which is now flooding the country out of existence. The more entertaining and useful intelligence is circulated, the less will be the influence of error, and the more intelligent, pious and useful will all classes of community become. Again we say, let every minister of God—let every friend of man aid in the circulation of religious periodicals. It is a work that will work great good to the future generations as well as the present.

EARLY FRUGALITY.

In early childhood you lay the foundation of poverty or riches, in the habits you give your children. Teach them to save every thing—not for their own use, for that would make them selfish—but for some use. Teach them to share every thing with their playmates; but never allow them to destroy any thing. I once visited a family where the most exact economy was observed; yet nothing was mean or uncomfortable. It is the character of true economy to be as comfortable with a little as others are with much. In this family, when the father brought home a package, the older children would, of their own accord, put away the paper and twine neatly instead of throwing them in the fire, or tearing them in pieces. If the little ones wanted a piece of twine to spin a top, there it was in readiness, and when they threw it upon the floor, the older children had no need to be told to put it again in its place.

The news of the revolution in France was carried by an express locomotive from London to Glasgow, 472 miles, in 10 hours. The average running time being 52 miles an hour.

EDUCATION OF CHILDREN.

What a noble sentiment is that of John Adams, which he conveyed to his wife, when public duties for a while separated him from his family. "The education of our children is never out of my mind.—Train them to virtue—habituate them to industry, activity, and spirit. Make them to consider every vice as shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge."

What a valuable lesson is this—coming as it does from a man who had reached the highest summit of human greatness. Every parent should treasure it up, and keep it constantly in the mind.

If all of us who are parents, would make this sentiment true, so far as we are concerned, what a lovely face would society present—"The education of my children is never out of my mind."

THE PRESS IN BOMBAY.

The Missionary Herald states that in the improving condition of education, the press is an instrument of great power; and Bombay seems likely to be the chief place for printing and publishing books for all the surrounding country. Rev. Mr. Hume mentions the singular fact that fifteen periodicals, most of them weekly, are printed at Bombay for the native population. Not to speak of printing offices, whether European or native, in which type is employed, he says there are forty-five or fifty lithographic presses, engaged in publishing native works, which obtain considerable circulation. The works issued by the mission are put in circulation more by sale, and less gratuitously, than formerly.

REDUCTION OF POSTAGE.

The American Messenger says:—"Only let the people, rich and poor correspond at reasonable rates, and communications will fly by millions between parents and children, friend and friend throughout the land; binding society together, fostering kindly feelings, the diffusion of knowledge, and the best interests of morality and religion. It is well known that the system of cheap postage in England was urged upon the public attention by Rowland Hill, with a primary view to the moral and religious interests of the country, with a consequent increase of the blessings enjoyed."

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun
And in the dawn they floated on,
And I mingled into one."

MARRIED—On the 9th of March, by Elder S. Crawford, Mr. ISAAC FRAZER to Miss SUSANNA, eldest daughter of Elder Jacob Keiser, all of York county.

On the 2d of March, by Elder J. C. Owens, Elder D. A. L. LAVERTY, of Shippensburg, to Miss MARY A. KNISELY, of Orrstown, Franklin county.

On the 5th of March, by Elder Israel Brady, Mr. GEORGE WINTERS, of Springville, Lancaster county, to Miss LENA GEISS, of Washington, Lancaster county, Pa.

On the 6th of February, by the same, Mr. BENJAMIN BLATZ, to Miss SUSAN HESS, both of Washington, Lancaster county, Pa.

On the 23d of January, by the same, Mr. JOHN A. BRUSH to Miss ELIZABETH SHERTZER, both of Washington, Lancaster county, Pa.

On the 9th of February, by Elder E. Logue, Mr. HENRY BARLOW, of Lancaster county, Pa., to Miss SUSAN KEISER, of Des Moines county, Iowa.

On the 16th March, by Elder Jacob Keller, Mr. WM. J. MAHANEY to Miss EBY HEIFLIGH, both of Carroll county, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 20th of March, in Fishing Creek Valley, Perry county, BARBARA HERREN, aged 68 years and 26 days.

Funeral service by Elder J. J. Miller.

On the — of February, by drowning, in the Susquehanna river, about 6 miles above Harrisburg, Mr. JACOB WHISLER, aged about 57 years and 3 months.

In this place, on Sunday, the 19th of March, WILLIAM, son of Timothy and Jane Cole, aged 7 years.

"His spirit is not dead,
Though low his body lies;
But, freed from sin and sorrow, fled
To dwell beyond the skies."

That death is but a sleep
Beneath a Saviour's care;
And he will surely safely keep
The body resting there."

RELIGIOUS NOTICES.

GENERAL ELDERSHIP.

The General Eldership of the Church of God, will meet in Martinsburg, Pa., *Deo Volente*, on the last Sabbath, being the 28th day of May next. Delegates from the several annual Elderships are requested to be punctual in their attendance.

ELDER J. H. HURLEY'S APPOINTMENTS.

Basehore's,	April 1st, candle-light.
Shiremanstown,	" 2d, 10 o'clock.
New Cumberland,	" 3 o'clock.
Milltown,	" candle-light.
Shepherdstown,	" 8th, "
Shiremanstown,	" 9th, 10 o'clock.
Lisburn,	" " candle-light.
Mechanicsburg,	" 16th, 10 o'clock.
C. Keller's,	" 3 o'clock.
Churchtown,	" candle-light.
Bridebill's,	" 19th, candle-light.
Carlisle,	" 20th, candle-light.
Newville,	" 23d, 10 o'clock.
Smokestown,	" " candle-light.

JACOB KELLER'S APPOINTMENTS.

Mount Joy,	April 9th, at 10 o'clock, A. M.
Landisville,	" " 3 " P. M.
Jos. Long's,	" 15th Candle-light.
Hinkletown,	" 16th 10 o'clock, A. M.

The post office address of brother KELLER, after the 1st of April, will be Mount Joy, Lancaster county, Pa.

J. HAIFLEIGH'S APPOINTMENTS.

Washington,	April 9th, at 10 o'clock, A. M.
Maytown,	" 15th, Candle-light.
Bainbridge,	" 16th, 10 o'clock, A. M.
Elizabethtown,	" 16th, 2 1/2 " P. M.

The public generally, are respectfully invited to attend the above meetings, at the time and place specified.

POETRY.

From the Weekly Messenger.
TRAVELLERS' MELODY.

BY THE CATHOLIC LYRIST.

TUNE—"Pilgrim."

Thou who art the Ever Present,
And All Seeing gracious God,
Make our journey useful, pleasant,
Guard and bless us on the road!
As we travel,
Trav'ling still to Thine abode!

On the land or on the ocean,
'Mid our joys and 'mid our pain,
May our thoughts with pure emotion,
Still the peace of Christ retain?
Ever trusting,

Prove Thy promises not vain!

Save us in unusual sorrow!
Life or death Thy love display—
May we see a bright to-morrow
Through the storm-clouds of to-day!
Give thine angels
Charge to keep us on the way!

In this journey and life's travel,
May Thy presence guide us through—
O do Thou each doubt unravel—
Down to death the Saviour show!

Then forever

May we Jesus claim and know!

Lancaster, Ohio.

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

THE Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenure of our way; and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - - - - - 1 25

3. One copy not paid till after the expiration of the first three months, 1 50

4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.

5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men,

whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Seats and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

✂ Editors with whom we exchange will please copy this, and oblige EDITOR.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 31	a 5 37½
Do. RYE, do. - - -	2 87½	a 3 00
Do. CORN, do. - - -	1 80	a 1 85
GRAIN—WHEAT, per bushel,	1 20	a 1 22
Do. RYE, do. - - -	70	a 70
Do. CORN, new do. - - -	35	a 40
Do. OATS, do. - - -	35	a 37
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 00	a 3 25
Do. TIMOTHY, do. - - -	2 00	a 2 25
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - - - -	5 00	a 5 50
PORK, do. - - - - -	5 00	a 5 25
HAMS, per pound, - - -	10	a 12½
BUTTER, do. - - - - -	15	a 25
LARD, do. - - - - -	10	a 12½
TALLOW, do. - - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - - - -	75	a 87½
APPLES, do. - - - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - - -	30	a 50
SALT, per sack, - - - - -	1 50	a 1 50
HAY, per ton, - - - - -	12 00	a 15 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 12
Do. RYE, do. - - -	3 70	a 3 75
Do. CORN, do. - - -	2 20	a 2 25
GRAIN—WHEAT, per bushel,	1 36	a 1 40
Do. RYE, do. - - -	80	a 82
Do. CORN, new do. - - -	50	a 51
Do. OATS, do. - - -	38	a 40
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 50	a 4 00
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - - - -	7 00	a 8 75
PORK, do. - - - - -	7 00	a 7 25

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

✂ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are Religious, Medical, Historical and Miscellaneous Books; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—ly.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate. [May 1.

LIST OF THE GENERAL AGENTS.

We hereby announce the following brethren General Agents for the Church Advocate, viz:

Elder EMANUEL LOGUE, of Trenton, Iowa, is our General Agent for that State.—All persons, therefore, wishing to subscribe for the Advocate, or to make remittances for the same, will please address him as above.

Brother JOHN SHULER, of Ottawa, Illinois, is our General Agent for that State.—Persons in said State, wishing to order the paper, or to pay for it, are requested to address brother J. SHULER.

Dr. J. BOBBS, of Indianapolis, Indiana, is our Agent for the Southern and Central part of Indiana.

Elder JOHN MARTIN, Marcy, Larange county, Indiana, is our Agent for the Northern part of Indiana; him, therefore, the people of that part of the State will address.

Brother JOHN ACHEY, of Dayton, and CHRISTIAN WINEBRENNER, of Miamiesburg, Montgomery county, Ohio, are our General Agents for the south-western part of Ohio. To them the people of that quarter will apply, who may have business with the Advocate office.

Elder THOMAS HICKERNELL, of Mendon, Mercer county, Ohio, is our General Agent for the North-western part of Ohio.

Mr. JOHN P. WINEBRENNER, of Wooster, Wayne county, Ohio, is our General Agent for Eastern and Southern Ohio. To him payments can be made, or orders sent by sub-agents and others, in that part of the State.

Elder JACOB MYERS, of Pittsburg, Pa., is our general Agent for the West Penn'a Eldership. To him the sub-agents and others will address orders and make payments.

Brother SAMUEL HINNY, of Springville, Lancaster county, Pa., is our agent for Mount Joy, Richland, Springville, and the surrounding neighborhood.

Brother LEVI SLINGLUFF, of Martinsburg, Blair county, Pa., is our general agent for Morrison's Cove.

Brother JOHN K. BUSER, of Highspire, Dauphin county, Pa., is our general agent for Highspire and the neighborhood.

Brother JACOB RIFE, is our Agent for Middletown and vicinity.

Brother JOHN FOREMAN, is our Agent for Fayetteville and neighborhood.

Elder GEORGE KIMMEL, is our Agent for Schuylkill county.

Brother GEORGE ROSS, is our Agent for Elizabethtown and neighborhood.

Brother FREDERICK MAY, is our Agent for Bainbridge and neighborhood.

Brother JOHN C. LANDIS, is our Agent for Landisville, Lancaster county, and neighborhood.

Brother HENRY ZEARING, is our Agent for Shiremanstown and neighborhood.

Brother LEONARD MARKS, is our Agent for Woodberry and neighborhood.

Brother JAS. R. MACHLIN, is our Agent for Siddensburg and neighborhood.

Brother A. J. KAUFFMAN, is our Agent for Washington and neighborhood.

Brother GEO. MARTIN, is our Agent for Lancaster and vicinity.

Brother GEORGE SINGISER, is our Agent for Churchtown and neighborhood.

Brother JACOB HICKERNELL, is our agent for Lisburn and vicinity.

Brother HENRY WINGERT, is our agent for Landisburg and surrounding country.

Brother JOHN GORE, is our general agent for Uniontown, Md., and neighborhood.

Elder THOS. BEAN, is our general agent for the Broad Fording neighborhood, Md.

Brother JOHN KIBLER, is our agent for Newport and neighborhood.

✂ In addition to these General Agents, we wish it distinctly understood, that all the accredited ministers of the Church of God, in all the different Elderships, (as stated in our terms,) are our regular and standing agents for the Advocate.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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CENTS A YEAR.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near
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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, at \$1.25 per volume, payable always in advance, or within the first three months of taking the paper.

All persons failing to comply with these terms, shall have their papers stopped at the expiration of the first quarter, from the time the paper is sent, and be held accountable for two quarters; that is to say, for 62½ cents; which sum shall be invariably exacted before the paper will be re-sent.

All the accredited ministers of the Church of God, and such other persons as shall have regular certificates of their appointment from the Editor, shall be the only authorized agents for this paper.

Letters and communications addressed to the Editor, through the Post Office, must be post-paid, except those containing remittances.

EDITORIAL DEPARTMENT.

Our Delinquents.

WE have a large number of delinquent subscribers on our books, which we hope will pay up arrearages without delay, and without making us any trouble and expense. A large share of our profits are lost annually, by this class of subscribers. Had they all paid up, as was expected, for the two last years, seven hundred dollars would now be in our hands, instead of being in the hands of nearly six hundred delinquents. And were each of them to send us 62½ cents, the amount due us, it would make the snug sum of about \$350. This is no inconsiderable sum to us, while each of them, 62½ cents is a mere pittance.

We hope, then, our delinquents will have the goodness to do us justice, by sending us our dues without delay.

General Eldership.

It will be seen from our religious notices that the Executive Committee of the General Eldership, have changed the place of holding its next meeting, from Pittsburg to Martinsburg, Blair county Pa. This change has been made for several reasons; the principal one's are, that Martinsburg is more central, and better prepared to afford the requisite accommodations. Brother T. HICKERNELL is the only delegate appointed West of Pittsburg, and his travelling expenses we, from the East, will agree to pay, at least his additional expenses. This we can afford to do, and still save a good deal by the change.

We hope then, that both the Eastern and Western delegation will not only be pleased with the change, but also be full and punctual in attendance.

Our Terms.

THE patrons of the Advocate, we presume, are all acquainted with our new and reduced terms. We hope they will be generally approved. We know not how to make them better. They will be rigidly enforced.

Our Agents.

We again request our Agents to be careful in naming the Post Office, County and State, in connection with all the persons' names for whom they make remittances. We wish them to be very particular in this matter.

Our Next Volume.

This number closes the present volume. On the first of May our next, and thirteenth volume will commence. By that time we hope to have a large accession of new subscribers. Who will send us the most?

Cedar Hill Seminary.

THE summer session of this excellent institution will commence on the first of May. The claims and facilities for a good education in this Seminary, are second to none in the State. We commend it to all who are disposed to give their daughters a substantial and useful education.

Brother T. Hickernell.

THIS is to inform brother HICKERNELL, that the books sent him last August, are still in the hands of brother PAYTON SHORT, Jamestown, Greene county, Ohio, where they can be had at any time. Brother S. writes to know why they are not called for. The lot includes Hymn Books, Testaments, Church Views, &c.

Ecclesiastical Reformer.

THIS is the title of a new periodical, the first number of which has just reached us. It is published at Harrodsburg, Kentucky, every other Saturday, under the editorial supervision of the Rev. C. KENNICK. The specimen before us is a handsome sheet, and from its contents it augurs well for the tact and talent of the Editor.

France more righteous than America.

THE Provisional Government of France have issued a decree for the emancipation of the slaves in all the colonies of the Republic. So far they are in advance of our own country. They have made a good beginning, and we pray that civil and religious Liberty and Equality may be permanently established throughout all their borders, without the further effusion of blood.

Winebrennerians.

THIS sect, formed by the still living eccentric and vain Winebrenner, about the year 1825, is in its constitution and spirit baptistic. It includes from 6 to 8,000 members, exclusively in Pennsylvania, and is also a secession from the Reformed Church.

The foregoing is taken from HENGSTENBERG's briefs or notices of the Germans in America, and especially what he calls the Small German Sects. These notices were published in the *Kirchen-Zeitung*, of which HENGSTENBERG is editor, and translated, we presume, at Mercersburg, and re-published in the Weekly Messenger. Whether HENGSTENBERG's statements are faithfully englished by the translator, we have no means of ascertaining, (not having the original,) but if these briefs were Anglicized, as we suppose, by the professors at Mercersburg, we take it that they have lost nothing of their caustic character.

As to what the foreign tourist and editor has asserted concerning our "eccentricity and vanity," we have nothing to say, further than that it is a small matter with us to be judged by the rash judgment of an illy informed foreigner. My countrymen and my Maker know me better than the European editor. They know him too. Well for him, if in the things wherein he judges another, he condemns not himself.

As to "this sect," the sage editor knows not whereof he affirms. We would remind him of the proverb, "Physician, heal thyself." Yea more, we would inform him, as the elders of Israel informed "Tatnai, the governor on this side the river, and Shethar-Bosnai, and his companions, the Apharsachites, which were on this side the river," "We are the servants of the God of heaven and earth, and we build the house that was built these many years ago, which a great king of Israel built and set up."

If Mr. HENGSTENBERG and his companions, on the other side of the river, will abandon their sectarianism, and join with us "to build the house which was built these many years ago, and which the great King of Israel built and set up," we shall bid them God speed, notwithstanding the house "in its construction and spirit should be baptistic."

A few things more need correction. The whole article, in fact, is a little budget of falsehoods; and whether it is most attributable to his ignorance or his wickedness, God knoweth.

He asserts that "this sect (the Winebrennerians) is a secession from the German Reformed Church, and that it includes from 6 to 8,000 members, exclusively in Pennsylvania."

This sentence is all false. His first sentence may have a little truth in it, but this last one has none. It is false in toto, without any mixture of truth.

The Church of God is no secession from the Reformed Church. She is not exclusively confined to Pennsylvania, nor does she include only 6 or 8,000 members.

We would advise Mr. HENGSTENBERG to make another tour through America, if God lets him live, and if he comes this way again to allow himself more time, and above all, to inform himself a little better before he writes the second history of the Germans in America.

Finally, we would commend the following remarks, of the editor of the Weekly Messenger, on "Harsh Judgments," to Mr. HENGSTENBERG's special attention. They will be found in the same paper containing his hard briefs, viz: Vol. 13, No. 10. They are as follows:

"Most persons are greatly inclined, in speaking of the conduct of others, especially when more or less under the influence of excitement, to indulge in harsh judgments.—Against this inclination, all, and especially those who profess the religion of Jesus Christ, should carefully guard. For the want of this precaution, great injustice is often done to others and many evil consequences produced; yea, to its absence, no doubt, is to be traced many of the hard thoughts and unpleasant feelings which individuals too often indulge towards each other. To prevent harsh judgments, we have heard it recommended as a good rule, to pause a moment whenever we feel ourselves inclined to utter them, look inward and delay the judgment until conscience says it may be pronounced honestly, sincerely and consistently. Were this rule to be observed, all would save themselves as well as others many unpleasant consequences."

Anti-Sabbath Convention.

THE Anti-Sabbath Convention, held in Boston, by Mr. GARRISON and his coadjutors, on the 25th ult., turned out to be a small affair. The actors in the farce, few in number, and often interrupted in their harangues by the shrill tones of ABNEY FOLSON's voice, adopted resolutions denying any distinction in the days of the week and the existence of a Sabbath! All this impious absurdity is the result of one abstract error, enthroned in the heart, and clothed with authority.

Death of John Jacob Astor.

WE see it announced in several of our exchanges, that JOHN JACOB ASTOR, of New York, died at his residence, on the 29th ult., in the 85th year of his age. He has for years been regarded as the richest man in the United States, and is said to have left an estate worth fifty millions of dollars.

FIRE.—EX-GOVERNOR PORTER's Furnace was consumed by fire, on Sabbath, the 26th ult. So much for Sunday working.

CONTRIBUTORS' DEPARTMENT.

J. H. Hurley's Reply to A. Holms.

LINCOLNSTOWN, Dauphin county, Pa. 2
March 20, 1848. 5

BROTHER WINEBRENNER:—

In looking over the eighteenth No. of the Church Advocate, I perceive that some where away out towards the going down of the sun, a certain brother Elder, by the name of ANNAHAM HOLMS, who in a flight of fantasy has erected his throne and seated himself in judgment; and the first thing that he takes cognizance of, is the *Journal of the General Eldership of the Church of God*. In the first place he has mangled, disfigured, and distorted the innocent actions of that *Ecclesiastical convocation*, and then inflicted censure and everlasting condemnation upon it, without any mixture of mercy. Doubtless he arrogates to himself the honor of burying it forever in oblivion, where it shall be left to sleep without hope of a resurrection. But we console ourselves with the consideration that the wounds inflicted are not unto death. Although *veloced* by him, yet not annihilated, but shall arise and revive again.

I have been waiting for two months for some of my older brethren to lift their pens for the purpose of defending the *Journal of the General Eldership* against this unprovoked attack of Elder HOLMS, but as yet they have held their peace. It may be considered presumption in me to stand up in its defence, but brother Paul said, "let no man despise thy youth." For the few years that I have been in the ministry, I have learned to be instant in season and out of season, to reprove and rebuke with all long suffering. I feel it my duty also, to vindicate the plan of co-operation of the different Elderships from the imputation of such misdeeming notions, whether from friend or foe. But let us come to the point.

We see the first cause of our brother's pitiful lamentation is, that the constitution has been the cause of division and contention. This, he says, is a notorious fact. If it is, the scism must all be in the Ohio Eldership, and no where else. If so, these divisions and strifes have been caused by a few individuals of his own stamp, who are trying to make a fuss about it, finding so much fault with it, and railing out against it.

But again, our brother tells us, that his first reason for not adopting it is, because it is a gross departure from original principles.—Well, surely this is a very important accidental discovery. But will brother HOLMS please show us where, and how it is a deviation from original principles? He has not yet done it.

Another great reason is, because those who framed it were not divinely inspired, or at least, says he, they have never worked miracles as an evidence of the fact that they were, and until this be done, we must consider it only a piece of human invention.

But I would ask our brother, whether he does not think that he has his commission from God to preach the word of life? Most assuredly he does. But has he worked any miracles in proof of it? Verily not. Well Paul, and John, and Peter, and the rest of the Apostles used to work miracles, and it is said that these signs shall follow, &c. So that if this holds good in the case of the framers of the constitution, it will hold good in his case also. Then let us have your miracles as proof of your Divine call to the ministry.

Brother HOLMS wishes to know, moreover, where the Bible permits any set of men to legislate a single law for the government of God's people, as the members of the General Eldership have proposed to do. Here I would say, if the members of that body have assumed to themselves this prerogative, I must confess that I am ignorant of the fact. But I would ask where the Bible forbids any Ecclesiastical assembly from journalizing and publishing their proceedings? I contend that where there is no law there can be no transgression. Then why inflict a penalty of death, where there has been no violation of law?

But will the western correspondent tell us what he means by a creed. I hope he does not mean the *Journal* to which he alludes in his letter. I admit with him that creeds make sects, and sects make creeds, but I see no omens of sect making from the influence exerted on society by the constitution referred to. I do not entertain any such fears whatever.

I would recommend to him, in the language of one of old, "strain not at a gnat and swallow a camel." He professes to have a great zeal for God and his house; but if he does not take care, as Christ has said, "the zeal of his house will eat him up." Then he will find himself in about the same predicament that Haman found himself after preparing a gallows to hang Mordecai, the Jew—to his astonishment he was hanged himself.

Nothing more, but remain yours, &c.

JOSIAH H. HURLEY.

Letter from Elder Henry Murray.

WAYNE COUNTY, Ohio, March 7, 1848.

BROTHER WINEBRENNER:—

I again resume my pen in order to drop a few lines for the columns of the Advocate.

I would say something, in the first place, in reference to the state of things on my circuit. On the 4th of December brother HOLMS and myself, in connection with brother BEIDLER, commenced a meeting in Uniontown, which continued about a week. The result of the meeting was as follows: The people of God were much encouraged, sinners convicted, and one professed to find peace with God, through the Lord Jesus Christ. A small church was organized of six members. I hope the Lord will increase the small number at Uniontown, and make them famous for piety.

We next went to Portage county, and commenced a meeting which we kept up a week, but there were no conversions. From there we returned home to see our families.

After this we went to Crooked Run, and commenced a meeting on the 30th of December, which we continued some nine or ten days. The result of this meeting was not as good, I think, as it might have been, had it not been for some difficulties in the church. We tried, and succeeded in settling them, after which there were five professed to find peace in believing. There are a number of fine brethren in the South part of our circuit.

The church in the neighborhood of SNOW'S have held several protracted prayer meetings, the result of which was that there were from twelve to twenty conversions. This is what I like to see. It goes to prove that the above church is in her proper element, for when Zion travaileth she bringeth forth.

The brethren on the Stark county circuit also have protracted prayer meetings. The result of their meetings have been the conversion of some precious and immortal souls

I would to God that these meetings were more generally practiced amongst us. If they were we would see much better times.

We also commenced a meeting at Berlin on the 20th of January. The result of that meeting was that three or four were converted—three baptized, and two united with the church. A number also were powerfully convicted, yet they were unwilling to yield. I hope the seed sown at that meeting may yet spring up, and bring forth fruit to the glory of God.

I wish also to present a few more things which I trust will prove profitable to us all. The first is in reference to the neglect of a due support of the ministry. Some neglect to support the minister because he is, as they suppose, rich. Is this right? I answer, no: unless he utterly refuses to receive anything for his labors. But if he looks for a support, and those among whom he labors refuse to give him his just dues, I consider they are guilty before God: "for the laborer is worthy of his hire." Upon the same ground we might employ a man to perform some temporal labor, and refuse to pay him because he is rich.

But again, another evil I have seen, and of which I would say a word, is partiality. Some will pay a man double the amount, because he is, as they suppose, an able and eloquent speaker, to what they would a man who they consider not so smart. Is this right? I answer, no; for the Bible says, "Give according as the Lord has prospered you." Any thing short of this is a neglect of duty, and of course a violation of the law of God.

Again, there are others who are willing to pay the minister, but are somewhat on the slowish order, so much so that they neglect to pay him till his year is up, and of course the minister has to move without being able to meet the just demands against him, and therefore he is obliged to go his way grieved and mortified, which might all be avoided, if things were in proper order.

Another idea among some of our brethren is, that because the minister has a large circuit they will not give according as the Lord has prospered them, but omit their duty, and so commit sin. But to quiet conscience they will ask how many members are on your circuit? Are there 200 members? If so, then the rich brother hands the preacher 50 cents, and says, if they all give 50 cents you will get along very well. He ought to think, however, perhaps one hundred of the above mentioned members are females, who very seldom give any thing. The other one half young men, who seldom give much. The rich brother ought also to think, if he is justifiable in giving 50 cents, the poor brother is justifiable in giving sixpence; For we must give according as the Lord has prospered us. If the above rule is correct, the preacher will not fare quite as well as the brother thought he would. The Lord help us to prove all things and hold fast to that which is good.

Another thing I have seen and which I consider wrong, is division. First, it is wrong because it is unscriptural. Second, because it is attended with evil consequences. Seeing this is the case, it ought to be avoided. I ask, are there not some symptoms of the above mentioned evil amongst us? Which would be the most profitable; to countenance these things and have a division, or dispense with them and have a union? I think it would be much better to dispense with every thing that tends to division. Or will we eat meat, and be determined to eat, if our brethren should go to hell.

Another thing I have seen under the sun, and which I consider wrong, is instability and insubordination. Here I would remark, that some are so conscientious that they are always wavering. For instance, some are so conscientious that they cannot take an appointment from an Eldership, because it is in the shape of a circuit, and yet at the same time they will form a circuit and call it a mission. Then they are called missionaries. Who can believe such men are called to the ministry, or if they are called, who can have confidence in them, when they make appointments and then lounge about home and neglect them? Such men do more harm than good, and are a continual pest to the community.

My brethren, let us be steadfast and united; for united we stand, but divided we fall.

My post office address, after the first of April, will be Navaar, Stark county, Ohio.

I remain your brother in Christ.

HENRY MURRAY.

Letter from Elder Daniel Wertz.

GREEN COUNTY, Pa., March 13, 1848.

BROTHER WINEBRENNER:—

In my former letter I informed you of a meeting appointed at the forks of Fish Creek. I got there in safety, and a goodly number came out on Saturday evening and Sabbath morning for preaching. In the evening I gave my appointment to a Wesleyan Methodist preacher, thinking he would labor for the same object, but to my surprise he got on his hobby of Abolitionism. This was the sum and substance, the bone and life of his sermon. On Monday I baptized one young man. In the evening I preached again. On Tuesday evening we had a good congregation. The man and woman of the house came out to seek religion, and on Wednesday, at half past ten, I gave a short sermon, and both were blessed. One more was aroused at this meeting, and I am informed is at this time a praying man. Thanks be to God that three more, at this place, have got on a better way. May they be faithful and obey the Gospel, is my prayer. I held meetings in different parts of Virginia. In Green county, prospects are good in many places.

I commenced another meeting on the 20th of last month, in the little church near the Ohio river. Preached on Saturday and Sunday at brother WIKERT'S School-house, and meetings were well attended. Tuesday and Wednesday at brother RIAN'S, on the ridge, two miles from my other appointment. On Thursday and Friday at father SMITH'S, near the shores of the Ohio river. On Saturday and Sunday I preached at father REX-SOLMS'S, about eight miles from my place of preaching the Sunday before. The congregations more or less following up the appointment. This house was suitable, as it was of good size. We had a good congregation. On Sunday evening I made an effort to get out mourners, and after sermon gave an invitation, when, thank God, we had a blessed time. Fourteen in number came out to seek the Lord. I preached on Monday and Tuesday evenings at the same place; a number out every night.

On Wednesday evening I preached at Long Run, where another sinner was awakened. On next day I preached on the order and practice of the Church of God, after which an invitation was given for baptism. It was an awful cold and snow stormy day but this did not stop the believes; fourteen came out to

obey their Lord and master. It was performed in Long Run, near the Ohio river, in the presence of about five hundred persons. In the evening, after sermon, I gave an invitation for church fellowship, when 17 united, and more are ready for our next meeting. May the good Lord bless the young converts, and make them burning and shining lights in his cause! May he save their wicked friends and neighbors, who are yet sinners against God. Many more are awakened on the subject of religion. May they soon turn to God and be saved. Some old fathers and mothers, heads of families, are yet in sin, without repentance, prayer or praise. My soul shall not rest until I see the old grey-headed come in too. I love Jesus, who died to save poor sinners. O may I ever preach him, love him, and labor for the objects of my Saviour's love. May reformation go on,

"Till the Redeemer's name be sung,
In every land, by every tongue."

The brethren and friends of the cause of God, in this place, are awake on the subject of building a meeting house on Long Run, this coming spring. This is a noble undertaking. The Lord bless them in their labor of love and charity.

Yours, in love.

DANIEL WERTZ.

Letter from Sister S. Grove.

MARCH 19th, 1848.

BROTHER WINEBRENNER:—

Enclosed I send you one dollar and twenty-five cents, in advance, for another year's subscription to your valuable paper.

I hereby inform you that you need no longer send my paper to West Hanover post office, as I purpose leaving my place of residence, and removing to Berks county, where I shall be deprived of all such privileges, or of assembling my children. The paper, therefore, will be a comfort to me, as it contains soul-cheering pieces.

Hereafter you will please send my paper to Womelsdorf post office, Berks county, and direct them to Reading Furnace.

Yours, &c.

SARAH GROVE.

Letter from Elder William Wagner.

ORWIGSBURG, March 10, 1848.

BROTHER WINEBRENNER:—

I take up my pen to write a few lines to inform you, and the Church in general, about our protracted meeting at Auburn, Schuylkill county, (which was appointed by yourself and brother S. GROVE, on the 4th of March, but by some means you did not arrive to fill the appointment.)

We commenced our meeting, according to appointment. The preaching brethren present were brothers COLDER, an English preacher, BOLIO, GEORGE MUIR, GEORGE KIMMEL and myself. Brothers BOLIO and COLDER left us on Monday morning, but we still kept up the meeting until Thursday evening. Every evening the house was crowded with people, and bless the Lord, sinners by scores came flocking home to God. The first evening there were eleven mourners; the second, nine; the third, eleven; the fourth, six; and fifth, three. There were about sixteen souls hopefully converted to God, and the spirit of God poured out powerfully upon his people.

Since our meeting has closed, two letters came to hand, one from yourself and the other from brother S. GROVE, from which we are wil-

ling to forgive you, but hope there will be no disappointment in the appointment made by you for the 21st of April. The church are looking for you, and not the church only, but many persons from a distance will come out to hear preaching. We hope, therefore, we will not be disappointed this time.

Such brethren as visit us on this appointment will be treated with respect. Many persons from a distance have left word to let them know when you are coming; and we will do so according to promise.

The brethren and sisters will well. Give my best respects to all our friends and sisters, especially to Wm. H. WAGNER.

Your brother, respect-

WILLIAM WAGNER.

OBITUARY

OF

MARY M. STRAWBRIDGE.

DIED, on the 23d of March, after an illness of nine days, in Orrstown, Franklin county, Mrs. MARY MARGARET STRAWBRIDGE, wife of brother JOSEPH STRAWBRIDGE, aged 55 years, 11 months and 10 days.

Mother STRAWBRIDGE has for a number of years, been a pious and God-fearing woman. She united with the Church of God, at Orrstown, about seven years ago, and in her calling and vocation she remained steadfast, leading an humble, devoted, and consistent life.

She was in feeble health for a number of years past, yet was able to be about and attend to her domestic affairs, till within a few days of her death. She bore her affliction with patience, being resigned to the will of the Lord, and met her dissolution with resignation and Christian fortitude.

She has left a kind husband and five children to mourn and lament the loss of a kind and affectionate wife and mother.

The funeral sermon was preached by Elder J. C. OWENS, from the following passage, 2d Timothy 4: 3. "I have fought a good fight, I have finished my course, I have kept the faith."

SAM'L. KNISELY.

Orrstown, April 2, 1848.

OBITUARY

OF

BROTHER THOMAS EVANS.

I would inform you, and your readers, that on last Sunday, at 11 o'clock, I preached the funeral sermon of brother THOMAS EVANS, in the Aleppo meeting house, from this text:—"Let me die the death of the righteous, and let my last end be like his." Num. 23: 10.

Brother EVANS embraced religion two years ago, in that glorious revival which took place there. He was appointed deacon in the church last year. He died of Erysipelas Fever, on the 22d of January, after a great deal of suffering. He said he was willing to die. He was sensible to his last moments. He asked them to raise him up in bed—they done so, and without a struggle or a groan, he left mortality and fled to immortality.

He was a quiet citizen, and a faithful member of the church. I have no doubt our loss is his infinite gain.

D. WERTZ.

Green County, March 13, 1848.

RECEPTION OF FATHER MATHEW.—A large and respectable Convention of the friends of Temperance has been held in New York, who resolved to make preparation to give Father Mathew a grand reception.

NEWS DEPARTMENT.

Great Movement in Germany.—The London Times publishes the following letter from Germany, under date of Munich, March 4th.

"A most serious movement took place here to-day. The people demanded the immediate convocation of the Chambers, the liberty of the press, that judicial trials should be public, that an electoral reform should be granted, and that the army should take an oath to observe the Constitution. The King refused to convoke the Chambers before the end of May. This day a cry of 'to arms' was raised at half-past one o'clock, throughout the city. It was announced that the new Minister, Prince Wrede, had called out the troops, and had promised the King that they should fire upon the people. The arsenal was attacked about two o'clock by the people, and captured after a short engagement.—More than 6,000 men, armed with muskets, sabres, hatchets, lances, and halberds, marched against the Royal Palace. Having arrived at the market place, the crowd met the troops. But neither the cuirassiers nor the troops would charge, when commanded so to do. Cries of 'The Republique for ever,' were raised. At length the King yielded to all the demands of the people. Prince Charles, the King's brother, rode up to the crowd, and assured them, on his word of honor, that the King had consented to convoke the Chambers for the 16th of the present month, and that he granted all that the people desired.—This declaration produced an excellent effect. Cries were heard in every direction, of 'Long live Prince Charles.'—The people then returned the arms to the Arsenal, and afterwards dispersed quietly. A general arming throughout Bavaria is spoken of. The people demand loudly the convocation of a Parliament for all Germany. A petition to the King to that effect, is being prepared, to which 20,000 signatures are already attached."

Railroads in Ohio.—Laws for the following railroads have passed the Legislature of Ohio:—Cleveland and Pittsburg Railroad, Akron and Pittsburg Railroad, Cleveland and Mahoning Railroad, to terminate at Pittsburg, Ohio and Pennsylvania Railroad, Wellsville and Pittsburg Railroad. All these roads are to terminate at Pittsburg, there forming a connection with the Pennsylvania Railroad.

New York School Fund.—The common school fund of New York is \$2,170,514. Its income is \$132,554. \$1,068,000 was paid last year on account of teachers wages, and \$92,899 was paid for books for the District Libraries. The number of children between the ages of 5 and 16 is 700,413, and the number taught in the schools 718,387.

The Baptist Churches.—The New York Recorder says that many of the Baptist churches in that city and vicinity are favored with special manifestations of divine mercy. At the pastors' conference the number of baptisms reported was over two hundred. The state of the churches is very generally delightful and encouraging.

Hydraulic Telegraph.—Mr. Jowett has taken out a patent for a telegraph produced by the action of water. It is simple and ingenious, and may serve for great distances, and do its work accurately. The idea is founded on the well-known incompressibility of water, and is suggested by Lardner.

Effect of the Revolution in France.—The splendid country mansion of Baron Rothschild, at Suresnes, has been burnt, under the impression that it was royal property; and the persons who destroyed it, on discovering the mistake, sent a deputation to apologize.

Vermont License Election.—The official returns of the late license election in Vermont, stand as follows: License, 17,268; no license, 17,254. License majority, 14. The vote was very light.

Suffrage of Free Blacks.—The clause in the new constitution of Illinois, giving negroes the right of suffrage, has been adopted by the people, by a vote of 6,313 to 751.

Chicago.—It is expected that six hundred houses will be erected in Chicago during the present year.

The State of Pennsylvania has obtained a verdict of \$7,036,83 against the sureties of Frederick Hambright, collector of taxes in 1841, and a defaulter in that amount.

The late violation of secrecy in furnishing the treaty for publication is undergoing a thorough investigation by a committee of the Senate.

The Governor of Vermont has appointed Friday, the 7th of April, to be observed as a day of public humiliation, fasting and prayer.

Shad are selling in Georgetown, D. C., for ten dollars a hundred, and hering for ten dollars a thousand.

It is said that 1200 teams frequently arrive at Milwaukee by two of the principal avenues in one day.

A new street cleaning machine has been invented in Baltimore, Md. It operates by flexible scrapers.

The new constitution of Wisconsin has been adopted by from 10 to 15,000 majority.

Treaty with Mexico.—Senator Sevier, of Arkansas, has been appointed by the President, with the consent of the Senate, Commissioner to Mexico, and R. T. Walsh, secretary. Mr. S. promptly resigned his seat as Senator, and made the necessary arrangements to proceed at once to Mexico, but was prevented by indisposition. Deeming it advisable to lose no time, Attorney-General Clifford was nominated to the Senate as assistant Commissioner, and the nomination being confirmed, he passed through Richmond last week on his way to Mexico, with the ratified copy of the treaty.

The Central Railroad.—The Engineers have commenced locating the proposed route from Greensburg to the Conemaugh, and will, in April, examine a new route through Ligonier Valley, along the base of the Laurel Hill, and intersecting the Greensburg route at the Loyalhanna. It is the intention of the Company to make a thorough examination from Johnstown to Pittsburg, and then select the most practicable route.

Horrible Torture of Americans.—A letter from Mexico, of the 20th February, says: "A horrible affair took place at Talaseoya, four days since. Five Americans, captured near Vera Cruz, were taken to Talaseoya, tied to stakes in full view of each other, and then the tongue, eyes, nose, ears and hands of one were deliberately cut out! After the first one died, another was treated in the same way, and so on."

Oregon Railroad.—The House of Representatives at Washington has adopted a resolution for the appointment of a Select Committee to take into consideration the proposition of a railroad from Lake Michigan to the Pacific, as proposed by Mr. Asa Whitney. Eighteen States have, through their Legislatures, adopted resolutions approving the project.

A Contrast.—The English Government in 1835, to liberate 780,793 negroes in the West Indies, gave \$100,000,000. In 1847 it offers \$40,000,000 to feed 5,000,000 of her starving Irish citizens. The freedom of one negro is, therefore, worth more than the lives of five Irishmen.

Singular.—The Peoria Register, Ill., says that there is now in possession of Messrs. J. S. Thompson & Co., of that city, a horse caught on the Rocky Mountains, without mane or tail, and covered with wool. It is said to be extremely swift on foot.

Horrible.—The Cincinnati Chronicle states that a short time since as a man was in the act of removing a dead body from one of the grave yards, he was shot dead. His body was found the following morning, lying by the side of the one he had attempted to move.

MISCELLANEOUS.

THE LOVE OF MONEY.

The love of money, the spirit of accumulation for its own sake, or for the sake of worldly advantages and gratifications, no sooner enters, but it takes possession of the whole heart, and leaves no place for the remembrance of God. The understanding cannot admit even a thought of him, it is so filled with worldly contrivances, the memory is so surcharged with worldly cares, that no trace of God can be either made or found in it, and the heart and affections are so entirely pre-occupied with worldly treasures, that there is no room in them for this pearl of greatest price. Worldly men seldom embrace any distinct form or character of religion; and when they do, they are rather the dupes of an ingenious kind of hypocrisy which deceives themselves, or they artfully assume it for the purpose of deceiving others, their religion and its profession, are the inspiration and the work of Mammon, and no better than disguised atheism.—*Dr. Styles.*

PREACHING ON BAPTISM.

Within a short time we have heard of sermons, or series of sermons on baptism, by ministers of four different pedobaptist denominations. We do not know how many have been convinced by the argumentation that has been presented. Certainly, it does seem as though the members of their churches needed frequently to hear the old arguments reiterated, in order to dispel the doubt which, it seems, will be aroused in their minds. It is much to be regretted, that any member of a Christian church should ever be left to doubt whether he has obeyed the command of Christ. When all come to the Scriptural model of believers' baptism, these doubts will scarcely arise.

LARGE TELESCOPE.

Professor Nichol, when lecturing in New York, stated in the course of one of his evening lectures, that the speculum of Lord Rosse's Telescope is six feet in diameter. The telescope of Sir William Herschel was eighteen inches in diameter, having a power of penetrating space 95 times greater than the natural eye; but Lord Rosse's can penetrate 500 times, at least, further than the naked eye, and is capable of discerning objects so distant as to require 60,000 years for their light to reach the earth.—*Christian Advocate & Journal.*

AUTOBIOGRAPHY.

Biography is the history of one's life, and Autobiography is the Biography of a person, written by himself. The Biographies of religious men, who have been eminent as philanthropists, missionaries, revivalists, and reformers, constitute a very valuable part of the useful reading matter afforded us. Quite a portion of the Bible consists of Biographical accounts of the Patriarchs, Prophets, Apostles, and of our blessed Lord and Saviour Jesus Christ.

TO PREVENT SUFFOCATION.—A wet silk handkerchief tied without folding over the face, it is said, is a complete security against suffocation from smoke; it permits free breathing, and at the same time excludes the smoke from the lungs.

ASTRONOMICAL DISCOVERY.

It is announced that the astronomers of Pulkova have ascertained the existence of a third satellite of the planet Uranus.—Herschell, the discoverer of this planet, thought to have perceived as many as six satellites revolving around the parent luminary; but astronomers had only succeeded in determining the orbit of two among them, and it may even be doubted whether a trace of the other had ever been seen. The discovery of a planet which occupies ninety-four hours in its revolution around Uranus, is a remarkable fact—amongst the planets nearest the sun, the earth is the only one that possesses a satellite, whilst the most remote planets all possess several.—*London Times.*

POWER OF WATER IN FREEZING.—According to the calculations of philosophers, a spherule or little globe of water, only one inch in diameter, expands, in freezing, with a force superior to the resistance of the weight of thirteen and a half tons.—This power, it is said, has been applied with success in Sweden and France, to the splitting of rocks.

HOARSENESS.—A writer in the New York World, states that horseradish is an excellent remedy for hoarseness, cough, sore throat, and all diseases of the lungs. The mastication of a small piece, the size of his little finger, the writer says, has restored his voice when he was so hoarse as scarcely to be able to articulate above a whisper.

TO MAKE HENS LAY PERPETUALLY.—Keep no male birds, and leave no nest eggs. As soon as warm weather insects, which form a great part of the hen's subsistence, disappear, feed about half an ounce per day of meat chopped up fine like sausage meat to each hen and continue it until the insects appear again in the spring.

POETRY.

GOING TO CHRIST.

"Him that cometh unto me, I will in no wise cast out." John 6: 37.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, I thee to find,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

Just as I am—thy love unknown,
Has broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!

PROSPECTUS

OF THE

Thirteenth Volume of the "Church Advocate."

The Thirteenth Volume of the Church Advocate will be issued, *Deo volente*, from and after the first day of May next. The character of the Advocate, our general principles, and our manner of conducting the paper, are known to all our patrons; so that we need not amplify on these things. We would merely say, that it is our intention to pursue the even tenor of our way; and those who are true to the cause we have espoused and which we advocate, we hope will stick to us.

As to our terms, they will be somewhat changed. They will be as follows, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of all the sects and Religious Denominations now existing in the United States.

The work is for sale by JOHN WINEBURNER, New York, & Co.

Editors will please copy this, and oblige, Editor.

RELIGIOUS NOTICES.

GENERAL ELDERSHIP.

The General Eldership of the Church of God, will meet in Martinsburg, Pa., *Deo volente*, on the last Sabbath, being the 28th day of May next. Delegates from the several Annual Elderships are requested to be present in their attendance.

PROTRACTED MEETINGS.

A protracted meeting will be held by the Church and people at Auburn, Schuylkill county, commencing on Good Friday, being the 28th inst., at 10 o'clock, A. M. Brothers T. STROM, J. WINEBURNER, and others, are expected to be in attendance.

There will also be an extra meeting at MARTINSBURG, Blair county, commencing on Good Friday.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 25th ult., by the Rev. J. F. Mesick, JOSEPH HARRIS to CRISTIANA REED, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 31st ult., Mrs. M. STACKHOUSE, aged about 30 years.

THE
CHURCH ADVOCATE:

A FAMILY PAPER,

DEVOTED TO

THE DIFFUSION OF BIBLE TRUTH, RELIGIOUS NEWS AND GENERAL INTELLIGENCE.

EDITED BY JOHN WINEBRENNER, V. D. M.

“Earnestly contend for the Faith which was once delivered to the Saints.”

VOLUME THIRTEEN.

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1849.

INDEX TO VOLUME THIRTEEN.

Letter from brother C Idleman,	180
Do. brother A. Megrew,	181
Do. brother M. P. Snively,	186
Do. brother J. Hovis,	186
Do. brother J. Hailleigh,	186
Do. brother E. Logue,	186
Do. brother J. Marks,	186

M

More broken banks,	1
Missions,	11
Madison's manuscript,	17
Means of grace,	19
Michigan,	21
Moral influences of schools,	23
Mechanics and manufacturing fair,	27
Manufacturing in New Haven,	30
Mortality in the army,	38
Milton on early rising,	39
Maytown,	42
Methodist colleges,	52
Manufacture of pins,	52
Missionaries to Asia,	62
Model Artists,	62
Missionary collections,	74, 81
Memorial notice,	74, 82
Mohammedan protection,	78
Methodist Episcopal Church,	78
Mount Joy meeting,	81
Meeting in Deep creek,	89
Memorial of Miss Dix,	93
Munificent bequest,	94
Method of melting iron,	94
Meeting at Middletown,	97
Ministers ought to be supported,	102
Modern preachers,	103
Make your beds, young ladies,	111
Manner of preaching,	111
Mormons,	118
Missouri iron,	118
Mail to Oregon,	119
Meeting at Maytown,	121
Mile a minute locomotive,	133
Massachusetts, a patron State,	137
Missionary pledge,	138, 145, 154, 175
My present lot and experience,	139
More good news,	141
Meditation on the first day of the week,	147
Missionary project in Ohio,	157
Masonic college,	181
Missionary pledges,	183

N

New Constitution of Illinois,	5
New era in Europe,	6
New York elections,	6
National conventions,	9
Novels,	11
New fact in telegraphing,	14
National Washington monument,	22, 33
New subscribers,	26, 57
News from France,	42
New Constitution of France,	45
Number of horses in England,	45
New route to China,	46
New invention,	53
Newspapers,	70
New Spoke machine,	70
Niagara suspension bridge,	71
Notice to book agents,	81
New York Booksellers' sale,	85
Nauvoo temple,	87
Niagara outdone,	87
No slavery in California,	93
North Carolina legislature,	94
Non-conformists Bethels,	120
New Bethel,	123
News from Italy,	129
New music wanted,	161
New subscribers,	169
New American peace movement,	170
New subscribers for volume fourteen,	177
Newspaper postage,	178
Notice to the brethren in Ohio,	178
New music wanted,	183

O

Our thirteenth volume,	1
Our trip to Auburn,	1
On the death of John Quincy Adams,	7
Our opinion of H. B.'s letter,	13
Our trip to Baltimore,	17
Occupation,	71
Our trip to Fayetteville,	58
Our trip to Philadelphia,	74
Oberlin quarterly meeting,	121
Officers of the Senate,	138
Ohio legislature,	166
Our next volume,	177

OBITUARY.

Obituary of elder John Strayer,	13
Do. elder Samuel Bowman,	17
Do. sister Eleanor Williams,	28
Do. brother George Rupp,	42
Do. sister Ann Mary Shoenner,	75
Do. brother Henry Kline,	66
Do. William F. Eberman,	69
Do. Charles R. Eberman,	69
Do. John Alberi Eberman,	69
Do. sister Sabitha D. Logue,	69
Do. sister Susan Fackler,	61
Do. sister Leach,	77
Do. sister Maria Stoner,	77
Do. sister Mary E. Muir,	100
Do. sister Elizabeth Beeme,	106
Do. brother Jacob M'Allister,	115
Do. sister Ann M. Kinsloe,	148
Do. Mathias Sailor,	173
Do. Rachel Hagea,	157
Do. Henry Smith,	178
Do. David Lingle,	178
Do. Simon Lingle,	181
Do. John Seesholtz,	181
Do. sister Susannah Diehl,	187
Do. sister Catharine Dawson,	187

P

Preaching in Philadelphia,	26
Pray for religious papers,	30
Presidential candidates,	37
Pleasant things to see,	39
Prayer meetings,	47
Prayer meetings,	54
Parant prayer,	71
Prospects for Liberia,	78
Postage on letters,	86
Prophecies,	95
Paper making,	111
Pleasure of paying debts,	111
Plan for Christian union,	112
President's message,	122
Pure religion,	143
Patent axle,	173
Prospects at Maytown,	179
Premiums,	183

POETRY.

Original poem,	2
Earthly and Heavenly blessings,	8
The childhood of Jesus,	8
On the institution of Feet-washing,	2
Temperance Ode,	16
Love,	16
The White Pilgrim,	21
I never Prayed,	24
Denial and defence of the existence of God,	27
To the memory of elder John Strayer,	28
The Christian's song of Jubilee,	32
Christian union,	40
Let there be Light,	40
The precious Flower,	42
Bethel Sabbath school Hymn,	48
Lines dedicated to brother J. C. Booth,	55
A Hymn,	56
There is a God,	71
Come let us praise the Lord,	58
Christian union,	63
Prayer for revivals,	79
The death of the righteous,	79
Trust in Heaven,	88
A lyric poem,	95
The magnetic telegraph,	104
The Bible,	104
Religion in youth,	104
The Redemption of man,	120
My Bible,	127
Address of the carrier,	143
Farewell to 1848,	152
Poor, wanderer, weeping heart,	175
Fountain of Siloam,	175
Ann M. Kinsloe,	159
The Pilgrim,	165
Comfort for mourners,	167

R

Remarks, &c.,	3, 114, 122
Revolution advancing,	5
Rich men of Cincinnati,	13
Revolution in Hayti,	13
Revivals,	13
Reasons why every family should take a religious paper,	15
Relief subscription,	17
Religion in Mexico,	21, 37
Rules for gentlemen,	22
Religious changing,	30
Religion defined,	31

Railroad switches,	37
Resignation of Gov. Shunk,	42
Return of Volunteers,	50
Religious toleration in New Granada,	53
Rules for prayer meetings,	54
Runaway slaves,	69
Rules for our conduct in company,	70
Remedy for lock jaw,	71
Religious activity in Germany,	79
Reply to Harmon,	84
Remarkable prediction,	86
Romanism,	92
Reduction of Railroad fare,	94
Rules for conducting the work of the ministry,	94
Religion,	103
Release of Bunyan,	103
Religious law suit,	106
Revival of pure religion,	112
Railroad to the Pacific,	112
Religious movement in Vienna,	118
Revival Intelligence,	121
Revival in Oberlin,	126
Rails from Boston to Cincinnati,	127
Remarks on the tithe law,	132
Radiator,	137
Revival news,	141, 154, 161
Reasons for being holy,	143
Royalty in the pulpit,	149
Recipe for putrid sore throat,	153
Revival at Highspire,	156
Read and consider,	156
Revivals,	166
Rules for the education of children,	167
Rome,	169
Revival news from Newberry,	169
Religious in Mexico,	178
Revival Intelligence,	186
Rules for preserving health,	188

S

Sunday papers in N. Y.,	6
Signs of a back sliden state,	7
Standing committee of Ohio,	11, 154, 173
Statistics of the French population,	14
State of the crops,	19
Sewing machine,	21
Somnambulism,	22
Special Notices,	26
Shortening the Mississippi,	30
Soap plant,	45
Salt water,	45
Slavery and the territories,	45
Separation of church and State,	46
Synodical,	53
Steam Omnibus,	54
Smithsonian Institnte,	54
Scolding children,	55
Specie influx by emigrants,	61
Steamships,	62
Size of the female waist,	71
Strictures of A. D. W.'s remarks,	75
Sacrifice of human life by war,	77
Success belongs to the active,	79
Sabbath Convention,	86
Sunday mails,	86
Something wanting,	87
Slavery at the South,	93
Statistics of Distilleries,	94
Saving to the Government,	101
Suspension of the coal trade,	102
Sectarianism in revivals,	102
Scolding,	103
Salutation &c.,	115
Scripture exposition,	127
Slave case in Cumberland co.,	130
Sabbath Convention,	130, 138
Sabbath,	139
Statistics of London,	142
State Treasurer,	145
Strange doctrine,	147
School in Indiana,	149
Schools and religion in Texas,	150
Stated prayer,	151
Scripture explanation,	159
San Francisco,	166
Special prayer,	167
Sectarianism,	170
Sectarianism defended,	174
Swedenborg,	181
Sabbath Schools,	183
Shocking Murder,	185
Storm and damage,	185
Steamboat on North Branch,	187
Secrets of the Ladies,	188

T

The wheat crop,	5
The Union canal,	5
True spirit of union,	7

The spirit of love,	7
The word Selah,	7
The Bible for France,	14
The Bible in Virginia,	14
Trouble in Yucatan,	14
The pining Hills,	15
The wonderful canary birds,	15
The mother's assistant,	18
Temperance in N. Hampshire,	21
Thoughts on many things,	26
The property question &c.,	37
Treasure upon earth,	43
The rights of widows,	57
Twilight meditations,	59
To the unnaturalized,	61
The ten hour law,	62
The summer is ending,	65
Test of fellowship,	65
The Oregon bill,	69
Temperance in Canada,	69
Telegraphic,	70
The religious press,	71
The Parlor Magazine,	73
The Cholera,	77
The end of four great men,	78
The fast day,	81
The property question,	85
The N. Y. booksellers' sale,	85
The mackerel Fisheries,	86
Temple at Nauvoo,	93
The Sulton protecting Christians,	94
Thanksgiving day,	97
Temperance in Great Britain,	102
The Cholera,	106, 138
Thanksgiving,	106
Troops for California,	111
Telegraph dividend,	111
The custody of truth,	111
The ice manufacture,	118
The territories,	118
To make shoes water proof,	119
To cleanse the teeth &c.,	119
The Presidents, ages of,	127
The spirit of sect and schism,	135
Trade of N. Y. canals,	142
The ministry and the press,	143
Temperance,	149
Theatre broke up by a revival,	149
Truth is mighty and must prevail,	151
Theological Seminaries,	157
The post office army,	157
The true Catholic church,	158
Time,	158
The public domain,	159
The Legislature,	161
Testimony of donors,	167
The black tongue,	173
The express packet line,	177
The United Brethren,	178
The Pope deposed,	178
The Girard College,	182
Travelling by water,	187

U

Universal Education in France,	77
Universal Christian Union,	112
Universal Suffrage,	150

V

Vindication of the Church 2, 10, 50, 53, 74, 82, 90,	22
Victoria,	29
Virginia Episcopal Convention,	29
Vindication of the Church at Mechanicsburg,	42
Virtues of Champagne,	55
Value of Christianity,	158
Virginia Coal,	165
Vermont License Question,	187

W

Works of J. Q. Adams,	6
Wesley's prayer for church union,	7
Washington National Monument,	9
What the world wants,	23
War in Oregon,	26
Wire fence,	45
Which the greater fool,	68
Wool trade in Michigan,	85
Where shall I spend eternity,	103
Western Virginia,	119
Why are there not more revivals,	138
Which are the best investments,	151
Western liberalities,	158
Wants of the church,	162
Wisconsin unanimous for free soil,	166
Why I take a religious paper,	188

Y

Yucatan,	94, 111
York and Harrisburg Railroad,	153

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., MAY 1, 1848.

NUMBER 1.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

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5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

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Alleman Conrad	1	Gross John	1
Ash Josiah	1	Gross Jacob	1 25
Breneman Joseph	1	Grove Sarah	1
Brecht Sarah	1	Harverich John	1
Books John	1	Her Matilda	1
Buser John K	1	Grove Samuel	1
Bamberger Wm	1	Hicks Ann	1
Breneman Abraham	1	Hicks Jacob	1
Breneman Benjamin	1	Hart John	1
Breneman David	1	Hicks Amos	1
Brown George	1	Hicks Daniel	1
Bany William	1	Hollenberry John	1
Breneman John	25	Hitchew William	1
Bishop Jacob	1	Hinerman Thomas	1
Billing Abraham	1	Huffeigh J	1
Burkey Henry	1	Hoover S M	1
Bener John	1	Huover J F	1
Baughman William	1	Houser John	1
Belder John	1	Hunsberger Abr'm	1
Brown William	1	Holler John	1
Brady George	1 37	Hummel John P	1
Bosman Jacob	1	Hewenstein John	1
Beirbrower Daniel	1	Hershey Jacob H	1
Eyers Joseph	1	Hamilton Abraham	1
Brand David	25	Hess John	1
Bumgarner Samuel	1	Hawk Henry	1
Bamberger John	1	Hemperly Michael	1
Eyer J H	1	Heppich Joshua	1
Ban George	1	Jones Moses	1
Clay Henry	1	Jones Peter	1
Coover Jacob H	1	Kye David	1
Cro phell Levi	1	Kullman A J	1
Casper John	1	Kister Samuel	1
Casper Christopher	1	Kopp M rtha	1
Comp Henry	62	Krouse John	1
Cooper John	1	Konn Daniel	1
Christ Jacob	1	Kibler John	1
Coover Jno. B	1	Kiplinger David	1
Cassel Emanuel	1	Kister Henry G	1
Carter John	1	Kullman A M	1
Cramer William	25	Keller Samuel	1
Diltz G orge	1	Kinsinger George	1
Dion Levi	1	Long Abraham	1
Dore George	1	Landis Christian	1
Drsieln Abraham	1	Long Harlan	1
Dill Michael	1	Lundia John C	1
Evans Jesse	1	Long Robert	1
Eisenhower J F	1	Myers William	1
Enke Sarah	1	Menizer Henry	1
Eller George W	1	McParren Peter	1
Eller George	1	Markley Daniel	1
Fratz John	1	Musselman Ann	1
Foreman John	1	Moyer Joseph K	1
French Mary Ann	1	Mosey David	1
Ferguson James	50	Martin George	1
Faren'agh John	1	Murray Henry	1
Fuss David	1	McAllister Jacob	1
Fetterling Catherine	1	McAllister R B	1
Fosnacht John	1	Mason Park	1
Funk Abraham	1	Miller Jacob	1
Fogel Henry	1	Miller M L	1
Freel Paul	1	Miller Samuel	1
Freed Abraham	1	Machlen James F	25
Fleagle Henry	1	Mayer Daniel	1
Fleagle Benjamin	1	Meizler Samuel	1
Forney Christian	1	Mohler Henry	1
Fulton Sarah	1	Migra t. Jacob	1
Fisher Daniel	1	Moyer Elizabeth	1
Graham Julia	1	Mayer Samuel	1
Garner Jesse	1	Marfall Thomas W	1
Garner Ephraim	1	McKean Robert W	1
Gore John	1	Manning Jacob	1
Gingrich David	1		

Our Thirteenth Volume.

THIS number commences the 13th volume of the Church Advocate. It has had a small beginning, and sometimes had to struggle hard for existence, but from its present stature, we hope it will continue to live and prosper—to edify, cheer and comfort many, and to give to thousands and tens of thousands the knowledge of the right ways of the Lord.

To this end, we respectfully solicit our former friends and contributors to lend us a helping hand, to widen its circulation, and to fill its columns with good and useful matter. We should feel happy, moreover, to engage the services of some more "ready writers" in the church, especially in the travelling ministry. Some of these, we think, might do more, in both ways, than they have done. Come brethren, give us, and the cause you love, a hearty and generous support.

Some of our brethren have done remarkably well. We highly respect and commend them for it. May their good deeds excite others to love and good works! And may they continue to abound yet more and more.

The last two volumes were well filled with a great variety of interesting communications. We hope this one will be no less so. Yea, we hope it will still improve, and be better than the former. To this end, we again earnestly request the co-operation of old and new contributors.

Our Terms.

Those who were kind and punctual enough to mind their own interests, as well as ours, and paid one dollar in advance for the Advocate, have been credited in this paper, in full for the volume. But those who have not availed themselves of the opportunity of taking the benefit of our advance terms, will please to bear in mind that from and after this

date they are required to pay, as heretofore, \$1 25.

We are quite well satisfied, in some respects, that no more of our subscribers paid in advance. With our present list of subscribers we can hardly afford the abatement we have made. Yet, with about 200 additional subscribers we might do it, and still sustain ourselves without loss. As soon as that can be done we shall reduce our terms to \$1.

Our Stoppages.

We have had a considerable number of stoppages, and some unexpected ones. We always calculate on some, but we never expected to be requested to stop the papers of some of our old, rich, prominent and beloved brethren in the church. Yet so it goes. We must live and learn. And among other things we have to learn, painful as it is, the instability and fallibility of man, even after their calling of God.

Yet notwithstanding we have great cause to be thankful for the generous and increasing support given us by the churches, since we have resumed the editorial chair. The paper is now better sustained than at any former period. It pays its way, which it never done before; and with a little more patronage it will become a profitable concern. May the Lord bless us, and we shall be blessed.

Our New Subscribers.

We have received a considerable number of new subscribers; yet, when the stoppages are deducted, we have not gained much. We hope, therefore, our agents will renew their efforts to increase the number of our subscribers. Let us have a few hundred more, and we shall try to get along.

We are much obliged to those agents and brethren who have taken such a manly interest in the welfare of our paper. We hope they will continue to show the same diligence in their labor of love. Many more subscribers can, no doubt, be easily obtained, if the necessary exertions are made. Try then, dear brethren; try, and try again, and see what can be done.

Our Delinquents.

We have a large number of delinquent subscribers on our books, which we hope will pay up arrearages without delay, and without making us any trouble and expense. A large share of our profits are lost annually, by this class of subscribers. Had they all paid up, as was expected, for the two last years, seven hundred dollars would now be in our hands, instead of being in the hands of nearly six hundred delinquents. And were each of them to send us 62½ cents, the amount due us, it would make the snug sum of about \$350.

This is no inconsiderable sum to us, whilst to each of them, 62½ cents is a mere pittance.

We hope, then, our delinquents will have the goodness to do us justice, by sending us our dues without delay.

Our Trip to Auburne.

BROTHER T. Strohm and ourselves had a trip to Auburne, Schuylkill county, Pa., and held a meeting there for three days.

The little church in that place bids fair for the kingdom. She seems to be following the churches of God in Judea.

We also held meetings in Orwigsburg, at brother Kimmel's, and in Fredericksburg.—The meetings were well attended, and good attention given to the word. A few professed religion at the Auburne meeting.

The brethren in Schuylkill county are a loving, liberal, and zealous brotherhood. We enjoyed ourselves well among them, and we hope our visit will prove a blessing to the brethren and the people generally. Our prayer shall be for their welfare.

More Broken Banks.

It is reported on good authority that the Wooster Bank has failed. Also, according to the Ohio Statesman, a telegraphic despatch has been received at Columbus, announcing that the Mineral Bank, of Maryland, has failed. Persons sending money to this office will please bear this in mind.

The General Eldership.

THIS body will hold its triennial meeting, *Deo volente*, in Martinsburg, Blair county, Pa., on the last Sabbath of this month. Delegates from the annual Elderships will please to be punctual in their attendance.

Hymn Books and Testaments.

A general supply of Hymn Books, &c., may be had at the General Eldership, by those from the West, who may be in want of them. We shall also have some Histories, and other books there, so that all may be supplied with different kinds of books.

Business Note.

BROTHER John Hickernell will please to let brothers Wertz and Gillespie have some of the Hymn Books, &c., out of his box sent to Pittsburg. The books were forwarded on the 17th ult., by Bingham's line of boats.

More books will be sent on from the General Eldership.

PAPERS WANTED.

We want several copies of numbers 13 and 14 of the last volume. If any of our patrons will be kind enough to send us a few, we shall feel much obliged.—[Editor.]

Vindication of the Church,

OR

Review of Letters on Sectarianism.—No. 4.

In our last we promised to examine our correspondent's position, on Sectarianism, by its fruits. This is, perhaps, the best way to ascertain the truth or falsity of any system, theory, or position. Hence, Christ said, "Every tree is known by his own fruit. Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." The moral of this is, as we take it, that men, means, measures, doctrines, theories, policies, principalities and practices are to be judged of by their results. They are good or bad according to their effects.

Now, what are the facts of the case with regard to sectarianism? If it is a good thing, its fruits or effects must be good also; if not, the reverse must be true.

What then are the fruits of Sectarianism?

We will consider, in the first place, its *good* fruits, as claimed and shown by the author of the letters we are reviewing. These are as follows:

I. *It gives different spheres for the employment of men's capacities.* Our author assumes the ground, because men are differently constituted and imperfect in knowledge, therefore a plurality of sects is both *legitimate* and *unavoidable*: and hence there will be different spheres created for all the different means and capacities of men.

This then, is one of the good results of a division of the Church of God, according to our author. In reply to this we would merely say:

1. Men are now constituted as they were in the beginning—that they are just as capable of perceiving truth now, as then; and hence there is no more necessity for sects, or a division of the church now, than in the Apostolic age. If then their mental constitution and their imperfection in knowledge was no legitimate barrier to their unity then, it cannot be so now.

2. God has made no allowance for the difference of men in their mental constitution and in their perception of truth. They are all alike bound by the laws of unity—by the laws against schism, and by the examples of the first Christians, "to be perfectly joined together in the same mind, and in one body in Christ." Rom. 12: 5. 1 Cor. 1: 10.

3. The temple or building of God requires different workmen. Here then, as on Solomon's temple, all manner of craftsmen can find employment; the boanerges not excepted. Let all follow the directions of the Great Master Builder, and abide in their calling, and they will find *spheres* enough to employ all their means and capacities, without dividing into different sects and denominations. Division *retards* instead of *expedites* the work of God. "A kingdom or house divided against itself," says Christ, "cannot stand."

II. *"It gives an opportunity for the cultivation of the mental powers;* because diverse views held and advanced by different sects will lead to a mutual investigation, and this exertion strengthens the mental powers."

This reasoning would do well enough were the premises true. But false premises lead to false results. So in this case. Schisms are wrong. Discordant views are wrong. And hence the occasion thus afforded for the cultivation of the mind, is no better than the confusion of tongues at the building of Babel.

That confusion was the result of sin. The occasion thus given for the exercise and improvement of the mind is no good argument in favor of the building of Babel, or of the confusion of tongues. Just so with our brother's argument in favor of Sectarianism.

III. *"It elicits truth;* by giving occasion for investigation and discussion, and this leads to the most happy and gratifying results."

Here is another erroneous conclusion.—Sectarianism has confused and bewildered ten times as many as it has made wise. Who wrests and tortures the plain teachings of the Bible more than Sectarians? They search the Scriptures, not so much for the sake of truth, as for the sake of propping up their sectarian dogmas and peculiarities.

Besides, if our brother's position is correct, then the world has had every opportunity to know the truth. This discussion and investigation has been going on for upwards of two hundred years. And now, after all, where are the evidences of its good results? What truth has been elicited? What do we know now, concerning the truth as it is in Christ beyond what the first Christians knew?

We fear there has been much more loss than gain. Who can estimate the waste of time, talents and treasures, in this protracted discussion? How much better if this waste had been consecrated to God.

But the fact is, the spirit of God must lead us into all truth. Without His illuminations all the sects and sectarian discussions in the world will never bring us to the knowledge of the truth.

IV. *It tends to the uncorrupted preservation of the Sacred Scriptures.*

This naked assertion lacks proof. We might assert and sustain the contrary. We might show that the Scriptures were preserved uncorrupted and unmutated, before the division of the church into sects, just as well, if not better than since. Besides, we might show that Sectarianism has the strongest of all tendencies to corrupt the truth and the right ways of the Lord.

But all this will be shown hereafter, when we come to speak of its corrupt fruits. For the present, and in conclusion, we would merely say, that if the foregoing are the best and only fruits of Sectarianism, then we hesitate not to christen it **TEKEL**.

Notice of History of Denominations.

"It was a happy thought that led to the production of the present work. That each denomination of Christians should be represented by some prominent member of its own body, telling their own story in their own words, was an important idea; and if a judicious selection of writers has been made, the result must be a work, which, for fairness, fullness, and accuracy, is without a parallel. We believe the work to be as well executed as happily conceived,—and that, considering the authoritative nature of its contents, it will be found a most valuable contribution towards the religious history of the country."

REMARKS.—The foregoing is a highly commendatory notice of our work on the Denominations, taken from the Church Review, published in New Haven, Connecticut, by Dr. A. B. Chapin and N. S. Richardson. We insert it mainly for the benefit of our agent for Connecticut, Elder N. F. Barlow.

CHRISTIAN POLITENESS requires that we should regard others, in their opinions, as we would have others regard us, in the opinions that we hold.

CONTRIBUTORS' DEPART'T.

AN ORIGINAL POEM,
On the Institution of Washing the Disciples' Feet and the Lord's Supper.

By J. P. Welshampet.

When the creative hand of Deity
Plac'd man in Eden's fair and holy spot,
To live forever to his Maker's praise,
And live forever in perennial bliss;
The heav'nly hosts together sang for joy,
That creatures *new* would join them in the theme

Of everlasting glory to the Lord.

And God was pleas'd with all, and said 'twas good.

Humility was the great principle
That actuated all to worship God.

That lost, then all was lost, forever lost!

And Heaven's vindictive wrath and frown
Incur'd.

Just so with Lucifer and his vain host,

Who proudly envied, grasp'd at God's own
pow'r.

But they were all thrust out of His abode,
With chains of darkness, and confin'd in Hell.
This bold adventure, and its failure sad,
Engender'd in God's foe eternal spite,
Who sought to reek his vengeance where he
might;

But fail'd at all, save in the fall of man.

There, in his subtlety, to thwart God's plan,

In Paradise, he then inspired poor Eve

With his own spirit—*Pride* and *Vanity*.

Humility, obedience, and love,

All, all were lost; and man had fallen low!

No remedy in Heav'n nor Earth was found
To heal the wounded heart of Deity;
And no salvation for man's soul was found,
But in the principle—**HUMILITY**.

Mercy went weeping round the throne of God,
And Angels wept, and all their harps unstrung;
And Justice did her vengeful sword unsheath,
To cut the rebels off to meet their doom—
When lo! the gloom that hung 'round the
White Throne,

Like lightning disappear'd—The angelic hosts
In ecstasy of joy, hop'd that the change
Portended some great good, and shouted loud:
"Holy! holy! Lord God of Sabaoth!"
And straight the Son of God—God's image
bright

In all th' effulgent glory of Himself,
Appear'd, and pleading for a ruin'd world,
Proclaim'd by herald's trumpets loud:
"Salvation great to man, and peace on earth."
And straight the angelic myriads seiz'd their
harps,

And sung, in Heaven's wonted harmony,
"Glory to God—on earth good will to man!"

In lapse of time, as Prophets had foretold,
Jesus laid down His heav'nly glory bright;
Cloth'd himself with *Humility*—Great God!—
And came to Earth, the babe of Bethlehem!
And Angels too forsook the courts of heav'n,
And sung the song: "Good will on earth to
man."

And Jesus, the Redeemer and Deliver great,
The type and substance of *humility*,
When he had the salvation plan matur'd,
And ere he yet was crucified for man,
He taught that faith *without humility*,
However great, was only *dead* and *rain*.

And in the city—old Jerusalem—

He gathers to himself his followers;

That they might practically from him learn

A lesson of *humility*—and do,

In deed and spirit, what he taught them all.

And after supper being o'er, he rose,
And took a towel, and himself begirt,
And took a bason filled with water clean,
And went to his disciples all, to *wash their feet!*
Astonishing *humiliation*, this!
He wash'd their feet, and dried them with the
towel.

Peter, with this great condescension struck,
Exclaims, "O Lord, thou ne'er shalt wash my
feet!"

"But if I wash thee not," his Lord replied,

"Thou hast got neither part nor lot in me."

Then he submitted. And when all were
wash'd,

Jesus sat down again, and said to them:

"Know ye what I have done unto you all?"

"Ye call me Lord and Master—so I am.

"If I your Lord and Master wash'd your feet,

"Ye also ought each others' feet to wash.

"I an example to you all have giv'n,

"That ye should do as I have done to you.

"*Bless'd* are ye, if ye *know* to do these things;

"But *happy* are ye if these things ye do."

Ye must be *humble*, I am *humble* too;

I prove my spirit, by the works I do;

This ye must do—then will the world believe,

That ye are my disciples—mine elect.

And when he thus had done and said,

He took the loaf, and bless'd and brake,

And took the cup, and bless'd and gave.

And thus, in that same night he gave these two,

These standing Ordinances to his church:

The washing of the feet and "sacrament."

And soon he left them—to be crucified.

And now he sits in Heav'n at God's right
hand,

To intercede for man—And he will come

Again, the King of Kings and Lord of Lords,

To gather all his *true disciples* home,

Into his kingdom that shall have no end.

Baltimore, April 4th, 1848.

Dissertation on Church Organization.

That in the congregations (or churches) founded by the Apostles there were a *plurality* of elders and deacons, (they being all the church officers necessary) in every congregation, is as plain from the Apostles' precepts, (from which the Apostolic or primitive order) as recorded in the Scriptures, as anything else treated of in the New Testament. Men who are addicted to their several systems of human **EXPEDIENCY** may attempt to deny this, as they do many other truths, (proper name, and union of the church, &c.) but their quibbling does not alter the thing, any more than if a man would rise up before you and contend for days, that two and two make five. Such an one could not persuade you to believe him; he would only show himself a simpleton, or ignoramus, nor would it alter that which is fixed and certain, two and two make four. Scripture doctrines, such as appertain to the founding, discipline, &c., of the church, are all fixed by the dictation of the Holy Spirit.

To understand the passage of Scripture, 1 Tim. 5: 17, "Let the elders that rule well," &c., we must consider the *time* and *circumstances*, and *why* the Apostle wrote this language. For instance, the elders of that day were naturally chosen from amongst the congregation. As they were *then* in their infant state, or recently founded, the most pious and best qualified were naturally chosen, and among them there would of course be a great diversity of talent, piety, &c., and as each congregation had thus to provide or supply their own elders, hence, as a natural consequence, some were not capable for qualified to "labor in the word and

doctrine," but merely as well as they were capable, officiated at home in the congregation over which they were overseers; but others, more advanced in knowledge, and of ready utterance, "labored in word and doctrine," preached to the congregation, and to the people in the immediate neighborhood, through the week, as opportunity presented and circumstances admitted. And hence no wonder the Apostle would write that those who "labored in word and doctrine were worthy of double honor"—remuneration or reward—according to their efforts, usefulness, and time employed in their labor of love.

Hence we see that the Apostle speaks, not of different classes of elders, but of different capabilities, qualifications and exercises.—There was thus a diversity in the exercises of the presbyterial office, but not in the office itself: hence, we must understand by the Apostles language, "Let the elders," &c., the various exercises and duties of the same order. Even of elders who were full grown, men of God, as there is always diversity of talent, piety, &c., it might be said that some advanced in life, grave in deportment, and of distinguished prudence, were fitted to preside, while others, of more ready utterance, and of competent knowledge, were best qualified to teach—were able "to labor in word and doctrine." The passage shows that some presided, and others labored in word, and that the honor, or rather reward, was to be proportioned to their efforts and time employed; not according to grades and orders, which are never even mentioned in the Scriptures.

Nor can we even find the least trace of lay or ruling elders in history, until the days of John Calvin, when he and his friends got up such an order, naming or titling them "inspectors," to out-vote the Catholic priests, in their priestly conclaves or councils. (See J. P. Wilson on the Primitive Government of the Christian churches.)

Those elders, therefore, who were qualified to labor in word and doctrine in the congregation, and in their neighborhood, were to be doubly honored. First, as elders or guides, and second, to receive remuneration according to the time employed in their labors of love.

Persons in our day, speaking and writing on this subject, like on other subjects, have the present mode of doing; i. e. our present sectarian usages before their minds, which will not let them see or understand the Gospel plan. They figure to themselves (when we speak of four to six elders, or a presbytery, or bench of elders in every congregation) so many men clothed in black coats, sitting idle six days in the week, and coming out on Lord's day to explain a text of Scripture to the people; and receive from four to six hundred dollars, yea, in some cases a thousand, or even two thousand dollars a year. No wonder that they will say the members of a congregation cannot make up money enough to pay so many (four to six) elders, for in many instances they (the members of a church) cannot raise one such a salary. But in a scripturally constituted congregation, or church, they do not dress their elders in black coats, to be idlers; but the elders are to be plain, simple men, (mechanics of various orders, or of any other honest profession) members of the congregation, chosen as officers or presbyters, to oversee the church, and enforce the laws of Christ.

Those therefore who are not (yet) qualified to "labor in word and doctrine," need no salary, or very trifling, as they through the week,

generally, will be engaged at some honest employment, and thus, St. Paul like, be no burthen to the congregation. And those elders who labor "in word," and teach the Gospel in their immediate vicinity, and visit from house to house, and thus spend some days in the week, will not require much salary, as they also may, and naturally should be engaged in some honest employment for their own maintenance.

Remember that all those teachers or proclaimers of the Gospel who travel are Evangelists; their business is to found congregations, and re-visit them, and ordain officers for such as they found. Hence, when we speak of four or six elders belonging to a congregation, we must not confound them with traveling preachers, for these are evangelists or missionaries, and we dare never confound the elders and evangelists, for they are not of the same character or office, they have not the same duties to perform. Elders are stationary officers of a congregation; when elders become competent, and are sent on a mission by congregations, then they become Evangelists, gone forth to found and organize new congregations in other parts. And as Evangelists are sent by the different congregations, such as send them on a mission must naturally remunerate them.

No more at present, but ever yours,
JOHN REIS.

Remarks on the foregoing.

Our brother Reis is still a good assertionist. He seems to have acquired a remarkable aptitude in this department of theorizing.

In the foregoing dissertation on Church Organization, he asserts, among other things, that there is but one class or order of elders in the church, and that these are all naturally chosen, so that each church supplies herself with this class of officers.

Again, he asserts that some of these elders were not capable or qualified to labor in word and doctrine, but merely officiated at home, as well as they were capable, whilst others preach to the church and to the people in the neighborhood, and that these were entitled to double honor or reward.

He further asserts that there were no Ruling Elders in the primitive church. That Evangelists are elders sent forth by the church, to found and organize new congregations, and that these are to be sustained by the churches who send them.

Now, if these things be so, then the church makes all the elders, and the Lord none. Besides, she makes some to rule, although there are no ruling elders according to this theory. Again,—she sustains those who labor abroad, whilst those at home must support themselves, at least in part. There must be something wrong in this system.—EDITOR.

A Few Evils in the Church.

PROFESSING and possessing are two things. Professors may get to the pit, while possessors will be crowned in the kingdom. I feel sure that the Scriptures are plain, and a sufficient guide on the subject. Now some people live professors, and come to prove them, by asking a favor, they will put you off by making several excuses; and among them, perhaps, a few small untruths. The Scripture plainly says, "he that hath this world's goods, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And again, "do as you would wish to be done to," &c.

Now, go to such people with the minister's salary, relief, missionary or bible society subscription, and they will cheat God out of his own; tell the collector or deacon, "I am so poor, and have had to give so much," &c.; and perhaps, all they have given in a year, has only been about one per cent. of their valuation. How is it possible for such stingy professors to be more than professors? Yet so it is. But let all churches go for liberal Christianity, and turn those misers out of the Church of God. The Church of God should, and must be pure. Our good must not be evil spoken of. If all Christians would do their duty, we would soon see the prosperity of Zion. Stinginess, then, is one great evil in the church.

Another one is evil speaking and backbiting. This is sometimes carried on in disguise. Now and then, some will be found running round and inquiring, did you hear what brother A. done? Well, I'll tell you, but for your life, don't tell any body, for may be it is not true. So it is sure to pass on, till all the church and world in the neighborhood know it. When all comes to all, it is a falsehood at last.

Another evil which prevails sometimes, is, a disposition to be elevated and hold a church office. To desire the office of elder or deacon is not wrong; but to use underhanded means to get it accomplished, is an abomination.

Another evil in these degenerated days is a spirit of schism and disunion. Some brethren seem to think, that almost any small matter of difference in opinion will justify a split in the church. Men too, are found advocating this monstrous evil, who once inveighed against sectarianism, as loudly and lustily as any body. Those are, in my opinion, men of corrupt minds, and so dangerous to the welfare of the church, that they ought, as the Apostle says, to be marked and avoided. May the Lord bless his church, that it may be a "glorious church, not having spot, or wrinkle, or any such thing." J. K. L. Z.

The Infidel.

I pity the Infidel because he is unhappy. I never knew one who was not so, at least when his mind was brought to consider the subject of religion, or the probabilities of a future state. He may enter the whirl of business, or the arena of public life—he may pass the rounds of pleasure with his attention and thoughts constantly in the dreamy chase after the visions of happiness, and secretly desire its reality, but as sure as he pauses and reflects, there will be an uneasiness in his breast. He may appear, in public, perfectly at ease, and unconcerned and reckless as to his destiny; yet he has his solitary musings, his secret whisperings, his fearful forebodings.

One peculiar trait in the Infidel is, he rejoices in the downfall of any who make a profession of religion. He is grieved at the reformation of men from sin to holiness. He is sick at heart on seeing a revival of religion. It is then that the unregenerated passions of an unbelieving heart are in a state of effervescence; then may be seen what manner of man the skeptic is—a "hater of that which is good"—an unhappy man when happiness most abounds. The Infidel is without hope, hence his uneasiness. All his heart is unbelief.

The more skeptical the theory, the better it suits his views; the more uncertain he can imagine all things before him, the more eagerly will he seek for a certain emptiness of

fanciful bewilderedness; though he desires to cast anchor somewhere, he finds anchorage nowhere. As for a system or theory in which to believe and on which to rely, he has none. If his thoughts occasionally shoot forward, or fly upward, in search of his final destiny, there is nothing upon which his faith takes hold; and he retires again within himself, sullen and unhappy. His unbelief is wilful; for this he is therefore accountable.

It is not for a want of evidence that he does not believe the Bible, to substantiate profane history, he seldom asks for evidence. This treats merely of human transactions: it conflicts not with his opinions or his sins: and as it comes, floating down the channel of letters, he receives it without hesitation. But the Scriptures reprove him of his sins, require a deep humiliation of heart before God, and holy life, against which all the feelings of depravity of human nature rise up: therefore he demands proof to establish and sustain revealed truth.

Proof is given, prophecy after prophecy, so plain that none need mistake. Its true import is pointed out, and its clear fulfilment adduced. Miracle upon miracle are mentioned, which were wrought to sanction the high commission of the inspired penmen, and to give weight to the word which they taught.

Miracles wrought under such a variety of circumstances, and placed on record in such a manner, that there remains not the least shadow of a doubt as to their having been performed by the persons, and at the times when, and the places where they are said to have transpired. Then too, are repeated the sure marks of internal evidence in favor of the authenticity of the Scriptures, showing their perfect consistency with the character of a holy God, and their certain tendency to promote the virtue and happiness of mankind, if the precepts are obeyed. And then may be brought a long train of evidence from the beginning of our era down to the present time, most clearly attesting the system of Christianity to be of divine origin, and productive of more happiness to the human mind than all the theories that were ever concocted in the pandemonium of a worldly philosophy, and more beneficial than all the productions of human genius.

Let these be brought together with all solemn appeals of God's holy moving word and set them in array before the mind of the Infidel, till they reflect back upon his blushing face, with mirrored certainty the moral turpitude of his unbelieving soul, and he is an Infidel still, confirming the awful declaration of the Saviour: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The Infidel is cheerless, even if he die with stoical indifference—unmoved, unawakened, he has no longings for immortality—no bright prospect of a brightening future. No hope—all is cheerless.

If it were cheerless only, it would be less appalling. With most of such persons, who die in possession of their reasoning faculties, the hour of death is the most unhappy period of their earthly existence. It seems as if the God of revelation gave most of them, in that hour, a foresight of that terrific world into which they are soon to tread.

Who would envy an Infidel's gloomy end. His life has been spent in that which is worse than in vain. Upon it he may well look back with regret. Before him yawns a dark abyss unbosomed to his shuddering soul, from whence the echo that he thought would an-

swer, "where!" too plainly murmurs the unwelcome truth; here, here, is thy grave.

We leave him there, his body in the cold grave, his soul in the hands of a sin avenging God. We cannot bring him back, though his end be dreadful. He would not believe man may be happy, if he will. "Let the wicked man forsake his ways and the unrighteous man his thoughts." Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt, but it cannot come forward and say, here are rest, grace, peace, strength, consolation.

DANIEL FULLER.

Decalb county, Ind., Feb. 14, 1848.

Exhortation to the Young.

"Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth."—Jeremiah 3: 4.

There are a variety of inviting and encouraging promises addressed to the young, in the sacred Scriptures. Hence the Saviour says, "Suffer little children to come to me, and forbid them not." And again, "Remember thy Creator in the days of thy youth." The words also upon which this address is founded speaks to the young, "Wilt thou not from this time cry unto me," &c.

My youthful readers, your Saviour here condescends to expostulate and reason with you. What matchless love! what benign compassion, for the Lord God, the Creator of all things, to condescend to converse with rebel worms. Be astonished, oh heavens! oh earth, be filled with wonder!

These merciful invitations are too often slighted; these gracious overtures are too frequently disregarded. Ye too often set at naught all his counsels. His expostulations with you are too frequently in vain; and whilst absorbed in the trifling gratifications of time and sense, you declare plainly that you desire not the knowledge of his ways.

But your Saviour, in the words before you, reasons with you; "Wilt thou not from this time," &c. Oh, let it melt your adamant hearts; fall down before him in humble penitence, and with deep contrition exclaim, "My Father, thou art the guide of my youth." However, remember my youthful friends, a few faint and lukewarm petitions will not procure for you the privilege of having God for your father and guide. You must acknowledge him in all your ways; and then assuredly he will direct your steps.

There are many dangers to which the young are especially exposed. There are many subtle foes, which Satan employs as his emissaries, to conduct you to perdition. There are many labyrinths, dangers and temptations, which you will do well to shun; many forbidden paths in which the unwary tread. Now, in all these respects you have much need of a guide; one who is acquainted with the dangers and difficulties of the way; who knows by experience the machinations of the grand adversary; yea, one who has been in all points tempted like ourselves, yet without sin. Now, just such a guide is our Redeemer. He has trodden a path bestrewed with thorns and briars; and it was through suffering, that the Captain of our salvation opened up a new and living way. His watchful eyes are over those who fear him, to keep them from danger. And though you have so deeply and repeatedly revolted from him, he has the compassion of a Father still. Wilt thou not then from this

time cry to him, my Father, thou art the guide of my youth.

Again, your foes are ever ready to draw you aside; you have need of much grace to withstand their attacks, but his promise stands sure, that he will be with you even to the end. At no period of your life, at no point of time, can you sit down and say that you no longer need the guidance of your heavenly Father. Dangers press thick around you, and in all places you will find that under the shadow of his wings alone you may rest securely. You have a wilderness to pass through; and

"Dangers stand thick through all the ground, To draw you from the Lord."

Do you not think it would be every way better to be under the direction of unerring wisdom! to have the path of your goings marked out for you by the hand of him who cannot err? and under all perplexities, and in all exigencies, to hear the voice of your heavenly Father before you, saying, "This is the way, walk ye in it."

But, my youthful readers, when is it that your Saviour requires you to acknowledge him? It is even now; "To-day is the accepted time," therefore hearken to his invitation, "lest he swear in his wrath that ye shall not enter into his rest."

The present is the only time allotted you, the past you have irrecoverably lost. The future is all uncertain; therefore be entreated, by the love of your compassionate Redeemer, that you will now, in the days of your youth, cry mightily to the Lord, to shield you from impending ruin.

JOHN C. SEABROOKS.

The "Church of God" at Baltimore.

BROTHER WINEBRENNER:—

We have been disappointed by our esteemed pastor, (Elder Owens) not coming on by the first of this month, (April) but as sickness in his family has prevented it, we cannot censure. The church is making preparations for him, and our prayer is that he may "come in the fullness of the Gospel of Christ." "By whom shall Jacob arise; for he is small?" Of course by the help of God only can he arise; and when we look for better times for the future, we do not put our trust in brother Owens; but we hope God will bless the word his servant shall preach, to the ingathering of many souls.

There are several persons now ready to unite with us in church fellowship. There is peace and unity in the church at present; and the brethren and sisters are getting up a Sabbath-school in our Bethel. The Lord bless the effort. My little girls are collecting donations for the school, with good success.

Please publish the enclosed Poem among the communications in the Advocate. I shall try to get you a good list of subscribers for the next volume. I have been preaching for the church several Sabbaths, and will, till brother Owens comes. I believe the church is pleased with the appointment. Yours, &c.

Baltimore, April 6, 1848.

J. F. W.

Letter from Brother J. W. Keplinger.

BROTHER WINEBRENNER:—

According to the request of my brethren in this place, I venture to drop a word or two through the columns of the Church Advocate, for the consideration of its readers. My remarks will be principally directed to the professors of the religion of Jesus.

There are many that profess to be Christians in this our day. "By their fruit ye shall know them," the Bible says. There are also many that say, Lord, Lord!

To this a brief appeal may be made. Are you willing to be saved?

Answer. I am willing to join the church, to attend to the ordinances, to pay something when called upon, and to be baptized if I feel it to be my duty; what lack I yet?

"Sell that thou hast and give to the poor, and thou shalt have treasure in heaven." With a rent heart the cold professor says, This I cannot do.

"Go visit the sick in their afflictions, the widow and the fatherless, and shut not thy bowels of compassion when thou seest thy fellow men in want." This I cannot do, it would be neglecting my own business, and sacrificing my profit and ease.

"Deny thyself, and take thy cross and follow me," says the Saviour. This is very hard for me to do.

"Rebuke thy neighbor and suffer not sin upon him." Were I to do this, I would lose his good opinion of me, and his patronage in my business. Let me be excused in these things, and I will do more in temporal affairs: such as giving to the support of the Gospel, to all public buildings that are for the good of God's cause. Those that make such excuses should never profess to be Christians; such words come from cold and careless professors of religion.

I have observed that the best and most useful Christians are those that are always happy, that are ready to pray or sing in the prayer room, and that do God's commandments in truth—that show by their walk and daily conduct, that they are Christians in whom there is no guile.

As I said that my principal object would be to address professors of religion, I will notice several more evils that exist among them.

1st. Why is it that there is such difficulty in convincing men of the error of their way?

Ans. Because they are too superstitious and firm in their own way, and will not come to the light that their eyes may be opened. So stubborn are some professors of religion that they would sooner than leave or give up their opinions, do violence to their own conscience, and resist truth. How stubborn and superstitious is such a mind.

There are others again that think they are always right, and that cannot see that they are at any time wrong. But they have always got their eyes upon their neighbors. They can see their faults, and busy themselves in putting out the mote out of their neighbor's eye, but seldom look at home in their own hearts. Such are the worst of men. They may be termed backbiters. They are dangerous persons. They inflict a wound, and hide before you turn around. Thus we suffer and do not know from whence the blow has come. The Bible says, "Cursed is he that smiteth his neighbor secretly." Backbiting is secret smiting. With the tongue we can give more severe blows than with the hand. We should remember to do unto others as we would wish to be done by. Let us also remember that nothing is more tormenting and annoying to us, than to hear others talking behind our backs, and especially if they are professors of religion. If we would wish to live in peace, and settle difficulties, we must go together and tell our faults to each other.

We learn from the Bible that "the tongue is

a little member, yet boasteth great things," and if it is let loose it will set on fire the whole course of nature. The tongue must be bridled, and kept so; and if we want to see peace, harmony and love reign, we must keep our own house clean, and pull the mote out of our own eye, and then we can see clearly to pull it out of our brother's eye. Let what has been said to the cold professors and backbiters, and all that may feel guilty on these points, reform, by being obedient to all that God has required of them. May it be so.

I will now close with a few remarks to my brethren generally. I would here say, in the first place, that it is necessary to remember the last named particular—backbiting. This, my brethren, must be stopped, or destruction will ensue wherever it prevails. I say, then, that there is quite too much of this going on among professors of religion. The tongue is too loose, and too wild. Let us look to it, my brethren and sisters, that this evil is banished from amongst us. Look for a moment at the confusion and the many quarrels in the surrounding neighborhoods. See what news carriers there are; see what whispering and meddling there is in other men's matters. What is the reason of all this?

It appears to me that the reason is this: Some are so well informed that they imagine they are always right and others wrong. I would just say, that it is our duty to do right, and always do so; but we should not think others do all the wrong and that we never do any thing wrong. Here, my brethren, we should not be so strenuous as to say, when any one is in a fault, that he is not a Christian, or condemn him because he is ignorant.

When I see a person always finding fault, I conclude that he is a man who looks too far from home, and does not see his own faults: for I have long observed that none have more faults than those who are always searching out others faults instead of their own.

Let us, my brethren, keep our tongues bridled, and our own hearts and eyes clean, and the motes pulled out of our own eyes, and we will have as much as we can do.

This thing of saying there is nothing for us to do, is bad a business. We never need be without employment. God has given us all a work to do, and let us do it, my brethren, with fear and trembling.

I now close my letter by merely saying, that if any are guilty, take my well meant advice, and reform. May the good Lord help us all to live the life of the righteous, and die their happy death.

This is the desire of your unworthy friend and brother,

JAMES W. KEPLINGER.

Letter from Brother John Reis.

MIDDLETOWN, Butler county, }
February 22d, 1848. }

BROTHER WINEBRENNER:—

We are all well at present, thanks to a kind Providence, and hope you may enjoy the same blessing. I have, in a former letter, requested you to send me some back numbers of the Advocate. You stated in No. 7 that you would forward No. 24 of Vol. 11, but it never came to hand. If you have it on hand, will you please forward it. Nos. 7, 9, 13, 14, 17, 21 and 22 are also wanting. If you have any of these on hand, please forward them.

Yours, &c., JOHN REIS.

N. B. The Nos. on hand shall be re-sent.—
EDITOR.

Letter from Brother Garverick.

ROCKEYVILLE, March 27, 1848.

DEAR BROTHER WINEBRENNER:—

I take up my pen to write a few lines to the readers of the Advocate, and to the young and rising generation in particular, on the all important subject of Temperance.

In this cause, the influence of the young is all-important. The fact that intemperance is sacrificing its thirty thousand victims annually, surely demands their special attention. They can, if they please, put an end to this desolating scourge, and that without any great sacrifice.

Ponder then, beloved youth, the following reasons for abstaining entirely from ardent spirits.

1. *The use of it will do you no good.*

It will not increase your property—it will not invigorate your bodies or your minds, (for physicians tell us it contains no more nourishment than fire or lightning)—and it will not increase the number of your respectable friends. No one, in his right mind, would esteem a brother or neighbor the more, or think his prospects the better, on account of his occasional use of intoxicating liquor. Nor will it in the least purify or elevate your affections, or fit you for the endearments of domestic life. Why then should a rational, independent being, capable of the purest enjoyment, yield to a custom in no respect useful, but rather the occasion of countless miseries? The use of spirituous liquors has a perverting and debasing influence—leads to other sensual indulgence, as well as to foul speeches and foolish contracts. Men, excited by this poison, will say and do things, which, in other circumstances, they would abhor. They will slander, reveal secrets, throw away property, offend modesty, profane sacred things, and indulge the vilest passions, abuse the nearest relations, and cover themselves and families with shame and disgrace. Hence the strict and solemn caution of the Holy Bible, “Look not thou upon the wine when it is red, when it giveth its color in the cup, at the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things.” And Solomon says, “Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.” Isaiah says, “They are out of the way through strong drink, they err in vision, they stumble in judgment.” And one infinitely greater than Solomon or Isaiah, hath said, “That drunkards and adulterers shall go to the same place of torment.”

The habit of drinking once established, is with extreme difficulty broken off. There are individuals even in this day of reform, members of churches, so accustomed to drink and to traffic in the poison, that all the remonstrance of conscience, the wailings of the ruined, the authority of God, and the odium of public sentiment combined, cannot now restrain them. Despite of these things they still drink on, and in some instances, even those sustaining important offices in the church, blush not in this day of light, to deal out for paltry gain, this article of death and perdition. O, could angels speak to men, they would, in thunder tones with Paul, say and cry, “Ye cannot drink the cup of the Lord and the cup of devils.”

Were one-half the amount of liquid fire that is swallowed annually by the drunkards of our land, collected in one great lake, it would be more than enough for all them to swim in.

And yet a vastly greater quantity is swallowed by the more numerous and more dangerous army of moderate drinkers. Were those thirty thousand victims that annually descend to the drunkards grave, cast out at once into an open field, they would cover five acres of ground with their putrifying carcasses; and yet far greater numbers are slain by moderate drinking. To increase your disgust for ardent spirits, think how the use of it prevails among the most despised and degraded portions of the community. Inquire through the cities, or the villages, for those who are polluted by vice, as to be shut out from all decent society; so changed to the image of the beast, that they cannot be looked upon but with abhorrence: learn their history, and you will find that the bottle has been their familiar companion.

The spirit of inspiration has recorded, “He that striveth for the mastery is temperate in all things.” May the Lord have mercy on drunkards and moderate drinkers.

Yours, in love,

JOHN GARVERICK.

Letter from Brother George Martin.

LANCASTER, April 12, 1848.

BROTHER WINEBRENNER:—

Below are a few thoughts, which you will please publish in the Advocate, provided you think them worthy.

One perfectly Restored from Sin.

The air with its spiritual powers and principalities has no alarm for him. The God he serves sits upon the circle of the heavens, walks upon the blast and whirlwind, and directs the storm. Nor is it in the power of man to do him harm. As the joyous eagle mounting upwards, for the delight of mounting, so rises and towers the happy spirit in its flight to God. It is not the natural sun upon which he fastens his eye, but that spiritual light that gives day to the moral world. On that he fixes his gaze, and, like the bald eagle, turning neither to the right nor left, he goes upward, for the mere love of going, each day, each hour, approaching nearer and nearer to the world above.

Revelation is far above nature. Nature can go along with revelation a little way, and so far as they do walk together, they go hand in hand; but there always comes a period when revelation must pursue her sublime path alone. So we find it now. Man was not made for earth; heaven is his native home, and to reach that home, ascent, and not descent, is his established law; and when, through much soaring, he reaches the bright world of glory, he sits down among the heavenly inhabitants, invigorated and refreshed. May the Lord add his blessing. Amen.

Yours, in Christian love.

GEORGE MARTIN.

Letter from Elder A. Holms.

BRANDYWINE, Ohio, April 11, 1848.

BROTHER WINEBRENNER:—

This is to inform you that I have collected some money for the Advocate.

I would also inform you that father Beidler and myself held a protracted meeting at father Stump's, in the month of March, and the Lord was truly with us. Seven or eight were converted to God, and six united with the church. May the good Lord continue to revive his work in that neighborhood, is my prayer.

We also held a meeting for several days, at Brandywine, at which place there had been a church some years ago, but it had gone down.

However, there were a few brethren who were still faithful, and they requested me to set in order the things that were wanting.

Accordingly a church was organized of six members last fall, and since that time it has been gaining strength. It now numbers about thirteen members. The meeting commenced the 6th ult., and closed the 11th ultimo. On Monday ten followed their master in baptism, and truly the Lord was with us. The candidates came up out of the water shouting for joy. May the great head of the church favor his Zion in this place, is my prayer.

No more at present.

Yours, in the Gospel,

A. HOLMS.

Letter from Elder John Stamm.

HINKLETON, April 25th, 1848.

BROTHER WINEBRENNER:—

This is to let you know that the church here is increasing. We had the pleasure of assembling ourselves at the water side (Conestoga) again, where a brother, a young convert, was baptized. The Lord keep him to the end. The little church here is looking up for better times.

We are also going on slowly with our house of worship. The corner stone of our Union Bethel will be laid (Providence permitting) on Sabbath, the 28th of May. The preachers and lay members are invited to attend.

Dear brother, you cannot come, as you are going to the General Eldership, but we shall look for you when the house is to be dedicated, if spared. I send you two dollars for my own and brother Rodgers' papers.

I remain your brother,

JOHN STAMM.

Letter from Elder J. Haifleigh.

BAINBRIDGE, April 20, 1848.

BROTHER WINEBRENNER:—

I have commenced my labors on my new appointment, and am very much pleased with Lancaster county. I have not been over the whole ground assigned us, but as far as I have gone, the brethren and friends generally have received me very kindly. I hope by the help of the Lord, to be useful among the dear people.

I enclose one dollar for the 13th volume of the Church Advocate, for brother Geo. Bean, of Bainbridge, Lancaster county, for which you will please give him credit. You will also please to give notice in the Advocate, that my post office address for the present year is Bainbridge, Lancaster county, Pa.

Yours truly,

J. HAIFLEIGH.

Letter from J. W. Carl.

SPRING MILLS, Pa., April 20, 1848.

BROTHER WINEBRENNER:—

The last number of your valuable paper has come to hand, that is of the 12th volume, and I think it due to you, to say that I am well pleased with it. It has afforded me much pleasure, in reading it, during the past year—yea, many a time has my soul rejoiced over the cheering intelligence it has brought to me. I would to God that more of the brethren and sisters felt interested in the paper, as I think they should.

I send you the name of one new subscriber, Sarah Wolf, and enclosed you will find two dollars, it being for her and me for the next volume. Please credit us in your paper.

Your brother, in love, J. W. CARL.

NEWS DEPARTMENT.

The Wheat Crop.—The wheat crop of this and the adjoining counties, generally looks remarkably well, and farmers from all sections of our agricultural districts say it never promised fairer at this season.

The Hagerstown Herald of Freedom says: “We understand the crops in Washington county look very promising.”

The Boonsboro' (Md.) Odd Fellow says:—“The wheat never presented a better appearance in this section than it now does, and from every part of the country we have the most gratifying accounts. Farmers admit that the prospect is fairer than it has been for the last six years.”

Revolution Advancing.—A Republic has been declared in Prussia. The King and his Ministers are in Prison, and the Prince escaped to England.

The Revolution in Lombardy has been entirely successful, but very bloody.

Naples has yielded to the people all they asked.

It is expected that notwithstanding concessions, the Emperor of Austria will be compelled to abdicate.

The Polish Revolution is entirely confirmed.

There is nothing later from England or Ireland.

New Constitution of Illinois.—The vote on the new Constitution of Illinois is reported as follows, so far as the result has been ascertained:

For the Constitution,	-	54,325
Against “	-	14,192
Majority,	-	40,132
For the negro clause,	-	45,048
Against “	-	17,885
Majority,	-	27,163

Additions to the Church in the Sandwich Islands.—From the reports presented at the last annual meeting of the Missionaries in the Sandwich Islands, we learn that more than fifteen hundred persons had been added to the churches under their care, during the previous year. The Board and the friends of Missions have renewed occasion to thank God—and put forth more vigorous efforts in the work.

The Union Canal.—This important improvement has, during the past winter, been thoroughly repaired, and is now in fine navigable order, having been opened nearly ten days earlier than last year. The tonnage upon the canal last year was greater than in any previous year, and the tolls reached \$81,356, against \$62,682 in 1846, so that we may fairly infer that they will this year exceed \$100,000.

The Trouble in Yucatan.—At the date of the latest accounts, the Indians were overrunning every town, and torturing all the people to death. The wealthy families were reduced to poverty, and many had nothing but the scanty clothing on their backs. It was said that 25000 persons from the interior had taken refuge in Campeachy.

A Good Weeks Work.—The Glendon Iron Works, in one week made 800 tons of Anthracite Iron. It is said that no furnace in Europe ever equalled this.

NEW ERA IN EUROPE.

The wave of revolution is rolling onward. The governments of Italy and Germany have received the shock; the popular elements are profoundly excited; and efforts are now earnestly made to rear such structures of governmental control as shall secure the rights and liberties of the many. Louis Philippe and Metternich, the two most powerful sovereigns, having fled in alarm—a new era opens in Europe—such as her statesmen never before saw. Let us just glance at the extent of this movement on the face of the great deep, preparatory to a new creation.

FRANCE embraces a territory of 197,400 square miles, an extent of country nearly five times as large as the State of Pennsylvania, with a population estimated in round numbers at *thirty-four millions*. The Provisional Government has proclaimed the *Liberty of the Press* and equal rights and privileges to all citizens of the Republic. This is just what the friends of the Bible want, and all they want from government, in order to dispel the darkness of Popery, and diffuse the light of Heaven in every part of France. Romanists may greet the new order of things, making a virtue of necessity, with professions of great regard for republicanism—but the withdrawal of State support will prepare the Romish communion for its final overthrow.

BAVARIA, a kingdom situated between France and Austria, comprising a territory of 32,000 square miles, about three-fourths as large as Pennsylvania, and a population of nearly four millions, is moved from her deep foundations. Her King has caught the spirit of Louis Philippe, and abdicated the throne. The people are determined to rear the temple of liberty—a new social and political structure. The liberty for which they contend, will secure the freedom of thought and of speech, that will give wings to truth as well as error, enabling it to meet its opposers in the open field. This is all we ask for her of men. Let truth and error meet in open and manly conflict the world over, and let the friends of truth trust in God alone for the victory, which shall promote his glory in the highest.

ALL ITALY has felt the shock of revolution, and the voice of the people is now heard, the first time for ages, in its pressing demands for constitutional government and liberty. But Italy is under so many governments, that it is difficult to understand all her political relations. We have

THE PAPAL STATES, embracing a territory nearly half as large as Pennsylvania, containing 17,056 square miles, and a population of nearly three millions. Here the people demand reform, and a constitution. But the liberty of the press, and religious freedom, are unknown.

THE KINGDOM OF NAPLES, embracing

Sicily, a territory nearly equal to Pennsylvania in extent, with a population of eight millions and a half, fighting for their rights. The government of this kingdom was a despotism, badly administered. "True to the instincts of the Bourbon race, the King conceded nothing," and his army was routed by an exasperated people, and compelled to seek for safety by an ignominious flight from Sicily. The King, to save his throne, exiled his prime minister, and gave the people the constitution demanded. "The rapidity with which the spirit and the movement of civil liberty advanced, is indicated by the fact, that within *three weeks* the King of Naples, the King of Sardinia, and the Grand Duke of Tuscany, granted constitutions to their kingdoms, instead of the absolute despotism which has been the only government for ages. Thus, from nearly the extreme north to the southern part of Italy, "the seat of the Beast" not excepted, the spirit of freedom having once broken loose, has travelled onward like a gorgeous triumph. In three short weeks, the despotisms of southern Italy were converted into constitutional governments, defining the rights of the citizens, and providing means for their protection, and that too without spilling a drop of blood, excepting that shed in Sicily, at the outbreak of the movement. Is not this more than human? As it transcends all human calculations, so does it not also rely upon more than human agency? Is it not the Lord's doings, and marvelous in our eyes?"

LOMBARDY, a part of the Austrian Empire, embracing a territory of 30,000 square miles, (three-fourths as large as Pennsylvania,) with a population of more than five millions, has reared the standard of revolt. At the last advices, the people were fighting the military, and the Viceroy had fled.

The heaven is working in the other States of Italy. And shall we not recognise the movement as the dawn of a new era in the Papal world? Are not the despotisms of ages to be swept away? And will not God create all things new? Now then is the time to send millions of Bibles to those who have long dwelt in the shades of Papal superstition and error.

Works of Mr. Adams.—Mr. Chas. Francis Adams is very shortly to publish the works of his illustrious father, in some fifteen or twenty large octavo volumes. The deceased statesman, who carefully revised them for publication, by his will appropriated a sum of money to defray the expense of printing. Among the unpublished writings of Mr. Adams is said to be a new version of 'The Psalms in Metre, a translation of Wieland's Oberon, and several minor poems; but the chief portion of his manuscripts will probably prove to be historical and biographical works.

Popular Movements at Rome.—As soon as the news of the French revolution, and the subsequent proclamation of the republic was made known at Rome, an immense crowd of people proceeded with banners, and amid the cheers for the constitution and the French republic, to the Quirinal, where a deputation was chosen to present an address to Pius IX.

In the address the people refer to the Revolution in France, as an event that will exert the greatest influence throughout Europe, and suggest that a ministry of liberal Laymen should have charge of the affairs of the Pope's government. They also speak of *liberty* as a thing which the Pope's subjects should have in common with other men.

The journals of Rome publish the following reply of the Pope, to an address of the municipality, calling for constitutional institutions and guarantees:—

"The events which follow precipitately and in rapid succession, sufficiently justify the demand which you, Signor Senator, addressed to me in the name of the magistrates and council. It is well-known that I am unceasingly engaged in giving to the government that form which you, gentlemen, demand, and which nations require. But every one understands the serious difficulty with which he, who is invested with two great dignities, has to contend. What in a secular government may be done in a night, cannot be effected in the Pontifical Government without mature examination, since it is very difficult to trace exactly the line which shall distinguish one power from the other; nevertheless, I flatter myself that in a few days, the work being completed, I shall be able to announce the new form of government, which shall obtain general satisfaction, and more particularly that of the Senate and Council, who are more minutely acquainted with the circumstances and the position of the country. May God bless these my desires and labors, and if conducive to the welfare of religion, I shall stay at the foot of the crucifix to offer up thanks for all the events Providence has allowed to take place; whilst I, not so much as Prince, but as head of the universal Church, shall be content if they contribute to the glory of God."

The New York Election.—The result of the Charter Election in the city of New York, resulted in the election of Mr. Havermeyer, (Dem.) by between 1000 and 1100 majority.

The Whigs have two majority in the Board of Aldermen, and there is a tie in the Board of Assistants.

The Whigs elected three Police Justices and three Civil Justices, which is exactly half of each.

The Whigs have gained the cities of Albany and Brooklyn by quite large majorities.

The Prospect for Peace.—Mr. Freaner, the correspondent of the New Orleans "Delta," and late bearer of the Treaty from the Head-quarters of our army to this Government, writes from the city of Mexico, as follows:

March 17.—There are fifty members of Congress at present at Queretaro; there are fifteen at this place, who will leave on Monday for the seat of Government; there has been an order issued by the Mexican Government for holding the elections in the States from which no delegates have been elected. I hear not a doubt expressed among the Mexicans in reference to the ratification; the party say that they would vote for the ratification and if possible put an end to the war. I am of opinion that the vote in favor of ratifying the treaty will be a very strong one. If the treaty should come back from the United States amended, there will probably be a good deal of debate and delay.

Usury Laws in Ohio.—An act of the last session of the General Assembly of Ohio provides that on money contracts for a greater rate of interest than six per cent., the contract for the excess shall be void. In suits upon such contracts judgment shall only be rendered for the principal sum, with six per cent. interest, and any excess of interest paid on the contract, to be applied to the discharge of so much of the principal debt at the time of payment.

Another Princess in Victoria's Household.—The British cannon announced the birth of a Princess to the people of London, on the 18th of March. The Privy Council met, and ordered the Archbishop of Canterbury to prepare a form of Thanksgiving to be said in all the churches and chapels of the Establishment, on Sunday, the 26th ultimo.

Sunday Papers in New York.—Until within a few years, no paper was published on the Sabbath in New York. Now there are seven, with an average circulation, it is understood, of some 6,000 copies each, filled with every variety of reading, except such as is suited to the sacred character of the day.

There are two thousand five hundred known species of fish; forty-four thousand of insects; seven hundred of reptiles; four thousand of birds; and five thousand of mammiferous animals.

The total amount of Treasury Notes outstanding on the 1st ult., is officially declared to be \$12,097,539 31.

The Annual Convention of the American Medical Association will assemble in Baltimore to-day.

The prospect of the wheat crops in Wisconsin, is said to be quite unfavorable.

MISCELLANEOUS.

ON THE DEATH OF JOHN Q. ADAMS.

Boston weeps in bitterness—New England mourns—the whole land sends forth a voice of lamentation. Her noblest, trust son is dead:

"Who was he, for whom our tears
Flowed, and will not cease to flow?
Full of honors and full of years,
In the dust his head lies low;"

JOHN QUINCY ADAMS—a statesman,
philosopher, and patriot—

"a patriarchal sage,
Holy, humble, courteous, mild."

The last link, connecting the present with the past, of our nation's history, seems broken. It is meet that the country should lay it to heart—it is fitting that every heart should heave a sigh. His eulogy will be pronounced and written by those capable of doing justice to the memory of the illustrious "old man eloquent,"

"Then, resurgent from the dust,
Springs aloft his mighty name,
For the memory of the just
Lives in everlasting fame."

His purity of life, and unbounded integrity of heart, both in public and private, is too well accredited to need or allow a word of *proof*. My chief object, in this communication, is to refer very briefly to the religious faith of this great, good man. His mind was too ingenuous, too lofty, for sectarianism. The diverse theology and isms of the sects received but little of his regards. The Bible—the simple Bible—was his system of theology; the "glorious Gospel of the blessed God," his only rule of faith. He loved the Bible. But let me give his own words, as an exposition of his faith.

"I have long been a firm believer in the Revelation of God, and long trusted in the atonement of Christ. During a long life, I have often seen the prayer of faith prevail with Israel's God. It is true, duties to my country. I have been four times in Europe, and have spent more than twenty years in foreign countries. I was then called to the Presidency, and the four years I filled the Executive chair were the only unhappy years of my life. Now, in my old age, I feel it peculiarly my prerogative, to guard the liberties of my country from danger. I have assumed vast responsibilities, and in this rugged crisis, I have desired the prayers of the good and virtuous. I shall soon pass away, and if our country is to remain free, other and younger and stronger men must fill the breach. They must be men equal to any crisis—men not afraid of danger; and above all, they must be men of prayer and piety."

This was the language of the venerable Ex-President, to a friend of mine, in private conversation, at his own residence in Washington. He spoke with great earnestness, and even with tears, during the interview, and especially when referring to the dreadful curse of slavery. The above extract is longer than my present object required, but I wish to give the expression of his religious faith in its connection with the labors and acts of his life.

☞ All American newspapers are prohibited from circulation in the dominions of the Autocrat of all the Russias. They are too enlightening and independent in their character to be trusted among the millions of serfs.

AN AWFUL WARNING.

I communicate the following, hoping that under God, it may prove a warning to men to desist from the unholy traffic in ardent spirits, before they are called to meet their God in judgment.

Some few years since, had you been conversant with the history of a small village in north-western Pennsylvania, you might have known something of a Mr. ———, who weary, we suppose, of the vocation which then claimed his attention, abandoned it, and commenced ministering at the altar of Bacchus, i. e. retailing intoxicating drinks to his fellow-men.

As is generally the case, and to the great gratification of Mr. ———, many persons, of different grades and callings, attended at his bar, to pay their devotions to the drunken god, until it seemed that fortune would be propitious, despite the immoral and soul-destroying character of his vocation.

But alas, alas! a cloud arises which obscures his seeming bright prospect of uninterrupted happiness and prosperity:—Disease, that fell destroyer, lays his relentless hand upon him, and lays him low upon the sick man's couch. Now, perhaps for the first time, he thinks deeply, and seriously on the subject of death, and the probability, that very shortly, he may be summoned from the bar of his tavern, to appear before the tribunal bar of a just and a holy God: awful transit.

The disease, rapidly advancing, admonished Mr. ——— of the near approach of the hour of his dissolution.

As he became more and more fully convinced that he must soon bid adieu to earth, the awful truth flashed upon his mind, that he was not prepared to pass the ordeal—horror seized hold upon his mind, and seemed to freeze his inmost soul. At last the point seemed to have arrived when he must depart—he sunk away—"he is gone," said one—but no—he revives, but with that revival comes the tale of woe. "I was in hell" said the wretched man, "and saw ———, who went there through my instrumentality."

Never after was he able to give utterance to more than one word at a time; "and what," you ask, "would he say?" "Hell—hell," was the last word he was ever heard to utter: and ere the sound of this had died upon the ear, he was dead—his soul had winged its way to God who gave it.

The reader need not suppose this man to have been an abandoned character: So far as we know, his principal crime was, selling ardent spirits to others, and thereby preparing them for the drunkard's grave.—*Cum. Pres.* C. W.

DYING REQUEST OF A LITTLE GIRL.

"Mother," said a little girl of the age of twelve years, when in the agonies of death, and but a few minutes before her decease, "I want you to take half a dollar out of my purse, and send it to the heathen." Agreeably to her request, we send you the half dollar; and the surviving brothers and sisters of the deceased have made up a little subscription out of their private earnings to the amount of two dollars and twenty cents more, requesting me to send it with the half dollar. And though a small sum, may the God of missions grant that it may prove, through his blessing, the means of some poor heathen child being brought out of nature's darkness into the light and blessing of the gospel.

THE WORD SELAH.

The translators of the Bible have left the Hebrew word SELAH, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend, what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators, give to the word the meaning of *eternally, forever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmic note. Herder regards it as indicating a change of tone. Matheson thinks it a musical note, equivalent, perhaps, to the word *repeat*. According to Luther and others, it means *silence*. Gesenius explains it to mean—"Let the instruments play and the singers stop." Wocher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not, in the imperative, 'Hear Jehovah! or awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear," &c. The word itself, he regards as indicating a blast of trumpets by the priests. Selah itself he thinks an abridged expression, used for Higgsion Selah—Higgsion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.

THE TRUE SPIRIT OF UNION.

That act of an ecclesiastical court, which, in its operation, crosses the inimitable prayer of our blessed Saviour—"That they all may be one," &c.—is radically wrong.

Then let the ministry study, and pray over the 17th John, until they feel its magnitude, its controlling power, until their souls are baptized with its spirit—and then, by the grace of God, infuse it into all the elements, until the whole church shall breathe the spirit of the prayer of our common, yet precious Saviour. That they may all be one: then, may we expect a union of all the saints upon the good old Bible basis, that shall never be broken.—And the church of the First-Born thus united, will send out light, influence, power, that shall with God's blessing, extend to the ends of the earth, and cause Satan's kingdom to shake to its centre.

SIGNS OF A BACKSLIDING CHRISTIAN.

1. When you are indifferent about attendance on the house of God.
2. When a small hindrance will keep you from Christ's table, or communion with the church of God.
3. When you find prayer wearisome.
4. When you read the Scriptures more as a duty than a pleasure.
5. When you think you know enough.
6. When you attend the meetings of the week more from fear of the opinion of the brethren, than of God's all-seeing eye."—*Russell*.

☞ The chief properties of wisdom are, to be mindful of things present, and provident for things to come.

THE SPIRIT OF LOVE.

Beyond all question, it is the unalterable constitution of nature, that there is efficacy, divine, unspeakable efficacy in love. The exhibition of kindness has the power to bring even the irrational animals into subjection. Show kindness to a dog, and he will remember it; he will be grateful; he will infallibly return love for love. Show kindness to a lion, and you can lead him by the mane; you can thrust your head into his mouth; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God's vast, unbounded creation, there is not a living and sentient being, from the least to the largest, not one, not even the outcast and degraded serpent, that is insensible to kindness.

If love, such as our blessed Saviour manifested, could be introduced into the world, and exert its appropriate dominion, it would restore a state of things far more cheering, far brighter, than the fabulous age of gold; it would annihilate every sting; it would pluck out every poisonous tooth; it would hush every discordant voice. Even the inanimate creation is not insensible to this divine influence. The bud, and flower, and fruit, put forth most abundantly and beautifully, where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral garden of Eden would exist in every land: instead of the thorn and brier, would spring up the fir-tree and the myrtle: the desert would blossom, and the solitary place be glad.—*Dr. Upham*.

WESLEY'S PRAYER FOR CHRISTIAN UNION.

The following extract from Wesley's Preface of Notes on the New Testament, is entitled to the serious consideration of every follower of that celebrated founder of Methodism, and all who sustain sects and parties in religion:

"Would to God, that the party names and unscriptural phrases and forms which have divided the Christian world, were forgotten, and that we might all agree to sit down together as humble loving disciples at the feet of our common Master, to hear his word, imbibe his Spirit, and to transcribe his life in our own."

Were the above very impressive desires but regarded by professing Christians, how soon would the disciples of Jesus present to the world that glorious oneness of mind and spirit and devotion, for which while on earth he prayed.—*Zion's Herald*.

EARLY PIETY.

It is storied of Hannibal, that when he could have taken Rome, he would not; and when he would have taken it, he could not. And is not this the case with many? When they may find Christ, they will not seek him; and when they would seek Christ, they cannot find him. When they may have mercy, they do not prize it; and when they would have mercy, they cannot obtain it. He that in his youth reckons it too early to be converted, shall in old age find it too late to be saved.

A SECRET WORTH KNOWING.—Boil three or four onions in a pint of water. Then with a gilding brush do over your glasses and frames, and the flies will not light on the articles washed.—This may be used without the least apprehension, as it will not do the least injury to the frames.

POETRY.

EARTHLY AND HEAVENLY BLISS.

O, once my heart was free from care,
And light as evening's zephyr breath;
'Mid visions, beautiful and fair,
I trod this world of sin and death.

I roved among the myriad flowers,
Re-sprinkled o'er the vales of spring,
And slept in earth's serenest bowers,
A joyous and contented thing.

I gazed upon the starry vault,
With adoration deep and wild,
For in those days I thought and felt,
As nature's unpolluted child.

Since then the weeds of worldly woe,
Have grown up rankly in my breast,
Making existence in its flow,
A scene of sorrow and unrest.

To mitigate its bitterness,
I mingled earthly pleasures in;
But prized the colored waters less,
Thus sadly mixed with death and sin.

I turned to earthly love—it cast
A transient radiance o'er the gloom;
I smiled triumphantly: 'twas passed,
And all was cheerless as the tomb.

In social mirth's hilarious round,
In learning's halls—in pleasure's train,
I've sought for bliss; but never found
A single joy unmixed with pain.

But hail, ye joys unspeakable,
Made known in revelations page;
Ye bring the balm of peace, as well
To youthful hearts as hoary age.

I drink of that unfailing stream,
Which flows from the Redeemer's side;
Arise my thoughts, and grasp the theme,
The Son of God for us has died.

From the New York Observer.

THE CHILDHOOD OF JESUS.

In the green fields of Palestine,
By its fountains and its rills,
And by the sacred Jordan's stream,
And o'er the wine-clad hills,

Once lived and roved the fairest child
That ever blessed the earth;
The happiest—the holiest
That e'er had human birth.

How beautiful his childhood was!
Harmless and undefiled;
Oh, dear to his young mother's heart,
Was this pure sinless child:

Kindly in all his deeds and words,
And gentle as the dove;
Obedient—affectionate—
His very soul was love.

Oh, is it not a blessed thought,
Children of human birth!
That once the Saviour was a child,
And lived upon the earth.

A FRAGMENT.

There's not a heath, however rude,
But hath some little flower,
To brighten up its solitude,
And scent the evening hour.

There's not a heart, however cast,
By grief and sorrow down!
But hath some memory of the past,
To love and call its own.

LITERARY NOTICES.

THE RADIX.—This is a newspaper, published in the form of the Advocate, once a month, at 50 cents per year. Its object is to promote the interests of the common schools, encourage and aid teachers, and collect statistical facts relative to education in Europe and America. All who feel an interest in the education of the masses, and wish information on the general subject of education, would do well to take this work—especially legislators and teachers.

CYCLOPEDIA OF MORAL AND RELIGIOUS ANECDOTES.—Messrs. Leavitt, Trow & Co., (191 Broadway, New York,) have issued the second number of this highly interesting and instructive work, in a large and handsome pamphlet, of more than a hundred pages. The Cyclopedia is to be completed in eight numbers.—Price 25 cents per number. A single number of the work is worth the cost of two or three.

THE WESTERN BAPTIST REVIEW.—This is one of the most valuable Baptist Periodicals in our country. It is issued monthly at Frankfort, Ky., in pamphlet form, at \$2 per annum, in advance. Rev. J. L. Waller and R. R. Lillard, Editors.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And I mingled into one."

MARRIED.—On the 9th of April, by Elder C. Price, Mr. JOHN W. BORING to Miss MARTHA, daughter of Elder Simon Fleagle, both of Carroll county, Md.

On the 6th of April, by Elder A. Holmes, Mr. JOHN LINDSAY to Miss LUCINDA HOMAN, both of Dalton, Wayne county, Ohio.

On the 30th March, by the same, Mr. ROBERT McLEAN to Miss CATHERINE LOSH, both of the same place.

On the 9th March, by the same, Mr. SAM'L JARVIS to Miss ISABELLA MCCLINTOCK, all of Holmes county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED.—On Friday, the 8th of April, near Uniontown, Mr. GEORGE ECKARD, aged about 35 years.

On Saturday, the 9th of April, in Newberry township, York county, Mr. HENRY ETTER, at the advanced age of 77 years.

RELIGIOUS NOTICES.

GENERAL ELDERSHIP.

The General Eldership of the Church of God, will meet in Martinsburg, Pa., *Deo Volente*, on the last Sabbath, being the 28th day of May, inst. Delegates from the several annual Elderships are requested to be punctual in their attendance.

PROTRACTED MEETINGS.

The following protracted meetings will be held on the York County Circuit, (Providence permitting) viz:

1. At Newberry, commencing on the evening of the 12th May.
2. At the Maish Run, commencing on the evening of the 19th May.

Preachers and people are respectfully invited to attend.

DAVID MAXWELL.

SAM'L CHAWFORD.

LAYING THE CORNER STONE.

The laying of the Corner Stone of the Union Bethel of the Church of God at Hinkletown, Lancaster county, Pa., will take place on the last Sabbath in May, being the 28th inst.

Preachers and people, far and near, are respectfully invited to attend.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 40	a 5 50
Do. RYE, do. - - -	2 87½	a 3 00
Do. CORN, do. - - -	1 80	a 1 85
GRAIN—WHEAT, per bushel,	1 22	a 1 25
Do. RYE, do. - - -	70	a 73
Do. CORN, new do. - - -	37	a 40
Do. OATS, do. - - -	35	a 37½
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	2 00	a 2 25
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	10	a 10
BUTTER, do. - - -	15	a 25
LARD, do. - - -	10	a 12½
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 87	a 6 00
Do. RYE, do. - - -	3 70	a 3 75
Do. CORN, do. - - -	2 20	a 2 25
GRAIN—WHEAT, per bushel,	1 36	a 1 40
Do. RYE, do. - - -	80	a 82
Do. CORN, new do. - - -	50	a 51
Do. OATS, do. - - -	38	a 41
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 50	a 4 00
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JONAS WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige EDITOR.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.]

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., MAY 15, 1848.

NUMBER 2.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Notice to Agents and Subscribers.

According to our terms nothing less than \$1 25 will now pay for the Advocate, between this and the first of August. After that it will require \$1 50. Now, be it remembered, we mean just what we say. We do hope then, our agents and subscribers will recollect this, and comply with our terms, by remitting the full amount of their subscriptions, so as to avoid the necessity of giving a double credit on our books and in the paper.

Those who have paid us \$1 since the first of May, will bear in mind that they owe 25 cents to square their accounts. This they owe us as fairly and justly, as those who have their papers yet to pay for. We are disposed to treat all alike. It will not do to be partial, or make a difference.

A Request.

THE delegates to the General Eldership, who intend going by canal from this to Hollidaysburg, are requested to meet in this place on Thursday morning, the 25th inst., so that all may go in company.

Should it be convenient for the brethren at Martinsburg to afford the delegates, who may thus travel, a conveyance from Hollidaysburg to Martinsburg, they will please meet us at Hollidaysburg on Saturday morning, the 27th inst., and take us across.

National Conventions.

THE Whig National Convention will assemble in the city of Philadelphia, on the 7th of June next.

The Democratic National Convention will meet in Baltimore, on the 4th Monday of May inst.

Eldership Collections.

THE public collections, which were ordered to be held in all the churches, by the Eldership last Fall, to defray the travelling expenses of the delegates to the General Eldership, will be sent to JOHN S. GABLE, Treasurer of the General Eldership. It is hoped that these collections will be taken up in time, and transmitted to the Treasurer at Lancaster or Martinsburg, as may be most convenient.

The following is the Resolution of the Eldership on the subject of these collections:

"Resolved, That it be recommended to the preachers, on the several stations and circuits, to take up collections in all their appointments, about the first of May next, for the purpose of defraying the travelling expenses of the delegates to the General Eldership."

We also publish for the benefit of those concerned, a list of the Delegates to the General Eldership:

Teaching Elders—John Winebrenner, Jacob Keller, Joseph Ross, Jacob Flake, James Mackey and Edward H. Thomas.

Ruling Elders—John S. Gable, John W. Ma-teer, Daniel Markley, Abraham Brenneman, Joseph Brenneman and Jacob Keister.

New Church Formed.

ELDER A. MEGREW has lately formed a Church of God, in the town of Wooster, Ohio. The church was constituted of 16 members at first, but it is said there are others in readiness to join, as soon as a suitable opportunity is afforded them. We are glad to hear of this movement in Wooster. If we mistake not, this step ought to have been taken years ago. Howbeit, we hope the set time has now come for the Lord to favor and honor his cause in that place, by raising up a people for his name, and who will neither be ashamed nor afraid to obey him in all things, and to be called by his name, or by that name which the mouth of the Lord has named.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

Washington National Monument.

THE excavation of the foundation of this work commenced on Tuesday, 18th ult., at Washington. The ceremonies of laying the corner-stone will take place in that city on the fourth of July next. The obelisk is to be carried to an elevation of five hundred feet.

Our Opinion of H. B.'s Letter.

WE have neither time nor inclination to enter into a free discussion of the merits of the subject presented in brother B.'s letter. This subject has been fairly and fully discussed by wise, good and able men. Yet after all, the question touching the propriety and impropriety of good and bad uniting with each other in benevolent and moral reform associations, remains unsettled. On this subject, and many others of like character, good men hold, and honestly hold different opinions.

Now we think, and we have given it as our opinion, that Christians have a right to hold different opinions in matters of indifference; and that they ought not to censure, judge and condemn one another on account of such differences.

If this liberty is claimed, and this license given, then Christian union and toleration will be annihilated, and sectarian bigotry, division and strife will unavoidably prevail and obtain dominion. Thus one of the greatest blessings on earth will be lost, and one of the greatest evils entailed.

These being our convictions, we have felt it our duty to lend our influence to restrain and dissuade our brethren from indulging in a spirit of intolerance, bigotry and proscription. So far then, as this is concerned, we confess, we have a bias in favor of the Sons of Temperance.

Our counsel is, "let them alone"—and let all men alone, as long as their ways and matters do not "destroy the work of God." Who art thou that judgest another man's servant? That is, in sheer matters of indifference; such as meats, bodily exercises, holy days, feasts of charity, using tobacco, voting at civil elections, holding civil offices, swearing judicial oaths, suing at law, mustering to save fines, making and selling gay and fashionable clothing, joining Temperance societies, Sabbath school societies, Beneficial societies, Fire Insurance companies, Railroad companies, Stage companies, Steamboat companies, or any other society, corporation, or company in which saints and sinners unite together.

If any think their brethren in error or fault in any of these things, let them try to restore them in the spirit of meekness. If this cannot be done, and there be an honest difference of opinion with regard to the lawfulness and expediency of these things, then let them bear with one another—and above all things avoid condemning and setting each other at naught, respecting these and other matters of indifference. This we believe to be a solemn and important Christian duty, and those who continue to disturb the peace and harmony of the church, by agitating mooted questions—by speaking evil and condemning their brethren for opinion's sake—by neglecting their

duties as church members on account of such matters, are, in our judgment, highly blamable, and ought to be dealt with as all other faulty brethren and malcontents are.

Union in the body is paramount to union in opinions. Let each one, therefore, study to be quiet—walk charitably—love the brotherhood—follow peace, and adopt for his motto, "Union in essentials; in non-essentials Liberty."

OBITUARY

Elder JOHN STRAYER.

THE subject of this biographical sketch, was the third son of MICHAEL and ELIZABETH STRAYER, of Dauphin county, Pa. He was born and reared near Highspire, in this county, and was from his youth an active, intelligent, and promising boy.

In the 15th year of his age he was happily converted, in a revival of religion, at Highspire, during the winter of 1833. He united with the Church of God in that place, and sustained his profession by a consistent and pious life.

In the year 1840 he was indentured to brother J. P. Weishampel, to learn the art and craft of printing. Brother Weishampel has frequently said, that he was decidedly the best boy he ever had under his instruction.

At the Eldership in Mechanicsburg, in the Fall of 1846 he was licensed to preach the Gospel. He gave in a good experience in religion, and a credible call to the ministry.

Brother STRAYER was a great reader, a good writer, and a promising preacher. His delicate health prevented him from taking a circuit, or he would have been out preaching for the last few years.

His health was delicate for several years past. Still he was able to be up and about till within a month or two of his decease. His disease was pulmonary Consumption. He bore his affliction with exemplary patience.

His mind was clear and serene—his faith strong, and his hope bright. The religion he professed and preached in life, gave him strong consolation, and a good hope through grace, in death.

He departed this life, on Sabbath, the 7th inst., at about half past 9 o'clock, in the evening; aged 23 years, 8 months and 20 days.

His funeral took place on the morning of the 9th, and was large and solemn. He was buried in the Bethel grave yard at Highspire, and the funeral services conducted by brother J. Ross and ourselves.

☞ A newspaper in a family is equal to three months' schooling in a year. Go into the family where a newspaper is taken, and into those who "cannot afford it," and mark the difference in the intelligence of the children and be convinced.

Vindication of the Church, on

Review of Letters on Sectarianism.—No. 5.

In the preceding review, we briefly considered the good fruits or advantages, claimed by our author, as resulting from Sectarianism, or a plurality of sects. We shall now proceed to notice some of the corrupt fruits or injurious consequences of this mal-policy. And,

1. *It alienates Christian affections.* When men are first converted, they love all God's people—they know no man after the flesh—they hold the faith of our Lord Jesus Christ without respect to persons, and consequently they feel disposed to fellowship all without distinction, whose fellowship is with the Father and his Son, the Lord Jesus Christ. But, as soon as sectarians get among young converts, and divide them off into sects and parties, we see a declension in brotherly love, and a consequent coldness towards each other. This fact cannot be denied. It is an every day occurrence. Daily experience proves it to be true. Here then is one great giant evil growing out of sectarianism.

Our brother, the defender of this craft, seems to be aware of this fact, and hence he tries to make a distinction between good and bad sectarianism. Bad sectarianism, he admits, will produce bad effects, whilst the good does not. He says, "There is a sectarianism with which Christianity has no sympathy. Like every form of error, it is insidious in its tendencies, and chameleon-like in character; and hence, it cannot be traced in all its devious paths, nor exposed in all its anti-Christian features."

This then, according to his view and notion, is bad sectarianism. And verily, it is bad enough; if it is so "insidious in its tendencies, and so chameleon-like in character, that it cannot be traced and exposed in all its anti-Christian features."

But what is the general character of this kind of sectarianism, according to the notion of our author? It is,

1. Pride of opinion.
2. Selfishness.
3. Jealousy.
4. Envy.
5. Intolerance. And,
6. Mistaken conceptions of Christian fraternity.

Now the truth is, these "anti-Christian features" are no less than the natural legitimate results of sectarianism, and not the thing itself. Here the writer of the letters under consideration seems to have anticipated us; and in order to invalidate a cogent argument against his favorite system, he endeavors ingeniously to confound cause and effects, and would fain make us believe that they are one and the same. Surely he must have forgotten that we live in the 19th century, or else be greatly bewildered in the fogs and sophistry of his craft.

We have shown that the Bible plainly teaches the unity of the church,—that it forbids schism,—that the primitive church was a Union church, and that therefore a plurality of sects is unlawful and improper. Sectarianism, according to the Scriptures, is a division of the church into sects. This is simple, unsophisticated sectarianism. This is the evil we oppose and condemn. This is what we are now judging and exposing by its fruits. These fruits or characteristics are not to be taken for a false species of sectarianism,

but as the legitimate results of schisms, or division of the church into sects. One of these we have already considered—It is an alienation of brotherly love—the great distinguishing badge of discipleship. Another is,

2. *Vain glory and pride of opinion.* No sooner than men join a sect, they feel and stand committed to uphold it and all its peculiarities; although they are mere novices, and know little or nothing of the faith and practice of the party with which they have identified themselves, from personal investigation, study and conviction. Hence, this blind and tenacious attachment to party is the result of their alliance, and their pride and vain glory the result of their attachment. Like the swinish bridegroom, they are proud of the object of their alliance, before they know whether they have much to be proud of. And such are the workings of this mystery of iniquity, that often the mere fact of their identity, although better informed, will only tend to increase their party pride, bigotry and vain glory. So that it is almost impossible to form a sectarian connection, and yet keep clear from sectarian pride and vain glory. There may be some honorable exceptions, but they are few in number. This then is another master evil of sectarianism.

3. *Selfishness and unholy emulation.* This is another corrupt fruit of the same tree—a result of the sectarianism we are considering. On this point, our author has pertinently said, "The existence of selfishness is every where to be deplored, and none but the most evil consequences can any where result. There is not a single element of Christianity to which it does not offer violence."

Now, where do the principles of selfishness and emulation develop themselves more strongly than among rival sects. The party cry, "I am for Paul, and I am for Apollos—our church and your church," &c., is but the signal of selfishness and party emulation. This selfish rivalry and contest will prompt some men to compass sea and land to make a proselyte, not from among the sons of Belial, but from one another. To build one party at the expense of all the rest, seems to be the *ne plus ultra* at which every one aims. Surely these things ought not so to be. But then it is the natural consequence of division. Those who create parties, will create party interests; and party interests will lead to selfishness and unholy emulation. The only remedy for this corrupt fruit, lies in the destruction of the tree. Remove the cause and the effect will cease.

Camp-Meeting Committee.

THE Camp-meeting Committee of the East Pennsylvania Eldership will meet at Middletown, Dauphin county, Pa., on Saturday, the 17th day of June, for the purpose of arranging the Camp-meetings for the coming season.

The brethren intending to hold Camp-meetings will please address Elder ABRAHAM SWARTZ, Middletown, Dauphin county, Pa.

General Assembly.

THE next General Assembly of the Presbyterian Church (Old School) will convene in annual session in Baltimore, on the 18th inst. The introductory sermon will be preached by Rev. Dr. James H. Thornwell, moderator of the last assembly.

GEN. CADWALLADER has resigned his commission, and is on his way home.

LITERARY NOTICES.

New York Recorder.

The size of this paper was enlarged, and its appearance otherwise improved, about a year ago, since which time its subscription list has nearly doubled. The Recorder is an organ of the Baptist denomination, and is one of the handsomest and best conducted religious papers in the country.

An Earnest Ministry the Want of the Times.

This is a neatly printed, handsome volume, containing an able and excellent work, inspired with hallowed thought and sentiment, on a subject of the highest import, by John Angell James; with an Introduction by Rev. J. B. Condit, D. D. We commend it to every minister—and to all who can promote the object contemplated by the distinguished author.

For sale by Mr. Flint, 4 Hart's Building, 6th street, near Chestnut, Phila.

Dr. Bogue's Lectures.

WE copy the following from the Michigan Christian Herald:

"We understand that the Rev. C. F. Frey intends publishing (by subscription, in two volumes, 8vo. about 400 pages each; price to subscribers \$4, non subscribers \$5,) the late Dr. Bogue's Lectures on the following subjects: 120 Lectures on Theology; 73 on Divine Revelation; 4 on the Dispensations of Religion; 29 on Church History; 19 on Jewish Antiquities; 14 on Sacred Geography; 22 on the Composition of Sermons; 40 on the Pastoral Office, and 21 on Missiounary Labor—in the whole 337 Lectures.

CONTRIBUTORS' DEPART.

Thoughts on Many Things.

SECTION III.

BY J. FLAKE.

My Lot in 1848.—I came to Harrisburg April 15, and was met at the depot by brothers Winebrenner, Brown and Kinsloe; which was very kind in them. To be sure it was only a little brotherly kindness, but I felt it. At night there was German prayer meeting.

Next day was the Sabbath, and I preached concerning Simon the Cyrenian, who bore the cross—and the daughters of Jerusalem, and the innocent One who suffered for all.—Luke 23 ch. 26 to 31 verse; and again in the evening concerning the many that were to be purified, and made white, and tried.—Daniel 12: 10. Brother Winebrenner exhorted, and offered prayers.

Good Friday (recommended as a time for fasting and prayer) preached in the evening from the words of Jesus, "It is finished," John 19: 30.

Sabbath, April 23d, being, what is called, Easter Sunday, preached in the morning from the words of the angel at the sepulchre, "He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Matthew 28: 6. And in the evening from the words of Jesus, "If I will that he tarry till I come, what is that to thee? follow thou me." John 21st ch: 22d verse.

These meetings have been good, and solemn, and edifying. O that it may continue to be so, and more abundantly, for the days to come. O how strange it would be, if from the multitude, who in twenty years past have professed to find religion among the brethren

in Harrisburg, there should only be a remnant saved.

But let us hope for better things. Many have moved to the west, and elsewhere. Many have united with other religious communities. A few at least are on the way to the goodly land which is yet afar off.

Sabbath morning, April 30, I preached from the words of St. Paul, "Be careful for nothing; but in every thing by prayer, and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4: 6, 7.

These are good words to the soul that is weary of the strife and excitement of the vain world, and wishes to find rest. Again in the evening, I preached from the words of the Prophet, Zechariah 4: 6. "Turn ye unto the strong hold, ye prisoners of hope." I ventured to set forth, that the *living* are the *prisoners of hope*. I hold that the *whole* of human life is a state of probation; in every part of which it is possible to change for the better.

Sabbath day, May 7—we were favored with the presence of several good brethren, namely, Winebrenner, Barlow and McFadden. In the morning brother Barlow preached from the words of the Prophet Jeremiah, "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." That is a good text, and after the sermon brother McFadden exhorted for us.

In the evening (as the other brethren refused) I spoke from the words of Saint Peter, "Be ready always to give an answer to every man that asketh you, a reason for the hope that is in you, with meekness and fear." And brother McFadden exhorted. We then sung, and prayed, and went home in peace.

This is again the pleasant Spring which divine mercy permits us to see. The fields and trees are all green and bright—the waters flow—the air is sweet—and the earth promises to yield its increase. And yet, every now and then, one around us goes down to the grave, to rest there from life's feverish dream. Brother John Strayer died on Sabbath day, in the morning of his life. He was an amiable, and pious young man, lately licensed to preach the gospel. To-day he will be buried, and the world will roll on as usual. Yet "precious in the sight of the Lord is the death of his saints."

"Death cannot make our souls afraid,

If God be with us there;

We may walk through its darkest shade,
And never yield to fear."

A Real General Eldership.—I am in favor of having among the Brethren, at proper intervals, a *Real General Eldership*, to be composed of all who are *true, scriptural Elders*, from all parts, both *East and West* of the mountains. I would also admit, as visiting and advisory members, such brethren not Elders, as might wish to attend. Let the authority be, however, where the Lord has placed it, that is, with those who are *true Elders in his church*.

Such a general gathering once in a while would be a comfort, and joy, and bond of union, all around, to those who love the primitive faith and practice of Jesus, and his Apostles, and the beloved brethren of those days. While Jacob is so small he need not be afraid of having all his children come together once in two or three years.

Our meeting for this year is to be at Mar-

tinsburg, with which I am well satisfied—but it might with as much, or more convenience, perhaps, have been held at Harrisburg, for it will only be a large Committee, with one or two delegates from West of the mountains—all the rest belong to us of the East. I hope, and wish to be at that meeting at Martinsburg. But if it were to be a general gathering of the brethren from all round, to worship the Lord together, and consult on what could be done for the best interests of his cause, in the salvation of our fellow men—O how glad I would then be to go.

I think we might be a great deal happier people than we are. Happy in the Lord, and not finding so much fault with the brethren. Let every one pray for the blessing of entire sanctification—of loving God with all the heart—then you will have rest for your soul.

May 9, 1848.

Letters on Sectarianism.--No. 4.

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

MY DEAR BROTHER:—

In my last, the propriety of "sectarian names" was urged upon the supposition that, in certain cases, a plurality of denominations was justifiable. This however is not necessary to an argument which may be contracted into a nut-shell.

The existence of different denominations is a fact. Hence, whether right or wrong, each may and must be distinguished by a conventionalism—a name. This, from the nature of the case, is clearly "legitimate and unavoidable."

Moreover, if you recognise the members of any other denomination than your own as members of "The Church," and apply to them their "sectarian name," as you must necessarily do in referring to them specifically, you are as guilty of using "sectarian names," and of "nick-naming the Church of God," as myself; or, as if you applied the same to your own denomination. Indeed, I still insist that your name is as truly "sectarian" as ours, or any other.—The only alternative you have, either in relation to "sectarianism," or "sectarian names," is absolutely to unchurch all sects but your own. Will you take it!

I affirmed that there is a sectarianism with which Christianity has no sympathy, and promised to point out some of its characteristics.

Like every form of error, it is insidious in its tendencies, and chameleon-like in character. It cloaks itself under a supposed or pretended zeal for truth, and when one expedient fails is at no loss for another. Hence it cannot be expected that it will be traced through all its devious paths, or that all of its anti-Christian features will be exposed. This will not be attempted. Its general character will be enough for our present purpose. Of this, may be noticed:—

1. *Pride of opinion.* This is a pharisaic bigotry which is impatient of investigation and cannot brook dissent. It arrogates superior purity, thanks God that it is not like other men's opinions, and assumes to "teach the right ways of the Lord more perfectly," to all who differ from its *ipse dixit*. Though very frequently exhibited without such appendages, it often appears in a blind and tenacious adherence to the views of the good and great of past ages. The error is not in the fact that they were their views, but that they have been adopted because they were their views, and

not from conviction of their truthfulness, derived from personal and thorough investigation.

Did we possess omniscience or the gift of inspiration, such assumptions would be both just and appropriate. As it is, their evil effects are manifold; trampling upon and destroying the best and holiest principles of Christianity.

2. *Selfishness.* Nothing is more diametrically opposed to Christianity than this. It is indeed the spirit of the carnal heart which the Gospel was given to destroy. Hence every manifestation of it is most pointedly condemned in the Bible. Nor is there any point where we are more frequently or more powerfully tempted. It is too oft a vulnerable point which may be assailed in a thousand ways and by a thousand arts. The existence of selfishness is every where to be deplored, and none but the most evil consequences can any where result. There is not a single element of Christianity to which it does not offer violence.

I apprehend that every evil development of any form of sectarianism, may be traced, either to the one or the other, or to a combination of these two evil sources. Nevertheless it may not be amiss to consider the result to some extent; inasmuch as it assumes various forms according to the ratio of combination. These results, however, may still be regarded as characteristic of the sectarianism we are considering.

3. *Jealousy.* Every Christian should long and labor for the same end, and that end is no less valuable when secured by another than when attained by self. The spirit of Christianity is to "rejoice if by any means Christ is preached;" and the measure of this joy is the extent of the success of that preaching. Jealousy, on the other hand, is suspicious of every means not prompted or sanctioned by its own selfishness. It would be willing that souls should perish, rather than that their salvation should be brought about by any other than its own way. It is far from the spirit of Paul who, though differing from Barnabas, manifestly rejoiced that the Gospel was preached by him.

4. *Envy.* While Jealousy is a dread of prospective success by another which strives to thwart its attainment; Envy is chagrin and hatred because the success is enjoyed. This being but the fruit of jealousy, can only be like it in character and pernicious results.

5. *Intolerance.* This is the legitimate consequence of pride of opinion. Assuming superior truthfulness, it claims acknowledgment, and hurls vindictive anathemas at dissent; the ratio of difference being the measure of vengeance. It denies to others the freedom of opinion, and consequent right to cherish and honor conviction, which it claims for itself.

Its manifestations are as various as the circumstances under which it acts. At one time it sheds the martyr's blood; at another it excites the puritan or the quaker; and at another it institutes and continues a series of annoyances to impede the prosperity of its differing brother Christian. Nor is it merely positive; consisting in aggressive injury. It may exist negatively in withholding that mutual sympathy and aid which every Christian may justly claim at the hands of his Christian brother.

6. *Mistaken conceptions of Christian fraternity.* The Christian is undoubtedly required to recognise as brethren, all whom God recognises as his children. So that whatever claims arise from this brotherhood are hence equally

significant and powerful when urged by any of its members, whether in or out of the particular denomination to which the individual appealed to may belong. Denominational distinctions, therefore, cannot rightfully be in any sense, either the bounds or indications of our Christian fellowship and sympathy. Whenever they become such, it is only by wantonly violating the sacred obligations of Christian fraternity.

A multiplicity of other evils follow in the train, but they are all manifestly connected with, or grow out of these which have been enumerated. When one gains access to the heart, it prepares the way, and makes room for another and another, until I do not wonder that you shrink from anything which bears the slightest resemblance to such a giant evil. But there is need of discrimination. Error is always anxious to assume the guise of truth; and when it has been detected in that garb, we are liable to reject the truth whose semblance it bore. Hence I beg leave to solicit your especial consideration of the following conclusions arising from this subject.

1. The characteristics mentioned above, and those which evidently may be classed with them and subject to the same conclusions, constitute *all* that is objectionable in what I or you call sectarianism. Please give the thought some attention, and you will see its force. Enumerate all the evils of sectarianism, and you may be astonished to be able to trace them all to this source.

2. These characteristics may and do exist independent of any denominational distinctions. They even exist between members of the same denomination, and even of the same individual church.

3. Any or all of these characteristics constitute no necessary element or concomitant of a "plurality of denominations." This is indisputably evidenced both from their nature, and from the fact that they do not always exist between different denominations.

Hence, we are not only wasting our energies, but losing the opportunity of combatting a giant evil, when we think to destroy an evil sectarianism by repudiating and denouncing the idea of a "plurality of denominations." No wonder, that in such a case, practice and its results, are found utterly inconsistent with theory and intentions!

My next, and last of this series, will specify what I deem the remedy for the evil.

Affectionately yours,

A. D. W.

Brother ————

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the First.

Novels.

The plea set up for Novels is, that they portray human life so vividly and truthfully. What an excuse! The fiction writer takes his scenes from the most debasing portions of humanity, colors the heroine or hero as he should paint an angel, and then calls it fit to read. It is like exposing intoxicating drinks, free, in a public street, and registering a bill above them containing a lecture on temperance.

What is the reason novels are so fascinating? I have seen scores of laboring persons regularly, every Saturday night, expend their hard earnings in purchasing the "literary" papers and pamphlet trash of the day. They get them to read on the Sabbath, which is their

only leisure time. This kind of "literary" food is like opium, which is only calculated to excite the spirits for awhile, and then to prostrate them to a greater depth than they were before, unless roused immediately by swallowing more of the poison, and keeping more excited; but they inevitably tend to ruin.

Besides, human nature can be seen every day in the streets. Novelists do not make their characters out of beggars—honest beggars; no, they figure them as persons in high life—celebrated chieftains, or angelic heiresses; or if they are poor, they are made infamous. Most of them commence and end in love scrapes, marriage, murder, or seduction, leading the mind from common sense. Lewdness and libertinism are mixed up so insidiously that one becomes familiarized and hardened to the most revolting crimes and damning practices. And after having finished their perusal, the false pleasure experienced while reading has passed away, and more must be had to satisfy the cravings of imaginative hunger. No good is derived from them in the aggregate—no lasting gratification.

Baltimore, April, 1848.

Missions.

The cause of Missions and the cause of Christianity are one and inseparable. The missionary enterprise, in all its departments, is the practical exemplification of the great commission—"Go ye into all the world and preach the Gospel to every creature." It is the recognition of the universal brotherhood of man, which Paul preached before the wondering philosophers of Athens on Mars Hill.

Nor may we disregard its claims with impunity. The Gospel and its claims are the same to-day that they were eighteen hundred years ago. The wants and woes of the heathen and the destitute are no less now than then. Nor will the unregenerate soul sink less fearfully into perdition.

It is of no avail to tell of the heathen at home—in our own neighborhood. Had the primitive Christians not carried Christianity to the nations until Jerusalem had been converted, we should never have known or heard its blessings. They did as we ought to do, "went every where preaching the word;" and where they could not themselves go personally, they aided others to go. "Go thou and do likewise," my brother or sister.

A. D. W.

Doings of the Standing Committee of Ohio.

The Standing Committee met, according to previous arrangement, on the 17th day of April, 1848, in the Union Bethel, Chester township, Wayne county, Ohio; and the following items of business were transacted, to wit:

1st. *Resolved*, That a committee of three be appointed, viz: John Beidler, A. Megrew and Seth Hollinger, to investigate difficulties existing between Elder William Adams and the Church at Sherion.

2d. *Resolved*, That each travelling preacher take up two collections at each appointment on his Circuit, the present Eldership year, for the support of Elder Adams as a missionary in the West.

3d. By request of Elder Wm. Adams, *Resolved*, That brother Williams take into his charge the church at Liberty, and also the church five miles East of Merion, or Plains church.

4th. *Resolved*, That a committee of three be

appointed to investigate difficulties in the church at Dalton, to consist of Elders John Beidler, John Stump and H. Murray.

5th. *Resolved*, That a Camp meeting be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, Ohio, commencing on the 24th of August next.

6th. *Resolved*, That a special meeting be held in the Sugar Creek Bethel, Holmes county, Ohio, in place of a Camp meeting, to commence on the 2d of September next.

7th. For as much as we consider, in our humble judgment, that the Church Advocate is a most excellent and useful paper; therefore,

Resolved, That we advise all the members of the Ohio Eldership to use their influence and lend their aid in getting monies and subscribers for the support of the same.

SAMUEL SHERIDAN, *Chairman*.

A. HOLMS, *Clerk*.

Letter from Elder George U. Harn.

WOOSTER, Ohio, April 27, 1848.

BROTHER WINEBRENNER:—

My long silence through the Advocate, has been owing, in part, to my lack of matter to write about, and a more than ordinary press of engagements during the winter which has elapsed. The burden of a school, my preaching engagements, and two public debates, have engrossed my time and attention more than they have been for years. Beside, I had a lengthy communication written for you, but during my late trip around from the West, I lost it in the deep, with a goodly number of other useful papers, by the blowing off of my hat in Lake Huron, just off Laganaro Bay. Hat and all were a loss.

On the 14th I arrived at Ottawa, on my return route, and preached four sermons, but apparently to little effect. The standard of religion in this place does not appear to have improved much, since a former visit. But since that time, God has given some serious demonstrations of his afflicting providences there. A great mortality has been seriously felt among the citizens, for a place of its size.

On my return from that former visit, I had quite an interview and confab with Williams, the Junior Mormon Prophet. Smith Williams' residence is Palestine Grove, Lee co., Ill. By the way, a county formerly proverbial for "blacklegs." Palestine has been determined upon, by him, as the centre of attraction for his friends of the dispersed Mormon family, but not permanently. He claims the successorship in the presidency of his brother in the church, and holds himself responsible for all the doctrines found in their book, and them only. He disavows the "Spiritual Wife" doctrine, and says, on that question he and the Bingham party split; Bingham advocating and he denying. A year after this Mr. Rigdon fraternized with him, on that point, but they since dissolved, on the ground that Mr. Rigdon insisted all should be re-baptized who embraced his views. The Bingham party afterwards attempted the sale of the Temple at Nauvoo, to the Catholics, but while the negotiation was pending, Williams apprized them of his determination to act for Joseph's heirs, and enter suit for the recovery of the property at some future period. This caused the Catholic negotiators to bundle up their seventy-five thousand dollars, and return to New Orleans, whence they come.

My labor have closed in the West, with only one convert, immediately under my ministry.

Should that one prove faithful, however, I shall feel more than rewarded for all my labor. I cannot urge upon the churches and ministry, too strongly, the propriety of sustaining a ministry in those parts I have spent most of my time in. The attention and almost universal good order maintained in all my meetings, with the acknowledgments of some if a ministry was kept up, are reasons and encouragements so to do. The peculiar turn of all Western folks, lead them to investigate every thing to a greater or less degree. There are men there from all nations under heaven, and being separated from former associations they are less liable to the influence of early bias, than any where else. For this reason, they are more exposed to the introduction of fatal errors in religion, than elsewhere. Hence we see the wisdom in errorists, in pressing their causes here. Instance Mormonism and Catholicism. But sir, it is a mistake, that Pius IX, or any of his successors, (if he shall ever have any, which is a subject of serious doubt among many,) will ever be able to put his iron foot down there, so as to control. The people of those parts are too republican, independent, and enlightened; and those sanctified with the restraints of religion, which they will be, will prove an invulnerable bulwark.

This people is also proverbial for sociability and readiness to get acquainted. I have gone in a village or neighborhood there, formed more acquaintances, and been in more families in three days, than in double that number of weeks in the East.

In the first place, they were once strangers themselves in a strange land, and of course know how a stranger feels far, far away from the home of his youth.

Secondly, they are a good deal Athenian like: inquisitive about some new thing, or whether you can give any account of their former residences and the people thereof.

Thirdly, man's natural love of society, and the fact that he derives more than half of his pleasure from the enjoyment of it, is another cause of the people of the West becoming acquainted so soon. There is but one class of society, as a general thing, and men have to seek that or none. Men who have been born and raised within a few miles of each other in the old settlements, and scarcely ever knew each other, or that they had a being, have no sooner arrived here than they have become intimately acquainted. Others who would have thought it quite humiliating to their pride of birth, and condescending for their dignity to make some classes of men their associates, can there court their society.

It was with no ordinary feelings that I parted with the people, and especially with the few brethren and sisters left behind. I well know how they are situated—destitute of any one to dispense the word of life to them, as they are strongly convinced it should be. And the reflection of the possibility, yea, the strong probability that some of us were destined to meet no more on these lower grounds of probation, deeply affected our hearts. I have since said, Oh! that I could gather into one congregation all the acquaintances I have formed with my dear brethren and sisters in Christ, of whom I have heard but not seen, and my beloved, oft prayed for, relations or kindred according to the flesh, I would love to spend my life's short day in serving our holy God and merciful Jesus. But the man of God looks not for this, on this side the grave. The sudden and constant severing of the tender fibres of friend-

ship is his history in this world. In heaven he hopes to meet them all, and salute them afresh, after their return from their long pilgrimage, and to introduce those to each other, who have never been acquainted in this world. But here there is also a drawback frequently, and that is, the fear that many of those who are near and dear will never reach that Canaan of eternal rest. Oh! ye who read this, never fail to meet there, for your pleasures of life are only for a moment, but those of heaven for eternity.

Our winter has been an extraordinarily warm and snowless one. At no time had we sufficient snow for sleighing. I did see one sleigh running, but it ran in more mud than snow. In consequence of this the winter wheat has been much injured in the Northwestern part of Illinois, so that the farmers have put in quite a large quantity of Spring wheat. I discover also, in the thousand one hundred miles circuit I have made in the space of a week, on Tuesday last, that the vegetation is considerably ahead here.

No country presents a greater variety of scenery on its face, than the Prairie country of the West. At present a carpet of the most beautiful emerald is covering its broad and coarsely featured face, while nature is bedecking it with a tasty variety of the most delicate flowers, which will be renewed as often as every month till the frosts of Fall shall enrobe the whole in gold. Then the fierce and serpent-like flame, with its millions of fiery tongues, leaping before the blast of Jehovah's nostrils as the prancing of the pampered steed, fresh from the stall, leaves the whole mantled in one sable sheet of mourning over the vast landscape, singed as bare as the palm of a hand, by the devouring element, soon stern Winter, with his marble heart, enshrouds the ruin in his fleecy winding sheet and entombs it in his cold and frozen sepulchre, till returning Spring breaks his icy bars, and sets all nature at liberty once more. More anon.

As ever, yours truly,

G. U. HARN.

Letter from Brother H. B.

ELIZABETHTOWN, April 28, 1848.

BROTHER WINEBRENNER:—

I avail myself of this occasion to say to you that I regret that you seem to manifest a leaning towards a union of the Christians with Temperance Societies. In my humble judgment those institutions, while highly commendable among worldly men, and good in themselves as far as they go, have no claim on the participation of the brethren—because they are not of God, but of men; because they reflect upon the Church of Christ, as the most effectual reclamer of mankind; because by joining them we put it in the power of men to judge us in drinks, although a violation of the 2d chapter of Colossians; because they are converted into religious meetings to a certain extent, being usually opened and concluded with prayer, &c., in which we cannot unite without incurring the censure of the Apostle, who says "Whatsoever is not of faith is sin;" because by uniting with them we assume their position and devolve upon ourselves duties inconsistent with our position, and duties as Christians, for as members they should attend the meetings of the society, and their meetings often happen when the Christians hold their church meetings; because by joining themselves or inducing our brethren to unite, we cause our weak brethren

to stumble and go astray. As respects giving our names we are not united, but divided, the one part of the congregation favorable, the other unfavorable: so that if those who are favorable give their names, the others are displeased; also the reverse—if those who are unfavorable will not give their names to the pledge, or join the Sons of Temperance, the others are displeased.

Now the question is, what must be done? Must we be united and join the Sons, and sign the pledge, or be united and discard the pledge? or must we be considered as a set of heretics, in consequence of our division? ought we not to regret heresies as we would heretics?

Again, as giving our names to the pledge, is it not an untaught question of that kind, with which we are forbid having any thing to do? But again, is it not a tradition of men? and if so, are we not as Christians not to touch it? And again, if we must give our names to it, what will it lead to? May not one hundred or five hundred pledges arise to abstain from other things, and be forced on us, and we be bound to give our names to the whole of them? And furthermore, as the good folks all say, we must form into societies and have a constitution and a set of by-laws for each pledge—where will be the end of such a course? We might soon have five hundred or a thousand well regulated societies, and hence a camel could not carry all the books and records, which would contain the laws for the government of the whole.

No more at present, except that I want you to give this an insertion in the Church Advocate, and your humble opinion on the same.

Your friend,

H. B.

Letter from Benjamin Ober.

INDIANA COUNTY, April 26, 1848.

BROTHER WINEBRENNER:—

This is the first time I take my pen to write to you upon any subject. I commenced to travel on the Indiana Circuit—visited the churches several times, and find they are in good standing, as far as I can learn. Times have been very dull the year past, but we are looking up for better times. Prospects appear better at present, and we hope to have a prosperous year.

The place that I live is in the midst of sects of various kinds, and the greater part of them professors of religion; but when that is said, all is said. Judging by their fruits, we think the greater part of them are no possessors, for when you begin to talk about keeping all the commandments of God, and forsaking the last and least remains of sin, they think it cannot be done, which is an evidence that they do not wish to do it, and that religion is not in their heart.

To my astonishment, I find men that think themselves men of education, and enlightened in the doctrines of the Bible, when we talk about the church title, and assume the proper one, they think it unreasonable, and say we had better take a sectarian name. They have an opinion, a church cannot exist without a sectarian name. I would ask, how the Apostolic church existed without a sectarian name? The answer is, she had grace sufficient to make it stand.

The reason why many of the so called churches think they cannot stand without a sectarian name is, because they have not religion sufficient to keep them in existence without it. But seeing their hearts are filled

with sectarian prejudices, which are calculated to make them contend for the doctrines of their sect, whether they are consistent with the doctrines of the Bible or not, and hence when they read the Bible and find any thing that they do not like, or that does not agree with their preconceived opinions, they will refer to their creeds, or to some sectarian commentary, and whatever they say they will rely upon, although it is opposed to the Bible or sound reason. For my part I think this to be an unreasonable way of doing business. If there is anything to be got out of a commentary that is consistent with the Bible, I have no objection, but the Bible is the best and only infallible commentary. This has always been my source and choice to receive proper instruction from. I know what the Bible says I can rely upon for truth.

Herein I send one dollar for the last volume of the Advocate. I purpose doing all I can in getting subscribers, as soon as I can.

Nothing more at present,

But remain yours in love,

BENJAMIN OBER.

Letter from Elder A. B. Slyter.

JACKSON, April 13, 1848.

BROTHER WINEBRENNER:—

I take my pen in hand to inform the readers of the Church Advocate, that when I wrote to you, before the meeting at brother Anderson's, held three days, there were three converted. I then left and preached at brother Manley's. The congregation rather small. I then came to Decalb, to father Mayberry's; then to brother Frampton's; here the brethren were all alive. I then came home, and commenced a meeting on Saturday, February 19th, and continued it nine days. A number were out for prayer, and two professed to have found redemption.

On the 20th of February I married Mr. Peter Sames to Miss Elvira Howe, and she died on the 10th of March, aged 17 years, 6 months, and 22 days. She left the world with joy and gladness in the Lord. My sister-in-law, Hannah Wilmer, the wife of brother John Wilmer, jr., died on the 20th of February, aged 19 years and 25 days. She has gone home, to praise and enjoy God above. Both the above funeral sermons were preached by brother Martin.

The prospects are good on the Circuit. I have not seen brother T. Hickernell since the 11th of February. Our Camp meeting commences on the 15th of June, and will be held in Noble county, two miles South of Northport. We want some of the preachers from Ohio, at least brothers Adams and A. Holms to come out. My post office address is Jackson, Perry county, Indiana.

Brother John Wilmer wants the Advocate. Please send it to him, and I will send you the money within three months. His post office address is the same as mine.

I remain your brother in Christ,

A. B. SLYTER.

Letter from Brother D. Markley.

MANALON, April 15, 1848.

BROTHER WINEBRENNER:—

HEREIN I enclose one dollar for the Church Advocate. I always was glad when the Advocate came to hand, for it brought the news from the churches and the brethren. When I lived in Franklin county I had beloved brethren all around me, and had many privileges of hearing the word of God preached in our

little meeting house. After all these enjoyments, when the Advocate came, bringing news from the East and West, and I could hear of my old brethren whom I knew many years ago, I received it as a visitor bringing good news from my friends.

Now, since I live in Adams county, as a stranger among strangers, I hope the Advocate will come to us every week, and bring good news. It appears Providence has ordered it so, that I came to Adams county instead of moving to the West; but how long I shall remain here I do not know. I feel the loss of the brethren very much at this place. The Advocate, and all letters sent to me, must be directed to Manalon post office, Adams county, Pa.

We live one mile from said post office, on the road leading from Gettysburg to Carlisle; seven mile from the former place.

Brother Winebrenner, I wish you would come to see us, and preach for us. I believe good preaching would do much good in this neighborhood.

I remain yours,

DANIEL MARKLEY.

Letter from Brother J. B. McCreary.

YOCUMTOWN, April 27, 1848.

DEAR BROTHER WINEBRENNER:—

I embrace this late opportunity of sending you one dollar for the Advocate the coming year. I am well pleased with it, and would not wish to do without it, as it often brings glad tidings from the neighboring churches, as well as many wholesome instructions to the humble Christian.

I wish it success, and hope you may receive a just recompense for the labour and care you bestow upon it.

Yours, &c

J. B. M'CREARY.

NEWS DEPARTMENT.

State Elections in 1848.—We present below a useful table of the dates of the State elections yet to take place during the current year. Elections have already been held in four of the twenty-nine States—in New Hampshire on Tuesday, the 14th of March; in Connecticut on Monday, the 3d of April; in Rhode Island on Wednesday, the 5th, and in Virginia on Thursday, the 27th:

N. Carolina,	Aug. 3d	Maryland,	Oct. 4th
Tennessee,	" "	S. Carolina,	" 9th
Alabama,	" 7th	Pennsylvania,	" 10th
Kentucky,	" "	Ohio,	" "
Indiana,	" "	Michigan,	" 6th
Illinois,	" "	Mississippi,	" "
Missouri,	" "	Louisiana,	" "
Iowa,	" "	Texas,	" "
Vermont,	Sept. 5th	New York,	" 7th
Maine,	" 11th	New Jersey,	" "
Arkansas,	Oct. 2d	Massachusetts,	" 13th
Georgia,	" "	Delaware,	" 14th
Florida,	" "		

In the State of Wisconsin, (that is to be,) the election will be held, we presume, on the first Monday or Tuesday in November.

The Presidential election is to take place throughout the Union, on Tuesday, the 7th of November. The electoral college will contain 291 members, (counting four for Wisconsin,) of which 146 will be a majority.

Rich Men of Cincinnati.—The Cincinnati Commercial gives a long list of the wealthy men of that city, derived from the tax lists. The number of those whose taxes for one year amounted to over \$500 was over a hundred. The highest tax paid was \$11,500, by N. Longworth.

Great Excitement at Washington.—On the 19th of April there was an excited assemblage of at least 3,000 strong, in front of the National Era office, to consider the recent scheme of the abolitionists to carry off the slaves of the District. They were persuaded to move their position opposite the Patent Offices where they were addressed by Walter Lennox, Esq., the President of the Board of Aldermen, Mr. Radcliff, and others, who appealed in favor of proceeding peaceably in reference to the National Era office. The crowd, however, insisted upon speedy action, and a committee of fifty was appointed to meet instantly, wait upon the proprietors to request that the establishment should be forthwith removed. It was also resolved, that in case the proprietors decline, that the committee, backed by the citizens, should proceed to remove the office and appraise the damages. The committee was forthwith appointed, and after an absence returned and reported that the proprietors refused to obey. A resolution was then adopted amid immense excitement, that the committee should proceed with the aid of the citizens to remove the presses and materials of the establishment to-morrow morning at 10 o'clock. An adjournment took place, when the crowd in front of the Era office cried, "Down with it—down with it," and symptoms of an attack were made. The citizens having volunteered to maintain the laws under the Marshal of the district, the multitude retired and quiet was restored.

On Thursday evening, the 20th ult., the crowd assembled again before the Era office—but no violence was offered. The crowd and police at length retired—when the real mob, about 200 strong, rallied and proceeded to the house of Dr. Bailey, the Editor of the Era, and called him out. He promptly came out upon the steps, alone and unarmed. The leader said, We are Marylanders and Virginians, and we have come to tar and feather you and destroy your press. The Doctor requested to be heard. "Hear him! hear him!" was the general shout. The Doctor spoke some ten minutes, and was applauded by some in the crowd, to whom the leader cried, "What have you to say? you don't own any niggers." This remark was resented, and created a dispute; but after this episode, the doctor made a few more remarks, and was responded to with approbation. Mrs. Bailey, his wife, appeared, in the mean time, as his only backer. Mr. Ratcliffe, the Lawyer, who was influential in calming the popular feeling the other night, then happened to arrive, and, after a few remarks, proposed an adjournment *sine die*, which was agreed to; and in five minutes there was not an individual to be seen in the street.—*Jour. of Com.*

Liberty of the Waldenses.—It is stated that "the King of Piedmont, Charles Albert, has at length accorded to his Protestant subjects, the Waldenses, the full benefits of religious freedom and civil equality." This announcement will be received with pleasure, by the friends of religious liberty throughout Christendom.

Jefferson Medical School.—We learn from the annual catalogue of this institution, which is situated in Philadelphia, that the class, during the winter just closed, consisted of four hundred and eighty students. One hundred and eighty-one were graduated in 1847. The institution has an able faculty, and is in a highly prosperous condition.

Oregonian Statistics.—From a source that is deemed worthy of reliance, says the Honolulu Friend, we have gleaned the following facts respecting Oregon: "The entire white population would fall a little below 7,000.—About 400 are Catholics, mostly of Canadian descent. The Methodists are the most numerous. There are six itinerating Methodist Episcopal preachers, who hold meetings at 30 or 40 stations, and eight or ten local preachers, besides 2 Protestant Methodist clergymen. Baptist missionaries, 2; Congregational or Presbyterian clergymen, 4; and several Campbellite preachers. Regular physicians, 4; quacks, number unknown; educated lawyers, 4; pettifoggers, number unknown. Saw-mills, 8 to 10; and flour mills, 4 to 6. The amount of exports this year exceeds that of any former year. Considerable attention has been paid to schools. An edition of Webster's Spelling Book has been published at the Spectator office. One paper is published in the country."

A Revolution in Hayti.—Late accounts (to the 15th ult.) from Hayti, give the particulars of some important changes which have occurred at Port au Prince. As soon as the news of the French revolution had reached there, a great number of citizens assembled in the Champ-de Mars, and demanded the abolition of the constitution of 1846, the restoration of the constitutional revision of 1816 and a dismissal of the Ministry. The army concurred in the same demands. President Souloque issued a proclamation, April 9th, announcing that their wishes would be complied with.

This complete overthrow of the constitution has created two parties, one of the mulattoes clamoring for the re-establishment of the constitution, and the other of the negroes, and the President sustaining the present one. The people in the South part of the Island are in arms, and on the march for the capital with a determination to put down the President and re-establish the constitution. Civil war, it is expected, will follow.

Revivals.—The Watchman of the Prairies reports revivals at Springfield, Ill., 14 baptized; and at Blandinsville, do., 9 baptized.

The Baptist Banner reports a revival at Camden Point, Platte county, Mo., 22 conversions, 17 received for baptism.

The Christian Contributor reports a revival at Peterboro, N. Y., 13 baptized.

The New York Evangelist reports a revival at Yale College, Conn. From 25 to 30 of the students had passed from death unto life, and the good work is still going on.

Statistics of the French Population.—The population of France is, at present, about 31,400,000 inhabitants, who are disseminated over the country; not, as in England, congregated at many points in large masses. With the exception of Paris, there is but one city, Lyons, containing 100,000 inhabitants; eight containing from 40,000 to 70,000, and about twenty-five containing more than 20,000.

Premium for a Tract in German.—Rev. Dr. Kurtz, editor of the Baltimore Lutheran Observer, has received a communication from Basle, Switzerland, offering 250 gold ducats, or \$625, for the best tract in German on the Sanctification of the Lord's-day. The design is to circulate the accepted Tract as extensively as possible throughout Europe.

THE FOREIGN NEWS.

The foreign news is full and various, and the indications throughout Europe are that a general war is likely to ensue.

The great Chartists meeting in London, passed off quietly, the Government having triumphed in their determination to prevent the meeting from carrying their petition to Parliament in a body. They used great precautions to suppress the first symptoms of an outbreak, and succeeded. Thus Monarchy in England still reigns triumphant, but the storm is not yet over. Matters in Ireland are evidently approaching a crisis, and unless great concessions are made by the Government, there must be an outbreak. Disaffection in the army is on the increase, and numerous soldiers have been punished for seditious expressions. All these things indicate a storm.

The Emperor of Russia has assumed a menacing position, and has concentrated large bodies of his immense army of 800,000 men, on the frontiers of Poland and Austria. A concussion in this quarter may be looked for as a matter of absolute certainty.

In Denmark war has commenced, and the work of revolution progresses throughout the Italian and German provinces.

A Chance for Teachers.—Young men in all parts of the United States, who have received a good English education, and who are accustomed to *teach*, will receive information which they can turn to their advantage, by applying immediately by letter, *post-paid*, to box 1913, New York Post Office. Applicants must remember, however, to send respectable references, without which, no communication will be attended to. The references ought to be to persons interested in education.

Those who wish to avail themselves of an opportunity to obtain a respectable livelihood, will do well to write immediately, as many of the best situations in different parts of the Union, are being filled up every day. Remember, box 1913, New York Post Office. Editors are requested to publish this paragraph, and thus point out to thousands of young men now seeking employment, where to find it.—*N. Y. Herald*.

Triumph of Liberty and Law.—The Editor of the N. Y. Tribune learns by a letter from Lexington, Ky., that a verdict has just been rendered in the State Circuit Court, sitting at that place, of \$2,500 and costs, in favor of Cassius M. Clay, against some of those who combined to take down and send off the printing office of his True American in 1845. This is, probably, the death-blow of mob law in Kentucky. Rejoice, advocates of Universal Liberty! Your triumphs are not confined to one hemisphere. They irradiate the deepest darkness of despotism, alike in the New and Old World.

State of the Crops.—As this is the season when our country friends, especially, feel anxious to hear something in relation to the appearance of the growing crops, we have been for some days collecting such information on the subject, as is contained in our very large exchange list.—The result is cheering. We hear from every part of our own State, that the Wheat and Rye look unusually well. In Ohio and Michigan, generally, both crops are promising in the highest degree. The Maryland papers say; "Our crops were never known to look better." In Virginia—"We have never seen a more cheering prospect." From Georgia, the Marietta Advocate says: "The Wheat crop in this county was never more promising at this season. Our farmers have sown double the quantity of land of last year. Wheat readily commands eighty cents a bushel." The Tennessee papers say: "The crops never looked more promising than now." In the vicinity of Plaquemine, "The crops are in a most excellent condition. The planters have had, so far, a fine and favorable season, and the crops indicate a most abundant yield."—*Phila. Daily News*.

The Black Laws.—We understand that the British Charge d'Affaires at Washington has, under instructions from his government, remonstrated in very decided terms, to the Department of State, against the enforcement, by the authorities of Mobile, of the laws of Missouri regulating the arrival of persons of color at that port—said laws having been enforced last January against free negroes brought here by the British ships "Queen" and "Portland." He pronounces such laws to be gross violations of the comity of international intercourse, in conflict with the treaty stipulations between the two nations, and subversive of the harmony and commercial reciprocity which it is desirable to establish and maintain.

The Covenant of the Ungodly.—When the Choctaws were about to remove from the State of Mississippi to their present country, thirteen men entered into a deliberate and formal covenant with each other to do all in their power "to keep out the gospel from the new territory." Not one of these persons is alive now; and not one of them has left behind a hope that he had obtained the pardon of his sins. On the other hand, the gospel has made triumphant progress since that wicked covenant was made.

New Fact in Telegraphing.—A short time since, during the rain, the Troy and Montreal line worked successfully from Troy to Burlington, a distance of 186 miles, with a battery of ten cups, in which spring-water was substituted for Sulphuric-acid; and the battery had been at work with the water for four or five days previous.

A Difficult Case.—The Quakers in Virginia seem to be placed in a peculiar situation to the laws of Virginia. The Yearly meeting of Baltimore, to which they belong, has charged all its members to educate the free colored people. The laws of Virginia forbid it; and the Friends have addressed a memorial to the General Assembly of the State of Virginia, asking liberty to pursue the advice of their Yearly meeting. If liberty is *not* given, we do not know what course the Friends will take.

Opening of the Illinois Canal.—The first boat passed from the Illinois and Michigan Canal into the waters of Lake Michigan on the 10th inst. The N. Y. Commercial says this canal has supplied the only wanting link in a continuous water communication from New York, by way of the lakes, to New Orleans, making, we believe, the most extended inland navigation in the world.

The Bible for France.—The New York Observer mentions the receipt of a letter, by the American Bible Society from the Society in France, written since the revolution, earnestly desiring aid in distributing the Scriptures in France. The people are said to be more eager than ever before to get the Bible.

The writer expresses the belief that the revolution will be permanent.

The Bible in Virginia.—At a recent meeting of the Virginia Bible Society, in Richmond, says the American Messenger, the agent for the State stated that there were about 60,000 white persons in Virginia over 20 years of age, who were unable to read, and about 16,000 families which did not possess any portion of the word of God.

The Troubles in Yucatan.—The President has sent in a message to Congress recommending the intervention of our government to stay the war now waging by the Natives against the White population of Yucatan. The subject has excited considerable stir in both houses of Congress.

Dr. Coolidge.—So far from being dead, as rumor made him, Dr. Coolidge is learning the trade of shoemaker, in his cell in the Thomaston State Prison. He was removed from Augusta to Thomaston, ironed, and escorted by the Sheriff and an assistant.

Affairs in France.—The greatest tranquility reigns in the city, and in all the departments. The mechanics have resumed work, and every one seems to have forgotten that a revolution has taken place.

Good Coffee.—Coffee should not be suffered to boil for a long time. Let it boil up once, and then simmer as long as needed. Hard boiling greatly injures it.

Anti-Slavery in Kentucky.—At a political meeting held at Louisville, Ky., recently, Mr. Thurston, one of the orators, used the following language: "Mr. Clay is for the abolition of slavery; and I pray God that when our constitution is amended, it may be so amended as to abolish this curse from the soil of Kentucky."

New Hampshire.—Twenty-eight towns have voted (4134 to 1419) in favor of a law prohibiting the sale of intoxicating liquors, except for mechanical and medical purposes. The question was submitted to the people by the Legislature, and the result seems to be adverse to rum.

Another Senator Dead.—Mr. Ashley, U. S. Senator from Arkansas, died at Washington on Saturday last. But a few days before his death he was in perfect health. He is the second Senator and sixth member of Congress who has died the present session.

Crops in Ohio.—The Ohio Cultivator says that the wheat crops in the middle and northern portions of the State continue to appear healthy. The Troy (Miami county) Times says the prospect of the wheat crop is generally flattering.

The Wheat Crop.—The newspaper accounts from nearly all the Western and Middle States, agree in stating that the wheat crops bear a very promising appearance.

Banks in the United States.—The aggregate number of Banks in the United States is 753; capital 208,216,000 dollars; circulation \$116,738,000; supposed specie in their vaults \$44,733,000.

New York Lands.—A report from the Land Office shows that the State of New York still owns more than four hundred thousand acres of uncultivated land.

Cheap Living.—Bacon shoulder sell at St. Louis for one cent and a quarter; ham at three and a half cents per pound. Corn and potatoes are proportionably low.

Cheap Travelling.—The packet steamers between Pittsburg and Cincinnati, are taking cabin passengers at "two dollars and found."

☞ "He who goes to bed in anger, has the devil for a bed-fellow." A wag desires us to say, that he knows a married man who though he goes to bed as meek and gentle as a lamb, is in the same predicament.

☞ It is estimated that 600,000 men will take part in the presidential election of 1848, who in 1844 were between the ages of 17 and 21.

☞ The present population of the United States, according to the Commissioner of Patents is 20,749,400.

MISCELLANEOUS.

PITMAN'S SYSTEM OF PHONOGRAPHY.

The fundamental principle of this system is to represent each sound by a single character, and that the most *simple* that can be made; never requiring more than one motion of the hand to form it. These are also joined with each other in such a way as to secure very great ease and rapidity in writing. But again, by an admirable arrangement, we are enabled, without the least danger of ambiguity or obscurity, frequently to represent an *entire* word by a single stroke of the pen!

Thus all those small and constantly recurring words, such as 'and,' 'the,' 'of,' 'which,' &c., are represented, as well as many long, tedious words, such as 'represent,' 'importance,' 'improvement,' 'immediately,' &c. Hence the labor of writing such words is reduced to *one fortieth* of what it is at present! But farther still; by several of the most surprisingly beautiful contrivances for abbreviating words and phrases, we are enabled in writing to attain the rapidity of *spoken language*. Hence the words of the most rapid and eloquent speaker may be reported VERBATIM, and by this means those beautiful gems of thought and expression which would otherwise be "lost in air," may be treasured up, and may serve to amuse and instruct thousands who would else have been beyond the sphere of their influence. It is well known that all systems of stenography hitherto invented have signally failed in the object for which they were invented, *i. e.* reporting, (not more than one in a thousand of those who have studied them, ever being able to use them at all for that purpose,) besides being totally unfit for common correspondence, or business purposes, on account of not being legible. It could not well be otherwise with them, they being based upon our old defective alphabet. But this system, being based upon a thorough and philosophical analysis of language, appears to be perfectly triumphant. The most rapid speakers are reported with ease. The common, or "corresponding style" is as legible as print, and fitted for all business purposes and correspondence, and even reports of rapid speeches are so legible that the compositor may set up his types from them without their being *re-written* or even *REVISED*! This has been repeatedly done.

The advantages of such a system of writing will at once present themselves to those who are in the habit of committing their thoughts to paper, and who often find it utterly impossible for the hand to keep pace with the activity of their mind. They will hail at once a system that will enable the pen to approximate the velocity of thought, and give them the means of treasuring up the vast multitude of ideas which they constantly lose, and which are lost to the world, on account of the labor necessary to record them.

TO PRESERVE CHEESE FROM INSECTS.—Cover the cheese before you cut it, with a paste made of wheat flour, then wrap a cloth round it, and rub more paste on the cloth. Keep the cheese in a dry place, and if possible, in a current of air. Cheese that has no skippers in it, used in this way, and kept until cold weather, will be clear of them and improve in flavor.

THE BEGINNING AND THE END.

We find in the brilliant Eulogy upon John Quincy Adams, delivered a few days since by Edward Everett, the following letter, written by Mr. A. to his father, in the 10th year of his age. The reader will see in it the germ of that systematic course of study, formed even at that early age, his close adherence to which in after life contributed, without question, so much to his eminence as a scholar and a statesman:—*Pa. Inquirer*.

BRAINTREE, June 2, 1777.

Dear Sir:—I love to receive letters very well; much better than I love to write them. I make but a poor figure at composition. My head is much too fickle. My thoughts are running after birds' eggs, play and trifles, till I get vexed with myself. Mamma has a troublesome task to keep me studying. I own I am ashamed of myself. I have but just entered the third volume of Rollin's History, but designed to have got half through it by this time. I am determined this week to be more diligent. Mr. Thaxter is absent at court. I have set myself a stint this week, to read the third volume half out. If I can but keep my resolution, I may again at the end of the week give a better account of myself. I wish, sir, you would give me in writing some instructions with regard to the use of time, and advise me how to proportion my studies and play, and I will keep them by me, and endeavor to follow them.

With the present determination of growing better, I am, dear sir, your son.

JOHN QUINCY ADAMS.

P. S. Sir—If you will be so good as to favor me with a blank book, I will transcribe the most remarkable passages I meet with in my reading, which will serve to fix them upon my mind.

Such was the beginning of a life, the close of which is described in the following interesting paragraph, which we find likewise in Mr. Everett's Eulogy:

"In November, 1846, while walking with a friend in Boston, Mr. Adams felt a paralytic shock. He at once said it was the shock of death. In his journal he made the entry—"From this day I date my decease. I consider myself, for every useful purpose to myself and my fellow-citizens, as dead." His journal, which he had kept for more than fifteen years, stopped on that day. Four months afterwards he resumed it, under the head of "Posthumous Memoirs," and he continued to serve his country another year. The evening previous to the final shock he received in the Hall of Representatives, he had read to him Bishop Wilberforce's Sermon on Time. That was the last night he passed under his own roof."

THE PINING HILLS.

"It is a singular fact, observed here and there among the Cheviot Hills, on the border [of Scotland], that where sheep are folded or pastured on the hills of trap [soil], which are covered with delicate herbage, they are attacked by what is locally called *the pinning ill*. They pine away, become indolent, and are unwilling to move. The cure is, to drive them to a neighboring sand-stone pasture, where they again become active and begin to thrive. The pinning hills on each farm are well known, and tenants hesitate not in pointing to this or that hill, as sure to cause the disease, if kept upon them."

REASONS WHY EVERY FAMILY SHOULD TAKE A GOOD RELIGIOUS NEWSPAPER.

1. Every family should take a good religious newspaper, because it is money well laid out.

2. Because much valuable information may be obtained from a paper which cannot be received from any other source.

3. Because the mind is enlightened and improved by the continued perusal of a good paper.

4. A religious paper informs one of what is going on in the moral and religious world, the success and prosperity of the cause of Christ, the triumph of truth and righteousness, and the downfall of the kingdom and empire of Satan.

5. It is a source of great enjoyment, as knowledge always affords more or less pleasure to an intellectual mind.

6. By this means every one can turn every leisure moment to some good account.

7. It will assist us in treasuring up a vast fund of useful information, by means of which we can render ourselves more useful and agreeable to our friends and to those with whom we may hold intercourse.

8. Because it induces people to give the Bible a more attentive perusal.

9. Because we feel more interested in the moral reforms of the day.

10. Because a good paper produces a salutary effect upon the minds of children, their hearts being susceptible of early impressions.

11. It will prevent them, in a great degree, from reading novels, tales, &c., which have a prevailing tendency to vitiate the morals and corrupt the heart.

12. It will be the means of leading them to reverence the institutions of the gospel, and restrain them from those base immoralities which disgrace many of the youth of the land.

13. A good paper is very often the effectual means, through the hands of God, of leading the families of the earth from the paths of sin and folly to the service of the true and living God.

Are not these sufficient reasons why every family in the land should take a good religious newspaper?—*Morn. Star*.

THE DRESS OF CHILDREN.

It is unfortunately the fashion with many ladies of the present time to let their children be exposed with bare neck, arms, and legs, until the skin becomes mottled by a stagnant venous circulation (blueness of skin.) In such circumstances, tubercles, (early consumption,) the seeds of so much malady, and the source of so many heart-pangs are, I am persuaded, frequently developed, so that this cold surface is equally the source of present misery to the little child and of sorrow to the parent.—Of this treatment scrofula and consumption, in their various forms, are the frequent result. In children, especially the skin should be excited by rubbing, sponging, &c., and protected by a just and general clothing, light in summer, warm in winter.

WHAT THE CHURCH SHOULD BE.—The Church of God should rise, shine, be a temperate society, a moral reform society, a peace society, a missionary society, a spiritual society, &c; all—merging all efforts, benevolent; into one great and *glorious sun*! Scattering the darkness of moral night.

THE WONDERFUL CANARY BIRDS.

A New York paper, (the *Courier des Etats Unis*.) publishes an almost incredible account of the docility of Spinetto's Canary birds, which are exhibited in that city. They are astonishing examples of what can be accomplished by human patience. These canary birds, amounting to some thirty or forty in a cage, come forth at the order of their master, and go through a number of exercises the most surprising. One of them sits upon a chair, and smokes a pipe; another stands upon his head; another mimics an infant sleeping in a cradle; others dance upon the tight rope; others represent Napoleon and his marshal on horseback and in costume; others the death of Marshall Ney; and finally one conducts the imperial carriage, containing Napoleon and his aid-de-camp. In witnessing all these marvels, the spectator, in the midst of his astonishment, cannot but be touched with pity for these poor little creatures, who have been trained by the hand of man to such acts of docility and obedience.


HINTS TO MOTHERS.

"BE NOT EASILY PROVOKED." If a fire find no vent, it will cease to burn. *The tongue is a fire*. Keep, then, the door of your lips. Do but consider *how soon* thoughts engender feelings; feelings rise into tempers; tempers find expression in words; words lead to actions; and actions to war and strife! "Behold, how great a matter a little fire kindleth!" All this might be avoided by ejaculating a prayer to Him who waits to be gracious, and who can, by instant assistance, control the hidden springs of feeling, or divert your thoughts into another, a higher, and a holier channel. Habits are formed by repeated acts; and you will find, that this prayerful habit will become easy and delightful; it will give weight to all your instructions, and efficacy to all your endeavors; and soon will you possess the happy consciousness, that you are indeed in the path of duty, and training for God, the children whom he has entrusted to your care.

EXPOSURE TO THE SUN.

There are few points which seem less generally understood, or more clearly proved, than the fact that exposure to the sun, without exercise sufficient to create free perspiration, will produce illness; and that the same exposure to the sun, with sufficient exercise, will not produce illness. Let any man sleep in the sun, he will awake perspiring, and very ill; perhaps he will die. Let the same man dig in the sun for the same length of time, and he will perspire ten times as much, and be quite well. The fact is, that not only the direct rays of the sun, but the heat of the atmosphere, produce abundance of bile, and powerful exercise alone will carry off that bile.—*Popular Errors Explained*.

SCOLDING.—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How can they govern others? Those who are generally calm, are prompt and resolute, but steady and mild.

 Flour is \$16 per barrel in the city of Mexico.

POETRY.

TEMPERANCE ODE,

Dedicated to the Landisburg, (Perry County.)
Temperance Society.

By J. F. Welshamtel.

TUNE—"O ye young, ye gay, ye proud,"

We've join'd us in a union band
To drive the evil from the land;
An evil which destroys our race
And makes the world a desert place.

*Firm united let us stand,
In this glorious Temperance band;
Firm united let us stand,
In this glorious Temperance band.*

See the tender hearted youth,
They are yet inclined to truth;
Teach them from the vice t' abstain,
That will bring them down to pain.

Firm united, &c.

See the blooming, vig'rous man—
Let us save him if we can—
Take him in his happiest days,
Lead him on in Temperance ways.

Firm united, &c.

See old drunkards as they pass,
Drinking down the fatal glass;
Here they pass their days in glee,
Stagg'ring to Eternity.

Firm united, &c.

From the New York Recorder.

LOVE.

I.
Pure love is like the gentle stream,
Meandering slow and calm;
And murmuring sweetly on its course,
Devoid of every harm.
In warmth, 'tis like the sunny beam,
With impress quick and soft;
It fills the mind with tender thoughts,
And calms the passions oft.

II.
Like fair and lovely hours of spring,
It breathes delicious sweets;
And like them clothed in richest garb,
Admirers ever meets.
Of all the traits this reigns as king,
And e'er will be supreme,
To make each passing moment blest,
And with new beauties teem.

III.
When others fain would seek our harm
And peacefulness destroy;
Love quick would take a better part,
In a pure, divine employ.
'Twill always bane passions charm,
Dispelling every frown;
"Tis like perfume which flowers breathe
forth,
When often trampled down."
Providence, R. I. S***.

RELIGIOUS NOTICES.

GENERAL ELDERSHIP.

The General Eldership of the Church of God, will meet in Martinsburg, Pa., *Deo Volente*, on the last Sabbath, being the 28th day of May, inst. Delegates from the several annual Elderships are requested to be punctual in their attendance.

LAYING THE CORNER STONE.

The laying of the Corner Stone of the Union Bethel of the Church of God at Hinkletown, Lancaster county, Pa., will take place on the last Sabbath in May, being the 28th inst. Preachers and people, far and near, are respectfully invited to attend.

PROTRACTED MEETINGS.

The following Protracted Meetings will be held on the York Circuit, viz:

1. At Moore's School house, to commence on the evening of the 26th of May.
2. At the Cross Roads School house, to commence on the evening of the 2d of June.
3. At the River School house, to commence on the evening of the 9th of June.
4. At the Red School house, to commence on the evening of the 16th of June.

DAVID MAXWELL.
SAM'L. CRAWFORD.

The following Protracted Meetings will be held on the Cumberland Circuit, viz:

1. A barn meeting in the neighborhood of Bowman's, to commence the 27th of May.
2. Another at Churchtown, to commence June the 3d.
3. Shiremanstown, June 9th, Whitsuntide.
4. Mechanicsburg, June 17th.

Preachers and people are respectfully invited to attend the above meetings.

The Elders of the different churches are invited to attend the meeting at Bowman's, to make arrangements for Camp-meeting.

WM. H. MULLENIX.
J. H. HURLEY.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 4th inst., by Elder Wm. McFadden, Mr. Amos Young to Miss Louisa Sieg, both of Harrisburg.

On the 23d of March, by Elder J. M. Klein, Mr. Joseph Carl, of Harrisville, to Miss Susan Smith, of Irvin township.

On the 12th of April, by the same, Mr. James Cassiday to Miss Rebecca Smith, both of Irvin township.

On the 2d inst., by the same, Mr. Michael Knox to Miss Sarah Covert, of Harmony, Butler county.

On the 6th of April, by Elder Benjamin Ober, Mr. Emanuel Fetterman to Miss Sarah Tyson, both of Indiana county.

On the 13th April, by the same, Mr. John Porter to Miss Sarah Anderson.

On the 21st of March last, by Elder Wm. Mooney, Elder Carlton Price, of Baltimore, to Miss Henrietta, daughter of Michael Carpenter, Mayor of Lancaster city.

On the 2d inst., by the Rev. Mr. McFarland, Mr. Daniel T. Wilson to Miss Esther Bowman, both of Harrisburg.

On the 4th inst., by the Rev. Wm. Cooper, Mr. William Colder, Jr., to Miss Regina C., daughter of Mr. Jacob Greenawalt.

On the 10th ult., by the Rev. C. W. Shaeffer Mr. John Rees, of Columbia, to Miss Rachael A. Brooks, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 5th ult., Mr. DANIEL HOUSER, in the 73d year of his age.

On Thursday evening, 6th ult., at his residence in this borough, of consumption, Mr. WILSON LARE, aged 31 years.

On the same day, WILLIAM CATRILL, an aged and respected citizen of this place.

On the 14th ult. Mrs. SUSAN MURPHY, aged 74 years and five months.

On the 16th ult., Mr. SAMUEL B. KEYSER, aged 39 years.

On the 29th ult., Mr. JOHN G. HOFFMAN, Steward of the Dauphin County Alms House, in the 40th year of his age.

On the 1st May, in Lebanon, Lebanon county, Pa. Mr. BOLTZER SHUGAN, aged 44 years, 6 months and 7 days.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	\$5 45	a 5 50
Do. RYE, do. - - -	3 00	a 3 25
Do. CORN, do. - - -	1 80	a 1 85
GRAIN—Wheat, per bushel,	1 25	a 1 30
Do. RYE, do. - - -	70	a 73
Do. CORN, new do. - - -	40	a 41
Do. OATS, do. - - -	35	a 37½
Do. BARLEY, do. - - -	—	a 75
SEEDS—Clover, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	2 00	a 2 25
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - - -	5 00	a 5 50
PORK, do. - - - -	5 00	a 5 25
HAMS, per pound, - - -	7	a 8
BUTTER, do. - - - -	15	a 22
LARD, do. - - - -	8	a 9
TALLOW, do. - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - - -	75	a 87½
APPLES, do. - - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - -	30	a 50
SALT, per sack, - - - -	1 50	a 1 56
HAY, per ton, - - - -	12 00	a 15 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—Wheat, per barrel,	\$5 87	a 6 00
Do. RYE, do. - - -	3 70	a 3 75
Do. CORN, do. - - -	2 20	a 2 25
GRAIN—Wheat, per bushel,	1 36	a 1 31
Do. RYE, do. - - -	80	a 82
Do. CORN, new do. - - -	50	a 51
Do. OATS, do. - - -	38	a 42
Do. BARLEY, do. - - -	85	a 90
SEEDS—Clover, do. - - -	3 50	a 4 00
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - -	7 00	a 7 25

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of fifty different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of all the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige EDITOR.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms. January 1, 1848.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—ly.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.]

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., JUNE 1, 1848.

NUMBER 3.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25

3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.

5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Twelve.

Names.	Am't.	Names.	Am't.
Clare Samuel M	52	Oren John	62
Gurver John	75	er Benjamin	1 00
Gurver Peter	62	Peblis Wm	62
Hoffmister Isaac	6	ider George	62
Hendish John	1 25	Stes Daniel	62
Kesman G O	62	Vharit William	25
Meyer Joseph K	62	Walker Samuel	75
Meyer Samuel K	62	Weiler Archibald	75
Nelson Charles	62	Weltner J	62

The receipts for Volume 13, from May 1st to June 15th, will be given in our next.

Agent for Relief Subscription.

We are requested to give notice that brother J. F. WEISHAMPEL, the agent for collecting the Relief Subscription, will start out on his business about the first of next week. He intends visiting the brethren in Lancaster county first, and afterwards those in other quarters. All persons favorably disposed towards this object, are requested to be in readiness for the reception of the Agent, and to lend a helping hand towards paying off the Eldership's debt.

Pennsylvania Bible Society.

FROM a condensed view of the operations of the Society for the past year, it appears that the circulation of copies of the Sacred Scriptures by the Society, is now about 60,000 annually. The number of Bibles distributed last year was 22,940; number of Testaments, 41,522; total, 64,462 volumes—an increase of nearly 10,000 over the previous year.

The receipts during the year were \$21,238 96—an increase of more than \$6,000 over last year. The number of life members added to the Society last year was 33—an increase over former years.

OBITUARY

OF

Elder SAMUEL BOWMAN.

BROTHER BOWMAN was a native of Cumberland county, Pa., and eldest son of John and Regina Bowman, of said county.

In his youth he was happily married and settled on a farm adjoining his father's residence, where he resided ever since, enjoying health, happiness and prosperity.

A year or two after his marriage, during the great religious quickening through that country, he was awakened and happily converted to God. A few years after his conversion, he commenced preaching the Gospel; and having from youth up a bias in favor of baptism by immersion, and of the ordinance of feet-washing, he was led to form a connection with the *Seventh day Baptists*, among whom he remained for several years. But being too spiritual and zealous in matters of religion for the most of the members of that fraternity, his connexion with them was dissolved. Afterward he joined the *River Brethren Connexion*. But in their communion he fared no better. His liberties were abridged—his conduct in reference to the Temperance cause, Sabbath-schools, revival measures, and fraternizing with other churches were complained of, and on account of which he was finally unfellowshipped and disowned.

From that time, he returned to and associated with the brethren of the Church of God, among whom he was first converted and where he always seemed to enjoy himself best. He never took license from the Eldership, but he told the brethren he was fully with them, in faith and practice, and that he would do all for the cause he could. He assisted in holding a great many meetings, in divers places, and his preaching and labors were very acceptable and useful among the people. He was universally esteemed and respected. He was an upright and obliging citizen, a kind and faithful husband, a very affectionate and indulgent parent, and what is best of all, an humble, pious and steadfast Christian.

This spring him and a part of his family had meditated a trip to the State of Illinois, on a visit to Dr. Hostetter's, a son-in-law, and others, residing in Mt. Carroll, Carroll county, in that State. They had got themselves ready and intended to start about the first of May. But Divine Providence overruled it otherwise. About that time he took sick, with an inflammation of the stomach and bowels, which he bore with exemplary patience for four weeks, when it terminated in his death. On Monday preceding his death he had a powerful blessing, inasmuch that he praised God and shouted aloud for joy. Soon after this he became restless, nervous and delirious, and thus lingered till Tuesday morning the 23d of May,

when he expired, leaving an affectionate wife and six children to bemoan and lament his departure.

His funeral took place on the morning of the 25th. It was a very large and solemn funeral. The services were conducted by ourselves and Bishops Rupp and Flake. He was interred in the old family burying ground; aged 48 years, 7 months and 16 days.

Our Trip to Baltimore.

ON the 17th ultimo we started to Baltimore, and on the evening of the same day we found ourselves pleasantly entertained by brother H. W. Gibson and family. Brother William McFadden met us at York, according to previous arrangements, and accompanied us to Baltimore.

On Thursday morning we attended the opening services of the General Assembly of the (O. S.) Presbyterian Church. It was held in the First Presbyterian Church in that city. The opening sermon was delivered by James H. Thornwell, D. D., of South Carolina, and founded on the 17th chapter of the Acts. It was an eloquent and truthful discourse.

In the afternoon we visited a number of our old friends and brethren, the most of whom we found well and hearty, and striving for the crown of everlasting life.

In the evening we held our first meeting. Brother McFadden preached and we exhorted. We find the church and congregations there have become somewhat scattered and discouraged, on account of brother Owens not coming to preach for them at the appointed time. In a city like that, churches must have regular and faithful preaching, in order to get along well. Preaching is the time honored and primary means which God ordinarily blesses for the promotion of his cause. If the Church of God in that city will keep humble, live holy, and keep up a regular, pure, and zealous ministry, they will no doubt rise and prosper.

Satan has tried hard, by foes within and foes without, to hinder the prosperity of the church in Baltimore. But the cause is God's, and must prevail.

On Thursday evening, 18th, about 8 o'clock, Prof. ROBERT EMORY, President of Dickinson College, at Carlisle, Pa., died in that city. He was the son of Bishop Emory, formerly of that place. He was a young man of fine abilities and of great promise; justly and deservedly esteemed by all, and especially by the Methodist Episcopal Church of which he was a member and minister. He died of pulmonary consumption in the 34th year of his age.

On Friday, the 19th, brother McFadden and I attended to a little business—visited among the brethren—witnessed the proceedings of the Assembly for a little while—(heard the announcement, in that body, of the death of Dr.

ASHBEL GREEN, a distinguished and highly esteemed divine of the Presbyterian church; who died in Philadelphia on the 18th inst., in the 86th year of his age;) and held meeting again in the evening.

On Saturday morning, the 20th, we attended the Mechanics Fair, held in the Washington Hall, East Baltimore street. This was a rich treat. The articles and inventions on exhibition at that Fair, were brought together from almost every part of the United States, and speak volumes in favour of the skill, ingenuity and enterprize of the American people.

We have the promise of a brief notice of the leading articles, which are new, for our next paper. Brother Weishampel will furnish it, and among other things will give us an account of his celebrated Stove.

In the afternoon of said day we visited a number of families, and held meeting again in the evening.

On Sabbath, the 21st, we preached twice, in the morning and at night. The congregations were pretty good, but nothing special occurred. We also attended Sabbath School, and addressed the children. We are much pleased to find a general and deep interest manifested by all the members of the church in this good and laudable institution. An account of the School will be furnished us for publication, if the Lord permit, after the 4th of July next.

The church in Baltimore, we think, is likely to do well. Several persons belonging to other churches desire to be baptized, and to join the Church of God. We hope brother Owens will visit much, hold meetings in different parts of the city, and preach fully all the words of this life, publicly and from house to house. Then, no doubt, the disciples of Jesus will increase and multiply.

On Monday morning, the 22d, we took our leave of the brethren and returned home, where we found all well. The Lord be praised for his goodness.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

Mr. Madison's Manuscripts.

THE House of Representatives have passed, after considerable debate, the bill for paying Mrs. Madison \$25,000 for the MSS. of Mr. Madison. It only awaits the signature of the President to become a law. It is a remarkable circumstance that the bill passed on the anniversary of this lady's birth-day.

Anniversaries.

The following are brief accounts of some of the Anniversaries held in New York and Philadelphia, during the past month:

AMERICAN BIBLE SOCIETY.

The thirty-second Anniversary of the American Bible Society was held at the Tabernacle, in New York. The following is an abstract of the Annual Report:

Three of the Vice Presidents have died in the course of the year, viz: Hon. John Quincy Adams, Alexander Henry, Esq., and Peter G. Stuyvesant, Esq.; also one of the Managers, John Aspinwall, Esq.

Forty-six new life directors have been added, and 751 new life members.

Receipts.—\$254,377 18; an increase of \$49,308 over those of the previous year.

Distributions.—655,066 Bibles and Testaments, being an increase of 28,196 over those of the previous year, and a total since the formation of the Society, is 5,880,095 copies.

New Auxiliary Societies.—Whole number added during the year 116, viz: 1 in Maine; 2 in Connecticut; 4 in New York; 3 in New Jersey; 1 in Virginia; 6 in North Carolina; 3 in South Carolina; 12 in Georgia; 3 in Florida; 2 in Ohio; 8 in Indiana; 4 in Missouri; 6 in Kentucky; 2 in Tennessee; 13 in Alabama; 6 in Mississippi; 2 in Arkansas; 4 in Louisiana; and 7 in Texas.

AMERICAN TRACT SOCIETY.

The twenty-third Annual meeting of this Society was held at the Broadway Tabernacle, New York. The following abstract of the Annual Report shows the results of the year:

Circulated, 693,303 volumes, 6987,262 publications, and 211,730,285 pages.

New Publications sixty-three, in six languages, of which ten are volumes; making the whole number of publications on the Society's list 1,313, of which 231 are volumes; besides 2,303 publications sanctioned for publication at foreign stations, in nearly one hundred languages and dialects.

Receipts, \$237,296 04; \$129,744 31 being for sales, and \$105,915 15 donations. Of the donations, \$32,912 75 were received for Colportage, \$1,729 30 for foreign distribution, and \$11,804 88 were legacies.

Gratuitous distributions, 40,948,459 pages, in value upwards of \$27,000.

Expenditures, for paper, printing, binding, engraving, &c., including \$11,000 remittances in cash for foreign lands, \$237,155 95—leaving a balance in the treasury of \$140 09. There was due for printing paper, payable within four months, \$16,503 97.

Colportage. Two hundred and ninety-one Colporteurs have been in commission for various terms of service, of whom two hundred and six were in commission April 1. Fifty of the number were employed among the German, French, Irish, Welsh, Norwegian, or Spanish population. Three have recently commenced their operations in Mexico.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting in behalf of this Board was held at the Tabernacle in New York, the Hon. Theodore Frelinghuysen, President of the Board, in the chair. The following is a brief abstract of the operations of the Board:

Missionaries sent forth.—Since May of last year, eight of the missions have been rein-

forced—the South African, Syrian, Nestorian, Bombay, Madura, China, Sandwich Islands, and Choctaw, by fourteen ordained missionaries, and sixteen assistant missionaries—thirty in all.

New Missionaries under appointment.—Nineteen clerical missionaries are under appointment, from seven theological seminaries, with two missionary physicians and other assistants.

The Missions.—The system under the care of the Board, contains 26 missions, about 100 stations, 150 ordained missionaries, 4 licensed preachers, 32 lay helpers, and 204 female assistant missionaries—in all 390 sent from this country. Associated with these are 25 native preachers, and about 100 other native helpers; making 515 laborers among the heathen, who are dependent on the treasury of the Board. In these missions are 75 churches; 26,000 members; 33 seminaries & boarding schools; 1358 boarding scholars; 367 free schools; 12,000 pupils; and 11 printing establishments, at which about 600,000,000 pages have been printed, from the beginning, in 30 languages. The common schools at the Sandwich Islands, containing 18,000 pupils, are now wholly supported by the native government. The number of converts admitted to the churches at those Islands during the past year, is reported at more than 1500.

The Finances.—The estimated expenditure of the financial year exceeds that of last year by more than \$6000; the year's expenditure is \$270,000. Add the debt of last year, amounting to \$31,000, and the proper expenditure would be \$301,000. The receipts, \$178,000 for the first nine months; the debt is \$60,000. The last financial year commenced with a balance in the treasury of \$22,000.

AMERICAN SUNDAY SCHOOL UNION.

The Twenty-fourth Anniversary of the American Sunday School Union was celebrated on Monday evening, 15th ult., by a brilliant assemblage at the Musical Fund Hall, Philadelphia. The occasion was one of much interest, and drew together a very crowded auditory. Ambrose White, Esq., one of the Vice Presidents of the Society, presided. The exercises were commenced by the singing of a hymn, composed for the occasion. Prayer was then offered by the Rev. Thomas L. Janeway. After the prayer, the Annual Report, of which the following is an extract, was read by Frederick A. Packard, Esq., one of the Secretaries of the Union:

Receipts, \$137,468 19, of which \$31,092 95 were donations and legacies, \$102,010 12 for sales, and \$3,365 12 loans and balances for last year.

Expenditures—For stereotype plates, copyrights, engravings, paper, printing and binding, \$79,729 96; missionaries and donations, \$34,715 77; expenses of conducting the business, paid for Bibles, Testaments, and other books, rent, interest, and incidental items, \$21,550 87. Total expenditures, \$137,296 60; leaving a balance of \$171 59 in the treasury.

The Society is now indebted for paper, binding, &c., \$14,198 25, which with the overdraft of the donation account (\$8,017 99) makes a present debt of \$22,216 24, which added to the amount of loans bearing interest, \$44,960 29, exhibits an indebtedness of \$67,176 53.

Sunday School Missionary Colporteurs.—Forty-three have been employed for various periods of time in seventeen different States and territories.

These Sunday school missionary colporteurs have established 770 new schools, or 241 more than were established by the same means last year; and have visited and revived over 1000 other schools, embracing 11,004 teachers, and 81,808 scholars. They have distributed by sale and donation nearly \$15,000 worth of religious books for children and youth. Their salaries and expenses were \$11,894 04.

Donations of books, tracts, &c., have been made (including \$3,928 16, the details of which are not yet reported) to the value of \$13,629 35 and these, with the charges to the donation account specified in the general report of receipts and expenditures, make the amount in missionary labor and donations \$25,715 77, which, with the over-draft of last year, shows a balance against the donation account of \$9,744 33; deduct books in hands of missionaries, \$1,826 39 makes the actual expenditure of the Society for Sunday school missionary colporteurs, and donations to Sunday schools \$8,017 99 beyond the contributions received for this purpose.

Many urgent applications from various parts of the country for missionary labor, and donations of books to poor schools have been unavoidably denied for the want of means to supply them.

Publishing Department.—Eighty-three new publications have been issued during the last year, amounting to a fraction short of 10,000 pages 18mo. new reading matter. Of the whole number of publications the past year 53 were written for the Society. Not more than one in ten of the works offered for publication during the year, have been approved for the Society's purposes.

The circulation of the Sunday-school Journal and Youth's Penny Gazette has increased; of the latter over 150,000 numbers have been published per month, or more than 2,000,000 numbers in the year. This is not attended with profit to the Society, the price merely covering the outlay for paper and printing.

The total value of publications distributed during the year is \$125,873 33 a larger amount than has ever been circulated by the Society in any one year since its organization.

Able and eloquent addresses were delivered by the Rev. Drs. Hodgson and Tyng, and the Rev. Messrs. Tucker, Prime and Beecher, and Mr. A. Martin. The proceedings closed, as they commenced, with religious exercises.

The annual sermon before the Union was preached on Tuesday evening, 16th ult., by the Rev. Dr. Johns, of Baltimore, at St. Andrew's Church, Philadelphia.

The Mother's Assistant.

THE Mother's Assistant and Young Ladies' Friend, edited and published by William C. Brown, of Boston, is a periodical of established reputation, having completed its tenth year. Though making far less pretension, we consider it a much more useful work than many of its competitors in the ranks of magazine literature. Its reading matter is always unobjectionable, and generally of high moral tendency, and the price is only one dollar a year. Each number has a steel engraving.

Selling Liquor on Sunday.

THE Maryland Legislature passed a law which takes effect to-day, to prevent the selling of intoxicating drinks on the Sabbath, virtually shutting up all taverns on that day.

Camp-Meeting Committee.

THE Camp-meeting Committee of the East Pennsylvania Eldership will meet at Middletown, Dauphin county, Pa., on Saturday, the 24th day of June, for the purpose of arranging the Camp-meetings for the coming season.

The brethren intending to hold Camp-meetings will please address Elder ABRAHAM SWARTZ, Middletown, Dauphin county, Pa.

Lutheran Statistics.

THE General Synod of the Lutheran church has just finished a session of five days. It appears that their clergy now number about 620. They have under their charge 1650 congregations, to which are attached 200,000 members. Their yearly increase by immigration is 20,000, and by membership, 3,000. They also possess three incorporated colleges and five theological seminaries, in which about 150 young men are in course of preparation for the ministry.

CONTRIBUTORS' DEPARTMENT

A little talk with the Preachers.

"And now, O ye Priests, this commandment is for you. If you will not hear, and if you will not lay it to heart, to give glory unto my name, says the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yes, I have cursed them already, because ye do not lay it to heart." Malachi 2: 1, 2.

If we examine the history of the past, and the present condition of the world, we find that the priesthood has ever held, and holds now, a prominent station in the affections of the people, and that a majority of all the mighty changes and revolutions, both for the better and for the worse, were brought about through their influence. Not alone the greatest part of Christendom, but Mahomedanism and Heathenism—savage as well as civilized nations—bow to the too often tyrannical rod of the priesthood.

Now "this is a true saying, if a man desire the office of a bishop, he desireth a good work;" but "a bishop must be blameless, the husband of [only] one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach," &c. If these virtues are not combined in the man, he is a curse, instead of a blessing, to those under his influence. And it is to priests, or bishops, or preachers, which ever we choose to call them, who are in want of these prerequisites, that the greatest part of the religious persecutions, and quarrels, and impositions are attributable. When we take history, and contemplate over the enormous crimes committed through the influence of priests, in the various parts of the heathen world, we involuntarily shudder; but when we read the history of that part of the world which is generally called Christian, we not merely shudder, but are lost in amazement—we can hardly believe, though we know it is truth—to think that people with the Bible in their hands, which tells them to love their enemies as well as their friends, and to do to others as they wish to have done unto themselves, can be guilty of such atrocious deeds as we find there recorded. "Great God," we exclaim, "is it possible that these profess to be thy followers!"

In our present age, the civil laws generally prohibit the execution of such enormities. O what a shame that we are compelled to say,

that mankind had to resort to civil laws to protect themselves against the wrath of professed servants of God! O wicked generation: read but the threats pronounced against you by the Lord, through his prophet Malachi. A dreadful judgment awaits you. "Behold the day cometh that shall burn as an oven; and all the proud, yea, all the wicked, shall burn as stubble."

A preacher has an awful responsibility resting upon him. I would advise every one to examine himself frequently, and put the question to his heart, "am I to blame for any of those disgusting and soul-destroying quarrels which exist between the different churches in our own days, and in our own happy country? Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?"

Some passages of Scripture are of such a nature, that different individuals will hold different opinions on them; yet this is no reason why Christians should be so much divided. If a person, who has experienced regeneration, honestly differs from us, we ought to have religion enough to take him by the hand as a brother. I cannot see how this can prevent Christians from worshipping under the same roof, and sing their hallelujahs unitedly. How far are preachers to blame in this matter? Suppose two or three congregations, between whom a little animosity takes place, they do nothing decisive until the preacher comes round. And what does he? General experience proves that he is too apt to add fuel to the fire. Such a preacher is in want of the qualifications laid down by Paul to Timothy; and as long as we have such men, we need not look for peace and a general union of the churches.

When we consider that a great part of our preachers receive their education in so-called Theological Seminaries, but which, in reality, are nothing but Sectarian Seminaries, we need not be astonished to see things in their present condition. When young men study for the ministry, they go there to study not the Bible, but Creeds. There they are taught how to explain the Scriptures, and they must remain orthodox! Are the Scriptures a mere plaything?

Here I must not be misunderstood. I am not opposed to educating preachers; I would like to see, if it were possible, that they all understood the Scriptures in their original language; that they were acquainted with the customs, costumes, and habits of the ancient and of the modern nations; with ancient and modern history, and geography, &c. I rejoice to see our schools, colleges and universities flourish; but I do not like Sectarian Seminaries. Could not our preachers receive their necessary education at our Colleges, and then study the Scriptures unprejudiced, and endeavor to arrive at the truth? And do not forget the advice which the Apostle James gives us, (James 1: 5,) "If any of you lack wisdom, let him ask of God." We read that Solomon received wisdom from the Lord, (1 Kings, 12th verse.) Search the Scriptures thoroughly, and then believe, and preach, and do nothing but what agrees with the Bible.

To return to Malachi, before we close. The Prophet does not tell us exactly in what the transgressions of the priests consisted, for which they were cursed; but in the 8th verse of the 2d chapter he says, "Ye are departed out of the way; ye have caused many to stumble at the law," &c. Is not this applicable to our times! and from the language of

the 10th verse, we may very reasonably infer that sectarian quarrels and contentions got among them.

Much more might be wrote upon this subject, but a word to the wise is deemed sufficient. Reader, pray for a speedy adjustment of all the difficulties between professing Christians.

H. J. B.

LINGLESTOWN, May, 1848.

Means of Grace.

LINGLESTOWN, May 5, 1848.

BROTHER WINEBRENNER:—

I DROP you a few lines, which, if you see proper, you may insert in your valuable paper, the Church Advocate.

God, in his infinite wisdom and goodness, has provided means of grace which are admirably calculated to edify, build up, and encourage the person that hath espoused the good cause of the Redeemer. As Christians it is our duty to attend to these means, for as the natural body cannot exist without natural nourishment, so it is an impossibility for the soul to live in its element without attending to those means through which grace and spiritual nourishment are given. The principal reason why so many who once embraced the Saviour's cause grow weary of well doing, and go back again into the world, is because they do not attend to these divinely appointed means. If some of our Christian friends would attend a little more to their duty, many might, perhaps, get along much better in religion. But by neglecting these means, religion becomes burdensome instead of delightful. Christ tells us, "that his yoke is easy, and his burden is light." Now, let us examine ourselves, my Christian friends, and see how we daily devote and spend our time. Let me suggest a few things, showing how we ought to spend it.

1st. By reading the Scriptures. This ought to be our daily employ. But when we peruse the sacred record do we carefully and prayerfully reflect upon what we read. The reading of the Scriptures enlarges our views, and impresses our minds, and furnishes us with aid to devotion. Other good books may occasionally be read with advantage; yet I think the Scriptures to be by far the best reading book. They are the fountain, other books are the smaller streams. A certain writer says, "Streams are seldom entirely free from something of the quality of the soil through which they flow." The Scriptures come immediately from God, and lead immediately to God. There is a boundless variety and fullness in them. They are always new. They entertain, they teach and profit, while they please.

There is always something in them that bears upon our character and condition, however peculiar it may be. They are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." It is the duty and interest then of every Christian, carefully to read the sacred volume; for whatsoever is written, is written for our learning, that through patience and comfort of the Scriptures, we might have hope. But let him that readeth, try to understand what he readeth. It is better to read a paragraph with attention and reflection, than to run over carelessly, large portions, or many chapters.

2d. Public prayer is another means through which we are advanced in religion. This we are not to do for the purpose of making a show

of ourselves, but to honor and glorify God. Them that honor me, saith God, them will I honor. Oh that all our attempts at doing good might be preceded, attended and followed with prayer. Nothing is too hard for the Lord, when prayer brings him nigh. We are workers together with God. Not by might, nor by power but by my spirit saith the Lord.

3d. Secret prayer is another duty enjoined upon us by our Saviour. "Enter into thy closet." We are not always to pray in public, but we are commanded (and how good it is) to visit some secret place, where no eye may see us but the scrutinizing eye of Jehovah—and where no ear may hear us, but the ear of that God who always hears the faithful and earnest prayers of his children. It is there that the Christian can pour out his complaints to his best satisfaction, and make all his wants known before God. The promise is, that whatsoever we ask in secret shall be revealed to us openly. It is there that the Christian is best qualified to accomplish the great work he hath to do, and faithfully to discharge the duties devolving upon him.

4th. Attending on public worship is a divine appointment. The Apostle teaches us that we should not forget the assembling of ourselves together. It is by jointly waiting on God that we may build each other up, and help each other along in the good cause we have espoused. It is by so doing we may better ourselves and encourage others. Yet we see that this duty is much neglected by many who perhaps for years back could come to meeting, frequently two and three miles. And what was the result? Why the Lord poured out his spirit upon them and their souls were filled with the love of God. Why is it then that it is not so any more? Is it not because their love hath waxed cold?

Dear brethren, wake up, and bethink yourselves. These means are calculated to do you good. It is through them that we receive grace from on high, to make our journey through many trials and difficulties to the world above. If we faithfully perform our duties here, we have the promise of him that cannot lie, that we shall inherit eternal life.

Let us then resolve, in the strength of Immanuel, to live uprightly and faithfully; discharging the various duties of life with an eye single to the glory of God, so that when the hour shall come that our pilgrimage here below shall end, that then Christ may take us home to glory, there with all the redeemed around his dazzling throne, to swell the song of everlasting praise to God and the Lamb forevermore.

May this be the happy lot of us all, is the prayer of your humble brother in Christ. Amen.

A. SNYDER.

Gleanings by the Way.

MECHANICSBURG, May 9, 1848.

BROTHER WINEBRENNER:—

YOU perceive that I am now in my new field of labor assigned me for the ensuing year, and am very much pleased with the country and people, and hope that the Lord may make me useful among them. I entered the field on the first of April, and met with a very cordial reception by the brethren. I found the state of religion rather low, but the whole circuit pretty well supplied with comfortable meeting houses. I have once wound my way up the beautiful and highly cultivated Valley of Cumberland, and am now going my second round. I found the congregations both large and attentive.

We succeeded in getting up some twenty appointments, and I have preached some twenty times—spent a few days about Carlisle—took a peep at Dickinson College, and saw a goodly number of the young preachers, lawyers, or doctors, or what they may chance to be, taking a game at corner ball. From thence I started for the South to visit my aged parents, relatives and friends, in Frederick county, Md.—And finding myself but about sixty miles from home, I took the nearest road, with which I was unacquainted. I found it both hilly and rough, and at a little past noon, I came to a certain village, and standing in need of some refreshment for myself and horse, and being a tetotalter, I of course enquired for a Temperance Hotel; but was informed that the people of that place had better sense than to keep such dry places as them: yet was directed to a house called the *Travellers Rest*, more appropriately, however, the hogs nest; and refusing to go in the bar-room, I soon found myself comfortably seated in the best reading room in the house. In one corner lay an old buffalo hide, I suppose for the accommodation of the customers, after they are unable to sit or stand. Dinner being ready, I entered the dining room, but after taking a peep at the cook, who had made a snuff box of her nose, and it not being quite large enough to hold it all, my appetite, though very keen, nearly all vanished. After forcing a few mouthfulls down, which was as hard as mauling rails, I entered the bar-room to pay my bill, and there saw his highness which common prose will not describe; he looked as if he might be the elder son of that epitome of a Beelzebub, of which I gave you a description last summer. If we could put a mule's head upon a man's shoulders, you would have an animal bearing some identity, with the addition of a pair of whiskers on his chin. His customers were merry, and who can describe them? They were of all the intermediate colors of the rainbow—blue, red, yellow, &c., caused by a mixture of the American and African blood in the same veins, all technically expressed (getting blue.) One poor fellow looked as if he had inhaled a dose of chloroform. They were the most contemptible looking animals that I have saw for some time. I soon mounted Billy and moved off, without promising to call again, and in a few hours I found myself in the beautiful village of Smithsburg, Md., where I am intimately acquainted. Here I learned, for the first time, from an old friend of mine, Mr. Long, a pretty long-headed man, that the order of the Sons of Temperance was the foundation of the Christian church. But I am not yet convinced on this subject. I told the old gentleman that he or Paul must be wrong; for Paul says Christ is the foundation.

In two hours more I found myself under my parental roof. My friends I found all well, and looking for me. I spent a few days in the neighborhood, and preached to a large congregation of those with whom I was reared. Here I learned also that ANDREW FENTON, the man you promised the Eldership to advertise, is still palming himself off upon the public, as a preacher of the Church of God. I cannot decorate his name with a big V. D. M.

During my visit I tied a nuptial knot, which you may publish. It was JOHN W. FROST, to Miss REBECCA WISK. The happy groom is just twenty-one, the bride near thirty. Of course it falls to her lot to teach his honor wisdom. They were married on the 27th of April.

Whilst there, I learned that death had done its work with many since my last visit, which was but seven months ago. Some were young and then bid fair for long life. Others were old and tottering over the grave. I was led to say, like Job, "The Lord hath taken away, who can hinder him? who can stay his arm?" I visited some of the solitary graves of my departed friends. Among the rest, I saw a little mound of earth, with a rose bush over it, just putting forth. I recollected that five years ago I followed a pious old grand-father, and saw him there interred. One who had brought his age to 87 years. The last fifty years of his life he spent in the sacred office of the Gospel ministry. But ah! he has been called from the walls of Zion—sheathed his sword, and returned to dust.

When I came there I wept like a child; but as I wept I heard the voice of inspiration saying, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs." Here, thought I, we shall see each other again, and with each other possess eternal bliss and celebrate eternal praise. I must here close by subscribing myself

Yours truly,

J. H. HURLEY.

N. B. My post office address for the present Eldership year is Carlisle, Cumberland county, Pa.

J. H. H.

How to be Happy.

BIG SUGAR CREEK, May 3, 1848.

BROTHER WINEBRENNER:—

I TAKE up my pen to drop a few words for the consideration of the readers of the Church Advocate.

How to be happy, is a proposition that presupposes there is happiness to be obtained. But how can it be obtained? and from what source does it come?

I would say first, that there is no real and substantial happiness in, or from any other source than from the great Creator and giver of every good and perfect gift; because, if there was happiness to be found in any other way than through him, men might live without him, and be happy. But not so, for from him all good cometh, and without him we can do nothing, and in him we live, move, and have our continual being in the world.

From these words we see that we, of ourselves, can do nothing. Then we conclude that if we want to be happy we must come to the right source, namely, to God, the great Creator of all things. How should we come, then, that we might be happy. The Bible says we should come as a little child. Again, we should come with all our heart and with all our soul, mind, and strength, and ask forgiveness from his hand for all our sins, that we might be made whole, and filled with his love, and made heir to salvation through Jesus Christ our Lord.

When an individual is thus made happy, he is perfectly happy, and not until his sins are all forgiven. To say that man is happy in his sins is a contradiction of the Bible. It is true, men may be happy in their sins, but not long, only so long as they are blind to the truth, and have pleasure in unrighteousness. Many no doubt think within themselves that they are happy, and are perfectly at ease in Zion, who neither pray in public or in their families, and perhaps never go to secret prayer. They can lay down and rise up, and yet do not bow before the Lord nor give him thanks.

Such may think that they are happy, but they are far from the right way. I would not judge, but by their fruits ye shall know them. May God help such to open their eyes and see their condition. A form of godliness, without the power, will avail them nothing in a coming day. How then should we live so that we may be happy?

I will write a few lines from experience. I have found in my short experience that happiness, and to be happy, consists in obedience to the laws of God. We find that at the violation of every law there is a penalty, and where there is no penalty there is no law. Now, if we know not the law, we are no transgressors of the law. Then some will say that they do not know the law, in order that they may not be counted transgressors. Such ought to know that there is a law, and they should try to find out what the law would have them to do, so that they could do it. They plead and have an excuse that they did not know the law. But God says, Search the Scriptures, and if we know that there is a law, and do not try to find out the will of God concerning us, we violate the law. If God has given us the law, and told us to search that law, if we do not, we will be found guilty before him in the great day of his coming.

The Holy Bible is the first and only book that God has ever given, or will give. Read it; then you will find what you are, from whence you came, what you must be, and whence you must return. Oh! the Bible; give it to me. It cheers my heart through this dark vale of tears; and like the Poet let me say:

"This lamp, through all the tedious night
Of life, shall guide my way;
Till I behold the cheering light,
Of an eternal day."

Then, my brethren and friends, let us take the Bible in our hand, and by our side, and cleave to it. Let us love it above all other books, and obey its examples and commandments, and we shall be happy.

I will now close by merely saying to my brethren, that if we wish to be happy, we must follow and seek after holiness of heart, and do our duty so far as we are taught and know. May the Lord of all our mercies bless us, and help us to live to his glory, and finally bring us to his everlasting kingdom, is the prayer of

Your brother in the Lord,
JAMES W. KEPLINGER.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Second.

What is Religion?

THE Arabian Mahomedan professes to possess the true religion. He rushes upon the defenceless caravan, with his companions, and, uttering the cry of "Allah! illah Allah! God is great!" christens his religion in the same blood which stains his sabre. The Hindoo fastens two pots of water to his sides, and descending the marble steps at the city of Benares, plunges into the Ganges, where he is sacrificed. They both think they have lived heaven-deserving lives, and sink into death with hope. The Persian, while worshipping the sun, and the Chinese, while following the principles of Confucius, both believe nothing contrary to what their priests teach them, which is, that they will be saved by acts of homage, &c. The African will place his son

at low tide in the sea, and as the waters advance will gaze with delight upon the sharks who prey upon his victim. He will tell you that was a good act; it will appease his gods, and give a passport to a better world.

What is Religion? a puzzling question, truly! Among the most ignorant members of the Most Holy Roman Catholic Church in the old world, and in the new, from the earliest age to the present time, all is darkness. They receive absolution from their priests for sin, pay their penances, and believe they will certainly enter heaven. Do they possess true religion? The so-called Protestant world are divided into numerous sects, because each party think their opinion and practice of Religion is the best and truest. One professor, with sanctimonious countenance goes to his church on the Sabbath, reads his prayer-book, and then in the succeeding week "thinks less of the church than of the heathen," because he forces himself to believe he is in the hands of too merciful a God to punish him for wickedness. Another one, calling himself a man, cries out that Religion is not true—the Bible is a fable and a humbug! And again, you see an humble, peace loving man, always speaking of the goodness of God, his unworthiness of God's favors, and having always a desire to do good—he is despised. He "professes Religion." Who is right? Why not believe with one, as well as with the other?

I refer the question for an answer to your own mind. Reason teaches that there is a Supreme Ruler of all, who accepts only the sacrifice of souls, and to disprove infidelity "does not nature herself teach?" Setting aside the opinions or belief of inhabitants of heathen lands, we would just remark that some say Religion is simply Love—others obedience. Religion is love to God, fear of sin, and obedience to his precepts with a willing heart. If you practice these, after having your sins pardoned by God, through Jesus Christ, the spirit will bear witness with your spirit that you are a child of the Most High. In short, Religion cannot be explained fully. There is a mystery within it, a delight in it to its possessor, which cannot be expressed, and every one should make an effort to obtain and retain this pearl of great price.

Baltimore, May, 1848.

Letter from Brother John Bolton.

HANCOCK COUNTY, Ohio, May 2, 1848.
BROTHER WINEBRENNER:—

I DROP a few lines to you, and the readers of the Advocate, which if you think proper you can give an insertion.

In the first place, there are only a few brothers and sisters in this neighborhood that see and believe alike; but there are a goodly number of professors of different orders and names. Still we feel like pressing on towards glory. We have, sometimes, very good prayer-meetings. We have also some preaching by the brethren. Brother Adams has preached some for us. He was with us last week. Through the winter his health was not so good, and therefore he could not come so far. It is something like seventy miles. We would like to have more regular preaching, for I do believe that much good could be done in this Western country. I believe that bro. Adams done all for us that he could, and his preaching had a good effect. A preacher could soon have open doors on the West side of Sandusky river. Brother Adams has five or six places that he preaches at now, in the bounds above mentioned.

The brethren are still moving into this country. Sister Geyer was at our house, at the meeting, where she enjoyed herself well, and told us there were plenty of preachers in Pennsylvania. If we only had some of them out here we should be glad. I believe the brethren here would support a preacher, but then we want such as have the life and power of religion. We purpose having meeting here, to commence on the 27th of May, and to continue over Sabbath, at which time we expect brothers Adams and Murray. At that time also, we have thought of attending to the ordinances of God's house.

My dear brethren, wherever we are, let us watch and pray, that the good Lord may revive his work in our hearts; and not only so, but among our fellow-men generally. How many do we see yet out of the ark of safety, travelling down to misery and woe. By looking over the Advocate, I was glad to see what great things the Lord is doing for the people in different places. That many have been converted to God and are now on their way to glory. My dear brethren, travel on, though we are scattered hither and thither through this world, thanks be to God, if we prove faithful it will not be long, that mountains and hills, vallies and streams of rolling waters will separate us. The Lord is daily calling some home, and soon it may be our lot. God only knows how soon we shall be called from the East and West, and North and South, to meet before him. And oh! what a happy time that will be for the Christians, but awful for those that obey not God. Only let us be warm and steadfast in this glorious cause. Religion is something good; and we need not be ashamed of this garment of righteousness. It fits the old and the young, and, thank God, the longer we wear it the brighter it gets.

I will close my writing for this time, and if any of the brethren come through here at any time, we shall be glad to see them. We live six miles West of Findley, one mile South of Planchert reserve. If brother T. Hickernell can make it suit to come this way, we should be pleased to see him.

Yours in love,

JOHN BOLTON.

Letter from Elder D. Neidigh, Jr.

REDSBURGH, Ohio, May 1, 1848.

BROTHER WINEBRENNER:—

I AGAIN resume my pen in order to drop a few lines for the columns of the Church Advocate.

I would say, in the first place, that the Advocate is still a welcome visitor to my house, and I hope it may spread light and truth both far and near. My reason for wishing it success is, because I see some of the brethren are not ashamed or afraid to stand up as men of God, upon the broad platform of truth, to vindicate the character and church of the living God; to expose error, and at the same to show the people the better way, by the Word of the Lord.

In the second place, I am glad to see that a goodly number of our brethren are active in writing for the Advocate, and give us accounts of the good seasons they realize in different places. This is something that causes God's people to feel glad, when they can hear that God is reviving his work.

In the third place, I am sorry to learn, when looking over the paper, that there are so many delinquent subscribers, who have not paid up their dues as they promised, or engaged to do

when they subscribed. I have no doubt when these delinquents subscribed, they knew the terms of the Advocate, or if they did not, they soon learned the same by casting their eyes on the first column of the first page of each paper.

In the fourth place, it does not look right or reasonable, in my humble opinion, that they should have received the good, or service of any part of the paper, and then refuse to comply with the conditions of the same. Oh! my dear brethren and friends, these things ought not so to be.

Finally, it is the duty of every one to do as they wish others should do to them, and when this rule is complied with, then every one will do right, and all will receive their dues. Then every one will have honor of Him, who hath said, "I will honor you;" and when we are honored of Him, then we are honored indeed.

I remain yours, in the bonds of love,
DAVID NEIDIGH, Jr.

Letter from Brother David Snyder.

ELLIOTT'S MILL, April 29, 1848.

BROTHER WINEBRENNER:—

WE left Springville on the 6th of April, and on the 20th we arrived here, in Preble county, Ohio. We travelled in a boat and had rather an unpleasant journey. We have found no brethren to worship with yet, in this place, but thanks be to God we have realized His presence in secret, and round the family altar. We still feel determined to make our way to heaven with the people of God. May the Lord bless you, and the dear brethren we have left behind us. Pray for us that the Lord may keep us faithful till his coming.

Enclosed you will find \$1, for the Advocate. Send it to Fair Haven, Ohio. This is a fine country. We are all well pleased with the place. No more at present, but remain

Yours in love,

DAVID SNYDER.

Letter from J. P. Winebrenner.

WOOSTER, May 2, 1848.

DEAR UNCLE:

I MAKE you a small remittance on papers, which you will please credit as directed.

WE have nothing new in particular, save that brother G. U. Harn is with us at present, on his way to the Eldership, but calculates to remain in this neighborhood for a week or two. He took sick, a few days ago, with the ague, and is not over it yet, but I think he will be in a short time. He made out to preach for us last Sabbath, at 10 o'clock, and spoke at the water side immediately after preaching, and done it justice too. In the afternoon he was to preach, but was not able. At night, there was quite a turn out to hear him, but he not being able to preach, they were disappointed.

Brother Megrew preached on Church Government, and organized a church of sixteen members. There are six or eight persons more that calculate to unite with us, but could not be present on that occasion, as it was candle light.

My companion was buried with Christ, in baptism, on last Sabbath, and came up out of the water rejoicing in God her Saviour. She has been a member of the Methodist church, in Wooster, but has now united with the Church of God in this place.

Pray for us, that God may increase our numbers, with such as shall be saved in the great day.

I consider brother Harn a very able preacher of the Gospel, and would like to have a few such able defenders of the cause of God in this country. You ought by all means, to try and send some more preachers out here. We need them very much; for with our present help we can have preaching only every three or four weeks. I have no doubt but if we had more preachers here they could do more good than by staying East.

I shall make calculations to have you preach a week or so for us, when you come out. If you can arrange your business so as to spend the summer in the West, you can no doubt do a great deal of good. Be sure and make your arrangements to stay a considerable length of time with us, for we have just commenced a spiritual house-keeping, and need strength.

Yours, most affectionately,
J. P. WINEBRENNER.

THE WHITE PILGRIM.

AN INDIAN COMPOSITION.

I came to the spot where the White Pilgrim lay,
And pensively stood by his tomb;
When in a low whisper, I heard something say,
How sweetly I sleep here alone!

The tempest may howl, and the loud thunder
 roil,
And gathering storms may arise;
Yet calm are my feelings, at rest is my soul,
My tears are all wip'd from my eyes.

The cause of my Master propell'd me from
 home,
I bid my companion farewell:
I left my dear children, who for me will mourn,
In a far distant region to dwell.

I wander'd in exile, a stranger below,
To publish salvation abroad;
The trump of the Gospel endeavor'd to blow,
Inviting poor sinners to God.

And when among strangers, and far from my
 home,
No kindred or relative nigh,
I met with contagion and sunk in the tomb,
My soul fled to mansions on high.

Go tell my companion and children most dear
To weep not for Joseph, tho' gone:
The same hand that led me through scenes
 dark and drear,
Has kindly conducted me home.

I came to the house of the widow below,
I entered the mansion of grief:
Where tears of affliction did fervently flow,
I tried, but could give no relief.

There sat a lone widow, dejected and sad,
By afflictions and sorrow oppress'd;
And there were her children in mourning arrayed,
And sighs were escaping their breast.

I spake to the widow concerning her grief,
I asked her concerning her woe:
And why there was nothing to give her relief,
Or soothe her affections below?

She looked at her children, and then upon me,
That look I shall never forget;
More eloquent far than seraphs could be,
She spake of the troubles she met.

The hand of affliction falls heavily now,
I am called with my children to mourn:
The friend of my youth lies silent and low,
In yonder cold grave-yard alone.

But why should I murmur, or feel to complain,
Or think, my condition is hard?

Have I my afflictions? it is surely his gain,
He has enter'd the joys of his Lord.

His work is completed and finished below,
His last tear is fallen, I trust:

He has preached his last sermon, he has met
 his last foe,

He has conquer'd, and now is at rest.

Jan. 8, 1848.

JOHN HUFF.

NEWS DEPARTMENT.

Congress.—A message from the President, accompanied by documents, proposing the question of sending American troops to Yucatan, to defend the white citizens of that Mexican State from the destructive war waged against them by the native Indians. The people of Yucatan are willing to have their State annexed to our Union, if we will interfere for their deliverance from the Indians. If we refuse, assistance will be obtained from some European power, probably from England or France. The President submits whether on this ground alone, to say nothing of considerations of humanity, relief should not be afforded?

Sewing Machine.—We have just seen in operation a machine invented and patented by J. B. Johnson and Charles Morey, of this city, which will in two minutes, or less, stitch the longest seam of a pair of pants, and which, in less time than it would take a tailor to cut them, will finish the pants in the nicest manner, except sewing on the buttons and making the button holes. It is wonderfully simple and easy to manage. The work is inimitably regular and beautiful, and we think must be durable, because the best of thread is required. *Boston Chronotype.*

American Cannel Coal.—A discovery has recently been made of Cannel coal, near St. Louis, Mo., possessing the qualities of the English Cannel coal; and from a geological survey which has been made, it is supposed to be the largest known body of Cannel coal in the world. The beds have been shafted in one place, to the depth of 46 feet in solid coal without reaching the bottom of the vein; and in another place, three miles and a half distant, to the depth of 24 feet.

Very Late from China.—By a late arrival at N. York, advices have been received from China to the 5th of February. The difficulty between Great Britain and China seems to threaten actual war, and the condition of the country appears to be revolutionary. Insurrections are breaking out in the interior, and the financial resources of the Government in great disorder. Famine also was desolating the finest districts.

Temperance in New Hampshire.—The question of license or no license, which was submitted to the people of New Hampshire by the State Legislature, has resulted in favor of a law prohibiting the sale of intoxicating liquors, except for medicinal and mechanical purposes. The vote in twenty-eight towns which have been heard from, stand 4143 to 1419.

More Ruin Coming.—At Norfolk a company has been formed to distil alcohol from tomatoes. The plan has been tested. There is enough alcohol already, every body knows—and too much, so far as it appears in the shape of intoxicating liquor.

Facts about Prisoners.—Charles Spear, one of the Secretaries of the Prisoner's Friend Society, says that the number of prisoners now confined in the United States, is about 30,000, of whom about 5,000 are in State prisons. The number discharged yearly from the prisons averages about 20,000, of whom some 2,000 are convicts discharged from State prisons. There are 12,000 women in prison. In most of the States women may be sent to State prison; but in Massachusetts they can only be sent to jails and houses of correction. A large number of the prisoners are young, and some of them quite small boys. The State of Massachusetts employs an agent to look after discharged prisoners, and authorizes him to expend a certain amount of money in each case to aid the man in obtaining employment.

Religion in Mexico.—A correspondent writing to the editor of the Baptist Banner, from the city of Mexico, Feb. 24, says:—

"The religious condition of this country as well as its political, is most deplorable. You have battled long and hard against Catholicism in Kentucky, but I assure you this war is making Protestants fast, very fast. Even those that came out Catholics are completely disgusted, and have lost all confidence in the priesthood. Here we see it as it really is, unrestrained by Protestantism, sapping the very foundation of society, and laying waste what ought to have been the most flourishing country in the world."

The Dignity of Human Nature.—One of our exchanges tells us of a subscriber who stopped his paper for want of ability to pay. This same individual, the Editor avers, is paying some four or five times yearly, more than the paper costs, for a certain weed which is said to be eaten but by three beings in existence—the tobacco worm, the most filthy of all insects—the rock goat of Africa, the most fetid of all the animal creation—and man, creation's lord—man made in the image of his Creator. We give the above as a specimen of the dignity of human nature in its present state of advancement. We wait patiently for the "good time coming."

Michigan.—The Legislature of Michigan have passed an act to exempt a Homestead. The bill passed the Senate by a vote of 12 to 4; and in the House by 33 to 19, making just 23 men in the Michigan Legislature who are behind the progressive spirit of the age. The act exempts a Homestead, not to exceed forty acres of land, from forced sale of execution, or any other final process for any debt founded upon contract, made after the 3d day of July, 1848."

The Southern Crops.—A Louisiana paper says: "From all parts around us we gather the same accounts of the corn and cotton crops. The spring was never more propitious. Everything is smiling and flourishing in our fields, and the balmy weather that we are now enjoying enriches the prospect of plentiful crops. The hopes of the planters are high, and even important revolutions seem not to dampen their anticipations of good crops and fair prices next season."

The First Church in Africa.—The Africans are building a large church in Liberia; the first regular house of Christian worship on that side of the dark continent.

Summary of Foreign News.—From the reports presented at the last annual meeting of the missionaries in the Sandwich Islands, we learn that more than fifteen hundred persons were added to the churches under their care during the previous year. Letters from France have, since the revolution, been sent to the Secretary of the American Bible Society, calling for aid in distributing the Bible in that country. Letters received from Valparaiso state that the citizens are very eager to receive evangelical books, tracts, &c., and that there is no sort of hindrance to their free circulation. The King of Piedmont has at length granted to his Protestant subjects, the Waldenses, full liberty of conscience.

Swearing.—Galignani's Messenger, published in Paris, states:—"A few days ago several workmen were dining together in a public house, when one of them gave way to a habit of swearing by God. The master of the house made remonstrances with him which were taken in good part. Another man, however, a weaver, named Heruber, after denying the existence of a God, uttered the most impious language, and at last said in a contemptuous tone, 'I will go and sup with your God to-night.' The words were scarcely uttered when the man fell dead upon the ground, as if he had been struck with a thunderbolt."

Good News for Protestantism.—Austria, bigoted Austria, which seemed impervious to religious light, has, at length, granted a constitution to the people, not willingly, but through constraint. Among the features of the Constitution we are most happy to observe the following:

10. Freedom of religion, speech, the press, petition, and public meeting, is granted to every citizen, subject to future laws.

11. Entire liberty of conscience and religion.

12. The free exercise of religious worship is accorded to all Christians and Jews.

Church Members in Kentucky.—The Louisville Presbyterian Herald gives the following as the statistics of different denominations in Kentucky:

"The number of communicants in the Episcopal Church in the State is about 950, in the Presbyterian 10,000, in the Baptist about 70,000, in the Methodist about 38,000, in the Campbellite not certainly known, but supposed to be about 40,000, making, with the addition of several minor sects, near 150,000 professed Protestants in the State."

Bust of Mr. Adams.—The House of Representatives have purchased of Mr. King, the Boston sculptor, his bust of John Quincy Adams. It is to be placed in the Speaker's room, directly over the spot where the venerable old man breathed his last.

Victoria.—Queen Victoria will be twenty-nine years old on the 24th inst. She was married on the 10th of February, 1840, and has already given six heirs to the throne, namely:—Victoria Adelaide Maria Louisa, born November 21, 1840; Albert Edward, Prince of Wales, November 9, 1841; Alice Maud Mary, April 25, 1843; Alfred Ernest Albert, August 6, 1844; Helena Augusta Victoria, May 25, 1846; and an infant, born March 18, 1848. The allowance to each child is \$135,000 a year.

The Western Methodist Epis. Book Concern. The Book Concern at Cincinnati reports net capital \$176,477; profit last four years, \$25,371. Of the net capital, the real estate is estimated at \$61,000. The increase in the sales last four years was \$23,000, notwithstanding the loss in the sales in the separating Conference in the South. The total sales the last four years \$185,000. There is an increase in the subscription list of each periodical.

Langfeldt found Guilty.—The jury in the case of Langfeldt, tried for the murder of Mrs. Rademacher, have returned a verdict of murder in the first degree. The prisoner has been again remanded to jail to await his sentence and the final execution of the law. The verdict is looked upon as a highly just one, and gave full satisfaction to the immense crowd who were assembled around the court house to hear it.

Dangerous Somnambulism.—During the last trip of the steamship Northerner from Charleston, S. C., to New York, a gentleman in a state of somnambulism walked overboard, exclaiming, "I'm going." The watch heard the cry, and a boat was lowered. After pulling back in the wake of the steamer some three quarters of a mile, the customer was found manfully pulling foot and hand for New York.

Population of Germany.—Germany consists of thirty-four States or Kingdoms, each having a government of its own, and fifteen Provinces which have been annexed to neighboring monarchies, but still retain their nationality. The area of the whole is set down at 211,321 English miles; the aggregate population at 33,000,000, or 182 to the square mile.

Bibles.—During the last year, 1,419,283 copies were issued by the British and Foreign Bible Societies—400,000 more than in any year before, except 1845. The amount of money received was greater than ever before, amounting to £117,440 9s. 3d.

Peace Publication.—The Peace Society has issued a circular which terminates thus: "Arbitration is friendly—wise—easy and cheap. War is fiendish—foolish—difficult and dear."

Electrical Apparatus.—Mr. Bains, of London, is said to have recently invented a most wonderful electrical apparatus, for telegraphic purposes. It is capable of transmitting one thousand words per minute over telegraph wires—with this instrument a long President's Message may be transmitted by the machine in less than an hour. It dispenses entirely with the magnet, and does not, it is said, in the least infringe upon Morse's Patent. Mr. Bains has sold his patent in England for £12,000 sterling, and is about to take out a patent in Washington. If the above facts, stated in the N. Y. Journal of Commerce be correct, this invention will be a very important one to the press and the community in several respects.

Plainfield Bank.—The Chancellor of New Jersey has granted a rule allowing thirty days for exceptions to be taken by those interested, if any they have, to the allowance of the accounts of the Receivers of the Plainfield Bank, made by the Masters, of their compensation, and the demands against said Bank presented to and allowed by them.

National Washington Monument.—The National Washington Monument Association of Washington city, have issued an invitation to the people of the United States, to be present at Washington on the fourth of July next, to participate in the ceremonies of laying the corner-stone of the monument.

Sugar in Cuba.—Letters from Cuba state that there has not been a drop of rain on the north side of that Island for four months. The sugar cane crop was coming on badly, and the young ratoon crops for the next crop were looking very sickly.

Machine for Making Bricks.—Mr. John Hoey has introduced into his yard, at New Orleans, a new machine for making bricks, which, when driven by steam power is capable of turning out three thousand bricks each hour.

Great Fire in Detroit.—The city of Detroit was visited on the 9th ult., with a most disastrous conflagration. It is estimated that the loss cannot fall short of \$250,000, and at least 300 families are houseless.

Wisconsin.—The House Bill making Wisconsin a State of the Union, passed on Thursday, 11th ult. This gives us the thirtieth State, as there is no doubt it will also pass the Senate.

Friends Indeed.—It is said that Mr. Clay receives at least \$25,000 worth of presents during every year that his name is up for President.

Ohio river shad, almost equal to those of the Eastern waters, have made their appearance in the Cincinnati markets.

The \$100,000,000 which have been expended in the late Mexican War, would have been sufficient to found 126 free Colleges, each as richly endowed as Harvard University—Library, Professorship, scientific schools and all.

If sums of money were thus liberally expended, and for education and its appliances, instead of war and its horrible enginery, who can estimate the happy results which would be the fruit of such policy.—*Rochester American.*

Fourteen young ladies, from Massachusetts, were at Buffalo on the 1st, on their way West, as teachers, under the auspices of the American Society for the Promotion of Popular Education. They are bound, principally, for Indiana and Illinois.

The Centenary M. E. church, at Brooklyn, N. Y., has been given to Rev. B. Griffen, the minister appointed by the Bishop at the New York annual conference, and the dissenters have taken another house, as Congregational Methodists.

The Pennsylvania Legislature has in effect abolished military trainings, by providing that every person shall be exempt on the payment of 25 cents into a fund for the volunteer companies.

There are 5,800 taverns in the State of New York, 253,000 farmers, 22,000 merchants, 13,000 manufacturers, 125,000 mechanics, 3,500 lawyers, 4,900 doctors, and 4,300 preachers of the gospel.

MISCELLANEOUS.

RULES FOR GENTLEMEN.

Marry not a woman who cannot make a shirt, or cook a meal's victuals. Such a woman would keep a man poor all the days of his life.

Marry not a woman who is idle and vain, because she will be unceasingly scolding if she does not get what she wants.

Marry not a woman who thinks herself better than any body else, because it shows a want of sense, and she will have but few friends.

Marry not a woman who is fond of spinning street yarn, because such a woman will not make a good wife, and will never be contented at home,

Marry not a woman who is in the daily habit of slandering her neighbors, and giving ear to all gossiping she hears. Such women make the worst of wives.

Marry not a woman who prefers reading senseless novels and cheap literature to that of a good newspaper, and the passing events of the day; such women know not the best interest of their husbands and their children.


Let brotherly love continue.

MORAL INFLUENCES OF SCHOOL.

The strictly moral influences of Schools are of great price. The opportunities presented by a well chosen series of School Books, and in the personal intercourse of a sensible, conscientious teacher of a public School for inculcating right principles, and correct, amiable, courteous habits of life, are frequent and of the highest importance to the community. A school conducted on sound principles, is a necessary auxiliary to domestic discipline. It is of great consequence to the youth to be accustomed to recognise religious truths and practical moral principles in the society of their equals, openly and frankly.—In school this may be done; some important habit may be daily considered; the truth and authority of the Scriptures daily acknowledged; the practice of devotion and worship daily exemplified. In this way the universal conviction of our dependence on God and our common need of the mercy of His Son Jesus Christ, and the duties which we owe to one another and to our country, get inwrought into our common feelings; we cease to feel an awkward shyness and reserve in reference to them; they become part of the public sentiment, which no man thinks of questioning, and which it requires some hardihood in vice wholly to disregard. Men of conscience are in danger of being made hypocrites, and men without conscience of being made blasphemers, by the studious exclusion of moral and religious instruction from the schools. Children educated without the public recognition of virtue and piety as essential characteristics, by common consent, of every proper man, are afraid to appear scrupulous or religious; or bold enough to outrage those moral sentiments which we seem to consider too unimportant to be taught. And hence the strange fact, that with the best religion in the world, the only true religion, Christian nations are the only nations upon earth who abound with men ashamed to be thought religious, or bold enough to laugh to scorn all such as profess to be so.

My idea of the true method of moral instruction in a school, is to secure, in the first place, a man of virtuous life and of sound, well-reasoned principles for a teacher. His school should be a model of order; his requisitions all reasonable, and commended by clear and weighty considerations, to the understanding and conscience of the pupil. A very short and simple prayer, or, if the teacher do not feel authorized to lead in prayer, a portion of Scripture read either by himself or the school, should open the exercises of the day. In the course of the day, some vice, or virtue, some principle of action should be defined, and treated, in a few words, but so as to fix attention and awaken thought in the members of the school.—And above all, should there be in the person of the master himself, an example of the precepts he enjoins, and a hearty, earnest interest in the promotion of virtue, a sincere delight in noble character, a real passion for moral excellence, for generous, patriotic, honorable action.

I cannot imagine that such a discipline should fail to commend itself to all right-minded persons, or to encourage in our children right principles and virtuous habits.—*Prof. Haddock's Report.*

 The Erie Bank has suspended payment.

ANECDOTE OF JOHN Q. ADAMS.

He always dared to do what he thought to be right. When minister at the Netherlands, and comparatively a youth, he was invited to join the several ambassadors of different nations at that Court, in a gathering for social enjoyment, in which cheerful conversation, and gaming for amusement, we believe, bore a part.—Once they adjourned to a Sabbath evening. The time came, and the ambassadors collected; but the American minister was missing. It occasioned inquiry and disappointment; but presuming some special or invincible obstacle prevented his attendance, they said little of the circumstance, and adjourned again to Sabbath evening. But the American Ambassador did not attend. The next meeting was on a week-day evening, and the American was in his place. They were glad to see him, and signified their disappointment at his previous absences. Instead of making an apology, or assigning a fictitious reason, he frankly stated to them that his principles would not allow him thus to employ any part of the Sabbath. He was born in a country settled by Puritans, of Puritan parents, who regarded the Sabbath as a divine ordinance. He had witnessed the good influence of its religious observance in the greater intelligence, the pure morals, the energy, enterprise, and orderly habits of his countrymen. As a friend of his country, therefore, he could not pervert the day, or use it for other purposes than those to which he had been taught to devote it, and seen it devoted—in whatever part of the world he might be, or by whatever different customs surrounded!

Now to those who know the "sneering" character of most Sabbath-breakers, and think of the age, high rank, and splendor of these men in connection with the youth of Adams, it would be difficult to name an instance of moral courage superior to this. And it completely overawed his distinguished companions, and by instant and general consent they met no more on Sabbath evenings.

A WORD TO YOUNG MEN, AND YOUNG WOMEN.

"That women adorn themselves in modest apparel * * not with broidered hair, or gold, or pearls, or costly array." 1 Timothy, ii, 9.

St. Paul addressed these words to women, but they will apply, well, to both sexes. That men and women, at the present day, do not regard the apostle's injunction, or exhortation, is a truth that cannot be denied. Pride and extravagance keep pace—yes, outstrip the age of the country. For a considerable time, after our pilgrim fathers landed in America, the people heeded the apostle's injunction; but how is it in 1848? Modest and simple apparel (with the mass) has become obsolete. How much time is needlessly spent in adjusting and embroiling hair! How many undertake to adorn themselves with gold rings and gold watches, that are not, actually, worth a fourpence! How many people are determined to have fine and expensive apparel, when something simple and plain would be much more for their interest and credit. "For loveliness needs not the foreign aid of ornament, but is, when undorned, adorned the most." It is much to be lamented, that such a competition exists. A vast number are trying to outdo. It matters not whether they be rich

or poor. Counting the cost is out of the question. The leading object is to get the things desired: as to the pay, they are very indifferent.

Now if the apostle be correct, then many are acting an unwise part. They are unwise, because finery and superfluity, instead of adding to people's good looks, greatly detract therefrom. They are unwise, because it is a prolific source of embarrassment and injustice. They are unwise, because it is actually a sin. For the improvement of our time and money, we are assured we must render an account. If it shall appear we have misimproved the talents committed to us, we must be considered unprofitable servants.—*Unus Populi.*

THE HUGUENOTS.

Huguenots is an appellation which was given to the Protestant Calvinists of France, and designated the same description of Christians in France, that Puritan designated in England. In public documents the Huguenots were styled *Ceux de la religion pretendue reformee*, or *Religionnaires*.

The persecution which the Huguenots endured has scarcely a parallel in history. During the reign of Charles IX, August 24th, 1572, the massacre of St. Bartholomew occurred, when 70,000 were martyred under circumstances of aggravated cruelty. In 1598, Henry IV, passed the famous edict of Nantes, which secured to the Protestants religious freedom. This edict was revoked by Louis XIV. Then, the churches of the Huguenots were destroyed, their persons were insulted by the soldiery, and, after the loss of the lives of multitudes, fifty thousand were driven into exile. In Holland they erected several places of worship, and enjoyed the labors of some very distinguished preachers, among whom was the very eloquent Saurin.

The Puritans, who fled from civil and religious oppression in England to this country, settled principally in the New England States, and the Huguenots, who left France for the same reason, located themselves principally in the Middle and Southern States. A few of them came to New England. They came also at a much later period than the Puritans did.—*Historical and Genealogical Register.*

WHAT THE WORLD WANTS.

We want self-governing men, for they only can do that work, without which the earth must continue to groan in bondage. Political institutions and literary institutions are of no avail. Standing armies are straw, when arrayed against the excited passions of a free people. The Republics of South America have been fields of blood, scenes of anarchy and despotism—a burlesque upon the name of Republics; and the reason is, they have no religion there. The brute force of arms cannot now hold men—they must govern themselves till they fear God and keep his commandments. We cannot save civil liberty even—to say nothing of giving the gospel to every creature under heaven—without men—men who were nurtured amid prayer, devoted to God and to the salvation of men from their infancy. We need whole generations of missionaries who shall rise up clothed with salvation, and pour the stream of mercy, which flows from the throne of God, over all the earth.

GOD SEES THROUGH ALL PRETENCES.

God sees through all pretences. And He will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave every thing false and painted behind. There he must appear as he is, not as he would like to have men think of him. Why then spend my time in garnishing the outside of my character, while my character itself is neglected?

God sees through all pretences. And He will blow them away at the last day like chaff before the whirlwind. Every thing false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain. And O, what a wreck of human pomp and parade, and vain show! How insignificant will the great ones of this world appear, when all their outward "pomp and circumstance," in which their greatness lay, is left behind, and they appear in their own proper littleness before the Judge of all the earth.

Would men take one hundredth part of the pains to be, that they do to seem good and fair, how well would it be for them and society too.—*Ohio Observer.*

IMPORTANCE OF CIVILITY.

Civility pleases all, prejudices none—adorns wit, renders humor agreeable, augments friendship, redoubles love, and complying with justice and generosity, becomes the sacred charm of the society of mankind!


"If a civil word or two will render a man happy," said a French king, "he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains." If all mankind possessed this feeling, how much happier would the world be than it now is.

CHARITY.

Mr. Burke said, "There are two ways by which people may be charitable—the one by their money—and the other by their exertions," and he might have added by kindness. How often has a casual expression of kindness without being designed as a favor, been the germ of happiness to the languishing and discouraged! There is, moreover, a kindness of manner as acceptable to the wounded spirit as the quiet dew to the drooping flower. The tone of voice, the expression of the eye, interpret the emotions of kindred hearts more eloquently than mere language.

GOLDEN THOUGHTS.

I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush, an humble, slender, abject bush, as if he would by these selections check the conceited arrogance of man. Nothing produceth love like humility; nothing hate like pride.

 A bushel of wheat weighing 62 pounds, contains 550,000 kernels.

POETRY.

"I NEVER PRAYED."

BY MRS. S. E. T. ALDEN.

What! never prayed to God above,
That holy One whom angels love,
And worship round the throne?
And thou, a child of earthly mould,
With heart so hard, unfeeling, cold,
As not thy God to own?

Can it be so! "I never prayed,"
To him, who earth's foundations laid,
And call'd the stars by name?
Whose glittering canopy on high
Forbids the thought that man must die,
And gain not heavenly fame!

"I never prayed!" a startling sound!
Through the heart's cells it doth resound,
And vibrate long and loud;
And echo murmurs—"never prayed,"
In strains so mournful, man is made
To feel what he has vowed!

Sad, solemn thought! a child of clay
Refuse an homage thus to pay,
And bow at Heaven's shrine!
A mind so groveling can it be
A spark of the great deity,
Ethereal and sublime!

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 06
Do. RYE, do. - - -	2 75	a 3 00
Do. CORN, do. - - -	1 75	a 1 80
GRAIN—WHEAT, per bushel,	1 06	a 1 10
Do. RYE, do. - - -	62	a 65
Do. CORN, new do. - - -	37	a 38
Do. OATS, do. - - -	31	a 33
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	2 00	a 2 25
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	7	a 8
BUTTER, do. - - -	12½	a 14
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	40	a 45
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 75	a 5 75
Do. RYE, do. - - -	3 45	a 3 50
Do. CORN, do. - - -	2 20	a 2 25
GRAIN—WHEAT, per bushel,	1 19	a 1 22
Do. RYE, do. - - -	76	a 78
Do. CORN, new do. - - -	50	a 51
Do. OATS, do. - - -	33	a 35
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 50	a 4 00
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

DOW'S FAMILY MEDICINE.

A Sundry persons, here and there, are beginning to complain of Bilious Fevers, Dumb Ague, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate.
Price 50 cents per bottle. Aug. 1.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following Protracted Meetings will be held on the York Circuit, viz:

1. At the Cross Roads School house, to commence on the evening of the 2d of June.
2. At the River School house, to commence on the evening of the 9th of June.
3. At the Red School house, to commence on the evening of the 16th of June.

DAVID MAXWELL.
SAM'L. CHAWFORD.

The following Protracted Meetings will be held on the Cumberland Circuit, viz:

1. At Churchtown, to commence on the evening of the 3d June.
2. Shiremanstown, June 9th, Whitsuntide.
3. Mechanicsburg, June 17th.

Preachers and people are respectfully invited to attend the above meetings.

WM. H. MULLENIX.
J. H. HURLEY.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 11th of May, by Elder David Maxwell, Mr. PETER SPRINKLE to Miss CATHERINE KLINE, both of York county, Pa.

On the 18th May, by the Rev. Mr. Schæffer, Dr. ANDREW J. WERNER, of Petersburg, Perry County, Pa., to Miss HARRIET SHADE, of Harrisburg.

On the same day, by the same, Mr. EDWARD LANAHAN, of Baltimore, to Mrs. MARGARET PARTHMORE, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 20th of May, in New Market, York county, Pa., Mrs. BARBARA FREEMAN, aged 35 years, 3 months and 20 days.

Her funeral was attended by a large and respectable circle of friends and relatives. She has left four orphan children to mourn the loss of a kind and affectionate mother.

Funeral service by Elder J. J. MILLER.

On the 30th of April, 1848, in the borough of Washington, Lancaster county, Pa., Sister BARBARA ECKERT, in the 43d year of her age.

The subject of this notice embraced religion thirteen years ago, and united with the church at Washington when it was first organized, and continued a faithful member of the same until it pleased the Lord to remove her to the church triumphant.

Funeral services by Elder I. BRADY, from the text—"The righteous have hope in their death."

On Tuesday, April 4th, JOHN B. MOSSEN, aged 39 years and 2 months.

The subject of this notice was afflicted with the Erysipelas Fever, which lasted about nine days, and which he bore with great patience and resignation.

A few days previous to his death he was awaked up to call upon God, and professed to obtain mercy and peace to his soul; which was not only an inestimable blessing to himself, but a source of great consolation to his widow, and to all the mourning relatives, neighbors and acquaintances.

Funeral sermon by Elder JACOB KEISTER. Text—Matthew 24: 41.

CYCLOPEDIA

OF
MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By REV'D. K. ARVINE,

With an Introduction by Rev. Geo. B. Cheever, D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an abundant fund of pleasant reading." *N. Y. Observer.*

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader.—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED.—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JONAS WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige
Editor.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides, *Kunst's English and German Dictionary*, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.]

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., JUNE 15, 1848.

NUMBER 4.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names	Am't. paid	Names	Am't. paid
Anderson Richard	\$1 00	Laverty D A L	\$1 25
Anderson Samuel	1	Longenecker Banj	1
Achey J H	2	Myers John	1
Baldier Jacob	1	Miller John C	1
Bricker Jacob	1	Miller John	1
Boyer Wilkin	1	Miller John	1
Brien Richard	1	Miller Jacob	1
Bzaly Mary	50	Miller John W	1
Beelman John	1	May M W	50
Beck Henry	1	Miller Isaac	1
Boyer Samuel	1	May Jacob	1
Brandt John	1	Murray Wm F	1
Boston John	1	McCoy Daniel	25
Baker David	1	Mintchen Samuel	1
Barkstesser Geo	1	McPadden Daniel	1
Bollinger Jacob	1	Miller Jacob	1
Bricker Samuel	1	Myers Jacob R	1
Bar Michael	1	Meizer Geo	50
Bath William	1	Meikel Levi	25
Bari w Henry S	1	Meley John	37
Brenneman Henry	1	Martin John	1
Brenneman John	1	Menely Alexander	1
Carl J W	1	Nickel Joseph	1
Carpenter Michael	1	Osmer Abraham	1
Crawford Henry	1	Pebles William	1
Critz John	25	Patterson Creigh	1
Cramer Peter	1	Rice Eliah	1
Cable Abraham	1	Rupp John G	1
Cunningham Mary	1	Ridabaugh Ann	1
Christ J H	25	Rudy Daniel	1
Clay William	1	Rockafellow David	1
Desbri Thomas H	1	Reame Jonas	1
Dunlap John	1	Reaminger Geo	25
Dangler George	1	Ridenour Daniel	1
Dehl Simon	25	Robert Wilkin	25
Eberly Peter	1	Riber George	1
Elcock Joseph	1	Smith Jacob	50
Ewer Edmond	1	Scipe Bernard	1
Funk David	1	Scott M	1
Freed David	1	Seesholtz	25
Funk Henry	1	Snavey M F	1
Freeborn John	1	Soner Christian	1
Fore Matilda	1	Stinguff Levi	1
Fore Maria	1	Snyders Wm	1
Felty John	25	Snyder David	1
Grose Solomon	1	Swick Jesse	1
Gibbsburn David	1	Sanders Jacob	1
Gilbert Solomon	1	Snyder John	1
Graham George	1	Sadler Jacob	1
Grindle Abraham	1	Stees Daniel	1
Gardner Peter	25	Singer Geo W	1
Gibson Sarah	1	Snyder John	1
Gravling John	1	Smith Ephraim	1
Hadley John E	1	Steffy Adam	1
Holsman L ah	1	Smith Samuel	25
Hanny Samuel	1	Stevens Abraham	1
Hickman Jacob	1	Stomhaugh John	25
Hunt Samuel	1	Sowers John	62
Hutz William	1	Tate Isaac	1
Hoover Michael	1	Thomas E H	1
Hiney William	1	Thomas George	25
Hefebower Henry	1	Vandersaul Jacob	25
Harden Isiah	1	Wolf Sarah	1
Hart Jacob	1	Winebrenner John P	1
Hupp Everhart	1	West Edward	1
Irvin Philip	1	Walter George	1
Isenberger H	1	Whily George	1
J hson Ann	1	Whily John	1
Koch Jacob	1	Wyld Geoffrey	1
Kimmel Catherine	1	Winters Daniel	25
Keely Sebastian	1	Wigoner H & D	1
Keller C ristian	1	Walker John	1
Kepinger J W	1	Woley Nathan	1
Keestman George	1	Wingett Mary	25
Kauffman A H	1	Wagoner George	1
Kelly Henry	1	Widener Jacob	12
Kinsinger Daniel	1	Young John	1
Kemper Ems	1	Young Jacob	15
Lingle Susan E	1	Zacharias Samuel	1
Lutshaw Abraham	1		
Leukert Daniel	1		

New Subscribers Wanted.

We had the promise from a number of our friends, in various quarters, that they would procure many new subscribers for the Advocate, provided we would reduce the price to one dollar. On the strength of this promise we reduced the price, on condition it would be paid in advance. Many of our old and best subscribers have reaped the benefit of this reduction, but we have lost by it, because the promise made us has not been fulfilled. We have also lost by an unusual number of stoppages. By some unaccountable, unfriendly influence, one of our best packs has been reduced to less than one half. We mention this fact not by way of complaint. We accord to

every man, in this respect, to do as he lists. The hand is the heart's index. The outer, writes the inner man's *fac simile*. Be it so. Honesty is better than hypocrisy.

But then we want that this fact should operate as an incentive on the faithful and true, to double their diligence in gathering up new subscribers. We are still looking for the redemption of former pledges. New subscribers can still have the paper at \$1, by paying for it in advance.

The General Eldership.

General Eldership met in Martinsburg, county, Pa., according to notice, on the 10th inst. It was organized by electing brother J. FLAKE, *Speaker*; brother J. Ross, *Treasurer*, and brothers E. H. THOMAS and J. KELLER, *Clerks*.

The meeting, though small, was yet pleasant and profitable. The brethren and people of Martinsburg treated us with great kindness and hospitality.

The Journal of the Eldership, which will be published in our next, will show emphatically *multum in parvo*.

Among the various and highly important acts and proceedings, none were more so than the resolutions with regard to the publication of several new works, and the one on tithes.

The new works which the Eldership concluded on publishing, are:

1. A NEW HYMN BOOK, on large type, for congregational use.
2. BIOGRAPHICAL SKETCHES, of the first 100 ministers of the Church of God.
3. THE JOURNAL and MISCELLANEOUS WRITINGS of the late JOSEPH H. BAMBERGER.

Circulars and Prospectuses will shortly be addressed to all the ministers, belonging to the several Elderships, on the subject of these publications.

Peace with Mexico.

The steamship Edith, which arrived at New Orleans on the morning of the 30th of May, brings the cheering intelligence of the Ratification of the Treaty of Peace by the Mexican Chamber of Deputies, by a vote of 51 to 35, and in the Senate by a vote of 17 to 5.

This is the best news we have recorded for some time past. Callous must be the heart that does not thrill with grateful emotions at the information thus received. May every American heart expand with joy and gratitude to the God of peace.

Thanks be to the Lord our God for the cessation of hostilities and for the blessings of PEACE.

THE LEGISLATURE of New Hampshire met at Concord on Wednesday last. The session will be a brief one, and it is probable a U. S. Senator will be chosen.

Criticizing.

This word is sometimes used to mean captious talk, cavilling, or fault finding. In this sense it is used here.

Criticizing seems to be the order of the day, —the prevailing sin of the age—among all orders, and ranks of men and women.

Politicians, Sectarians and Doctors take the lead; and then Ministers, Lawyers, Merchants, Farmers, Mechanics and craftsmen of all sorts follow suit. And O! what a continual and sinful criticizing and cavilling is carried on by hosts of men, women and children, at home and abroad, in private and in public, in Church and State! All have seemingly gone out of the way—all have seemingly bowed the knee to this odious Baal—this busy body in other men's matters.

Verily, verily, this thing is utterly wrong, and ought not so to be. It ought not to be,

1. Because it is unscriptural. "Thou shalt love thy neighbor as thyself. Do to others as you wish to be done by. Charity thinketh no evil. Speak evil of no man. Lay aside all evil speaking. Let your speech be seasoned with salt. Judge not, that ye be not judged. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

These, and similar passages in God's word, clearly show that this popular, fashionable, and prevailing evil of criticizing one another, is highly improper and unlawful. But it ought not to be,

2. Because it is hurtful and injurious.—Whatever is lawful and right, is always good and useful: but whatever is unlawful and wrong, is always more or less hurtful and pernicious. It is painfully so with the practice of criticizing, or captious speaking. Hence the Apostle has said, "The tongue is a fire, a world of iniquity—that it defileth the whole body, and setteth on fire the course of nature."

Observe then, the criticizer and caviller is injurious to himself—"he defileth his own body"—he sinneth against his own soul. How often, and how severely has the sin of criticizing recoiled on the critic's own head! How often have detractors and captious disciples been caught in their own snare and trap!

Observe again, the sin and evil of criticizing is hurtful and injurious to others; "It

setteth on fire the course of nature." It inflames carnal feelings and corrupt passions, and so impels a man on from bad to worse. It is a real canker-worm and pest to society whenever it is indulged in. It is a giant sin among politicians, and a moral leprosy among professors of religion.

O, ye critics, and cavillers, and fault-finders, and slanderers, and detractors, and evil speakers, stop, pause and reflect; for all these things God will surely bring you to judgment, and for every hard speech and idle word, you will have to give an account, at the judgment seat of Christ.

One word to our brethren in the ministry, and to all the rulers in the Church of God: Mark and discipline them who cause divisions—who seek to scatter and devour, and whose word eateth as doth a canker. "Them that sin rebuke before all, that others also may fear." Remember, you are solemnly charged before God, and the Lord Jesus Christ, and the elect angels, to observe these things faithfully and without partiality.

Petition to Congress.

We respectfully request all persons friendly to a system of cheap postage, to circulate the following petition among the people immediately, obtain all the signatures to it that can be procured, and send it on to one of the members of Congress. We say then to one and all who are in favor of cheap postage to attend to this matter promptly and thoroughly.

"To the Honorable Senate and

House of Representatives in Congress assembled:

The undersigned respectfully request that you will relinquish the franking privilege, and fix the postage on printed circulars, handbills and newspapers not sent from the office of publication, at one cent, pre-paid; and reduce ordinary letter postage to the uniform rate of two cents, and that of newspapers and pamphlets in due proportion."

Camp-Meeting Committee.

The Camp-meeting Committee of the East Pennsylvania Eldership will meet at Middletown, Dauphin county, Pa., on Saturday, the 24th day of June, for the purpose of arranging the Camp-meetings for the coming season.

The brethren intending to hold Camp-meetings will please address Elder ABRAHAM SWARTZ, Middletown, Dauphin county, Pa.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

American Temperance Union.

The annual meeting was held at the Tabernacle in New York, on Thursday evening of the Anniversary week, and was attended by a large audience. After the introductory exercises of music by the Brass Band of the North Carolina, prayer by Rev. Dr. Todd, and an address from Chancellor Walworth, the President,—the Rev. Mr. Marsh, the Corresponding Secretary of the Society, read an abstract of the annual report. In this document, among other startling facts, it was stated that 100,000 persons died annually from drunkenness in the United States and Great Britain alone.

After a review of the temperance movement, the report concludes with an expression of satisfaction at the progress of the cause during the year. In England all was encouraging; England held her own; but France, beautiful France, was in great need of a temperance reformation. In that country, 1,053,797,854 gallons of intoxicating drinks were consumed annually. Fourteen millions of persons in that country were engaged either in the manufacture or sale of liquors. Now was the opportunity to make a great temperance movement in France. On the whole, there was great encouragement for enlarged action, and the committee would bid the friends of the cause to look up to God for his blessing on their efforts.

The Rev. Dr. Edwards being introduced to the meeting, observed that it was declared in the report that there were temperance publications in Ceylon, in the isles of the sea, and in all quarters of the globe. And in all these publications there were always extracts from the temperance papers of America. Our efforts were felt every where. We were a city set upon a hill and were seen by all men. Let the people of this country renounce entirely the use of intoxicating drinks, and Ireland would follow in our track. Let the people of Great Britain do the same, and they might at once pay off the national debt; let France do the same, and she would indeed be free.

Hon. John P. Hale, who was received with loud applause, moved the following resolution, and addressed the meeting at length in its support:

Resolved, That as the prosperity and happiness of a people, and the permanence of civil government, depend upon their intelligence, self-control and high state of morals, the temperance reformation must be cherished by every philanthropist and patriot, as one of the safe-guards of our republic."

War in Oregon.

WAR has broken out in Oregon between the American settlers and the Indians. Four tribes have united against the whites, and four battles have taken place, in three of which the whites were successful. Five hundred whites fought a body of two thousand Indians a whole day, when the Indians retreated, after wounding a great many of the whites.

The beginning of the war was as follows: On the 29th of November, a most horrid and brutal massacre was committed by the Cayuse Indians, at the Presbyterian Mission, in the Wallah-Wallah Valley. Dr. Whitman and wife, with eighteen others were killed, and sixty or seventy taken prisoners. The house of the Missionaries and their neighbors were burned to the ground. The unfortunate prisoners were subsequently ransomed, through

the agency of Peter Sken Ogden, chief factor of the Hudson's Bay Company.

Major Meek, who brings the above intelligence, was deputed by the Legislature of Oregon to ask immediate aid from the Government.

The cause of the outbreak of the Indians is variously given. One account says that fever and dysentery prevailed to a great extent among the Indians at the Mission, in consequence of which a great number had died, and that the Indians finally came to the conclusion that Dr. Whitman's medicine contained poison. One of the Doctor's party is said to have confirmed them in this opinion. In order to satisfy any doubt upon the point, it is reported that they requested the Doctor to administer medicine to three of their friends, two of whom were really sick, but the third only feigning illness, and that the three were corpses next morning.

Another account attributes the cause of the deaths from measles, which they had caught from the white settlers. But the Indians have been a long time looking with distrust and fear upon the encroachments of the whites, who took their land without giving an equivalent for it. This, with the recent death of one of their chiefs, by the hands of emigrants, has probably been the true cause of the hostilities.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Preaching in Philadelphia.

WE hereby give notice that brother G. U. HARN will preach in Philadelphia, Providence permitting, on next Lord's day week, being the 25th inst. Perhaps we may be with him on the occasion, to assist in setting things in order, and in making arrangements for permanent and regular preaching among the brethren in that city.

The Church there will please to take the matter in hand as soon as possible, and make the necessary arrangements for a meeting, either in the Moyamensing Hall, or some other suitable place. EDITOR.

Temperance Meetings.

THE New York City Temperance Society, and the American Temperance Union, have issued a circular, recommending that temperance meetings should be held simultaneously in every city and town in the Union, on the Fourth of July next, as a peculiarly appropriate mode of celebrating that day.

Mr. TRIST, late Commissioner to Mexico, arrived at Washington on Wednesday evening, the 7th inst.

The Whig Convention.

THE Whig National Convention, held in Philadelphia, after a very exciting sitting of three days, has concluded its labors by nominating Gen. ZACHARY TAYLOR, of Louisiana, as their candidate for President, and MILLARD FILLMORE, of New York, for Vice President.

CONTRIBUTORS' DEPART'T.

Thoughts on Many Things.

BY J. FLAKE.

SECTION IV.

The late General Eldership. I set out on May 26th for Martinsburg, in company with brothers Winebrenner and Moonney, to attend the meeting of the General Eldership. We passed along the Canal, as it runs by the side of the Susquehanna first, and then by the Juniata, on to Hollidaysburg. We passed by many pleasant villages, and towns, where the people live in good old Pennsylvania fashion. Not so much *taste* is exhibited as in the *white painted frame houses* and *green shutters* of Yankee land, which make the villages of the New England states, with plants and trees in front so pleasant to behold. But our good State has the *solid means of comfort*, for those living in town, or country, equal to any spot of the West. We have no gold, or silver mines—but far, those of iron, and coal.

So we came to Martinsburg, and gladly joined with the brethren in the solemn worship of our God on the Sabbath. This is a pleasant little village in a valley surrounded by mountains, and which contains excellent land. Here we have a small society, and a neat meeting house, in front of which the mortal part of brother J. H. BAMBERGER rests in peace and safety.

"These ashes poor, this little dust,
Our Fathers care shall keep;
Till the last angel rise, and break,
The long and dreary sleep."

Monday and Tuesday, until near midnight, were occupied by meetings of business, which will be found set forth in the Journal. It was but a small gathering of the Elders and brethren, but it was a good time—pleasant and profitable in the remembrance thereof. I think good will result, and no harm. But it ought to have been a *general gathering* of the brethren from East and West.

We staid until Thursday morning, and preached the gospel of peace to the dear people of the neighborhood; and then by the kindness of brothers Slingluff and Thomas we were forwarded 24 miles on our journey homeward. Our young friend Robert T— was our driver down through the fertile valley as far as the Bloody Run village, on the Pittsburg turnpike. Here we thought to get into one of the stages going to Chambersburg, but they were full.

So we hired a man to take us in a wagon across the mountains to Orrstown, about 50 miles, or less. A very rough road—a hot sun—yet fine weather—and by Saturday evening we were at brother Simon Diehl's friendly habitation near Orrstown. No appointment was made here for meeting. So next morning brother D. took us five miles to Shippensburg, where we met with many brethren who were glad to see us. In the forenoon brother W. went to the German Reformed Church, and by invitation, preached to them in the German language. It was their communion

Sabbath. In the evening I preached in the Bethel, to the brethren, from the first eight verses of Hebrews, 13th chapter. "Let brotherly love continue." They have been prosperous and happy in Shippensburg—pray that it may be so again.

Next morning we took the cars for home, down through Cumberland Valley, and about the middle of the day again crossed the Susquehanna. Very pleasant for situation on this broad beautiful stream is Harrisburg. I was glad to get back again to my good friends and brethren here, where it begins to seem to me somewhat like home. "But here I have no continuing city." My home is over Jordan.

I still take the ground of unity in the great and essential things of religion, and in smaller things, forbearance and liberty. Any other way we shall be a rope of sand. The heart may sometimes be right and good, and yet the eyes not so widely opened as they might be, to see all things clear. After a while the watchman will all see eye to eye.

Have you noticed it, that the same class of persons who are called among us *ruling elders*, are called by the Baptist churches by the name of *Deacons*, and by the Methodist churches, *class leaders*. They are identically the same in station, and the duty required of them is about the same.

The fact is, that to the true ministry is committed the oversight of the flock, and the brethren called by either of the above-mentioned names, are their assistants. We must have *the thing—the work—the office*—whether or no those who do the work, are called by the right or wrong name.

To-day being Whitsuntide, I preached about the disciples at Jerusalem, on the day of Pentecost—the rushing mighty wind—the cloven tongues of fire—and the speaking forth by all of them, the wonderful works of God.

Christianity was wonderful and glorious in its commencement: and will be so again at its close.

"This is the day the first ripe sheaf,

Before the Lord was waved;
And Christ, first fruits of them that slept,
Was from the dead received.

This is the day the Spirit came,

With us on earth to stay;
A Comforter to fill our hearts,
With joys that last for aye."

Harrisburg, June 11, 1848.

P. S. This evening brother Harn preached for us a good discourse, from "Why stand ye here all the day idle." Matthew 20: 6.

Our Thursday night prayer meetings are very solemn and profitable.

A Request.

WE, the undersigned, Officers of the Church of God in Iowa, in view of the cause of God in this new and western country, would humbly request the Standing Committee and Board of Missionaries of the East Pennsylvania Eldership of the Church of God, to continue Elder E. Loeve as a Missionary in Iowa another year under their direction; and that in view of the weakness of the cause in this new country, they would sympathise with us, and assist in sustaining him here as a Missionary.

JOSEPH HAWK.
JOHN McCORMICK, Sr.
A. G. McCORMICK.

Trenton, Iowa, May, 1848.

DENIAL AND DEFENCE

OF

The Existence of a God,—a Devil,—a Hell of Torment,—and the Future Punishment of the Wicked.

BY JOHN F. WEISHAMPEL.

“There is no God—the fool hath said;” *

“All Nature of itself exists.” †

Thus darkened is the human mind,
That it the light of truth resists.

But vain, delusive thought, begone!

“There is a God—all Nature saith,” §

And who that is no fool can doubt?

And who that’s wise can help have faith?

*Psalms 14: 1.—†Atheist.—§Psalms 19: 1, &c.

“There is no Devil”—saith the duped,*

Whom Satan blinds to thus believe;

For ’tis the Devil’s chief concern:

He tempts man, that he may deceive.

The Lord of glory, He “beheld

“Satan as lightning fall from heaven,”

And with his rebel host in chains

Was down to hell in darkness driven.

*Universalists deny the existence of a personal Devil.

“There is no Hell for punishment;

“But here we’re chastised for base deeds.”*

So says another sinner bold,

And thus his soul on falsehood feeds.

There is a hell of torment sure,

Where sinners feel eternal fire;

There everlasting punishment

Is sore inflicted neath God’s ire.

*Universalists deny the punishment of sinners in an eternal hell.

†Luke 16: 23.—§Mat. 25: 46—Rev. 14: 10, 11.

“But there is a Heaven—a place of bliss—

“Where life eternal—boundless joy—

“Shall be the lot of all mankind—

“Where endless praise their tongues employ.”*

Heaven is God’s own glorious Throne,†

Where he is worshipp’d without end,

By spirits holy, pure and good;§

Where sinners never can ascend.¶

*Universalists contend that all men will be saved.

†Isaiah 66: 1.—§Heb. 12: 14.—¶Rev. 4.

A Short Sermon

On the Antiquity and Origin of Universalism.

TEXT—“Ye shall not surely die.”—Gen. 3: 4.

OF all the books of history that ever graced the world, the Bible is the most ancient, and therefore should demand attention and a careful perusal on the part of every individual. It is a highly important history, replete with useful instructions. In it we have a very interesting account of the creation of the world, and of the creation and formation of our first parents; of their primeval and happy state in the paradisaical garden; also of their apostasy from God and expulsion from paradise. The Bible teaches us that our first parents were placed in the garden, where they were surrounded with every thing that was calculated to make them comfortable and happy. But that they might be free agents, he gave them a positive law, with the penalty of death annexed, permitting them to eat of all the fruits of the garden, except of the tree of knowledge; but, said He, “the day that thou eatest thereof thou shalt surely die.” Howbeit, the serpent said to the woman, “ye shall not surely die.” Here, my friends, we have the first symptoms of universalism. By this you may perceive that it is no new fangled doctrine, as some suppose. In the exposition of this subject we will endeavor to show.

I. The character of the first propagator of universalism.

II. The doctrine inculcated.

III. The instrument used.

1. In respect to the character of the first propagator of universalism, it has been proved and tried, and found to be of long standing. When we scan the sacred pages, we learn that the doctrine held and propagated by the universalists is of no recent date, but is almost as old as the creation of man. It has been traced by some of its writers back to the promise, the seed of the woman should bruise the head of the serpent: but it may justly claim priority to this, and be traced back at least eleven verses further, to the text where the first sermon, “thou shalt not surely die,” was preached. From this we learn that the first universalist preacher, is an old preacher. He lived 1700 years before Abraham—more than 2000 years before Moses, and 4000 years before the organization of the Church of God, or the establishment of the Messiah’s reign of grace. This character proclaimed his hellish doctrines nearly 6000 years ago. His character is fearfully exhibited in the history of our world. He was the first tempter, who by means of the serpent seduced our first parents. He was the instigator of Cain to slay his brother. He was the instigator of every heinous crime that has been perpetrated in all ages, and his influence is still in active operation even down to the present period, and doubtless will be until the consummation of time, or at least till the millenium.

Again, he is an itinerant preacher. Job 1: 7, we read, “When the sons of God met together, Satan came also. It was asked, from whence comest thou? Satan answered, from going to and fro in the earth, and wandering up and down in it. He goes from place to place, preaching “thou shalt not surely die.” In 1 Peter 4: 8, it is said of him, trying to devour as many as happen to come in his way.

3. He is a crafty and ingenious preacher. Sometimes he comes roaring like a lion, as if to devour every thing before him; but when detected, then he assumes another appearance, and comes with all the brilliancy of an angel of light. 2 Cor. 11: 14.

4. He is a heterogenous preacher. That is, he mixes truth with error. When a lie won’t do, he uses the Bible, at least when he cannot palm off his assertions without it. We may learn this from his vile and impious attack on the Saviour of the world, as recorded in the 4th chapter of Matthew.

We have given a faint outline and exhibition of the character of this preacher, showing that he is a murderer, and a liar, and the father of it. I propose to show,

II. The doctrine inculcated.

This is, as we have heard, “thou shalt not surely die.” The declaration of God was, “the day thou eatest thereof thou shalt surely die.” But this old preacher said, “thou shalt not surely die.” The great debate seemed to be about the little word *die*.

This could not mean a spiritual nor a temporal death, or else the righteous would not be redeemed from death, according to St. Paul. Gal. 3: 13. But the obvious meaning of the preacher or devil was, that there was no hell, no future punishment, no banishment from God’s glorious presence forever; but that the rebels should all live with God in heaven. This is the substance of his preaching at the present day. How frequently does he recommend to us the precepts and maxims of the world, with all its charms and allurements, telling us to eat, drink and be merry, saying

that God is a merciful God, and although we do thus and so, we shall not die. This is the doctrine inculcated in the text—which brings us to notice,

III. The instrumentality employed—The serpent.

We are informed that the serpent was the most subtle of all the beasts of the garden. This was the instrument employed by the devil to proclaim universal doctrine. He thus manifested himself to save his own character; for if he had appeared in the form of a devil, his character would have been destroyed forever, like that of the serpent. God said to the serpent, “upon thy belly shalt thou crawl, and dust shalt thou eat all the days of thy life.” He perhaps took delight in tormenting the serpent. He also torments animals when he has nothing else to torment, for when the Legion were cast out of the man, they entered and tormented the swine, and destroyed them. He still employs agents to proclaim his doctrine; not the brutes, but men who are still ready to preach the doctrines of devils. They are now spread through the length and breadth of the land, ready and willing to preach, “thou shalt not surely die.” The effects are lamentable on society, and the devil, I fear, is waiting to take both the preachers and hearers.

J. H. HURLEY.

The Mechanics’ and Manufacturers’ Fair at Baltimore.

BROTHER WINEBRENNER:—

THE Mechanics’ and Manufacturers’ Fair, which you visited when in our city, commenced on the 18th of May, and continued to last night—almost three weeks. During all this time the large halls where it was held was visited by large numbers, especially of evenings. I promised you a sketch of the exhibition; so here it is. And let me say that all hands admit that this Fair has been of great benefit to the Mechanic and Manufacturer, as well as highly gratifying to the public. This is the first Fair of the kind ever held in Baltimore; but it will not be the last; for the Mechanics’ Institute purpose holding one in October next, which it is thought will greatly excel the one just closed; and this was quite large and respectable.

Among the vast collection of productions of the Manufacturer, Mechanic, Artist, and last, though not least, the Ladies, there were many things exhibited which had no particular novelty about them, but only shewed the ingenuity and patience of the persons who made them: and among these was a large assortment of quilts and other needle work deposited by the fair sex—they were mostly neat and tasteful, and had I room to spare I should particularize some of them. But I can only notice some of the important inventions and products.

Thomas A. Chandler’s Mortising and Tenoning Machine, of Rockford, Ill., is a most valuable invention, and especially where heavy timbers are to be mortised and tenoned. It has two upright bits to cut the grain through at each end of the mortise, and two shaving bits to chip out the solid part between the bits; so that in a very short inch of time you can have mortised a large or small piece of timber or board, in fine style, at any desirable angle. It can be worked by hand or horse power, and saves much hard labor. In bridge building, and all heavy work, it is of great value.

Elisha Briggs’ Patent Picket-Fence Making

Machine is another of great value. By it you make a very neat picket fence, of which your readers can have an idea if they will fancy to themselves three sawed rails with inch and a quarter rails all through the centre, four inches apart; these put into posts horizontally, at proper distances, one above the other, and pickets like large broom handles run down through the holes in the rails; the tops being pointed. The machine saws the strips out of the planks; turns them round; points them, and bores the rails and the posts; and two persons can in about twenty or thirty minutes, have a pannel of fence ready to set up in its place. This fence is neat; and as storms and snow-drifts can never effect it, it is also durable. Where timber is scarce it is most valuable, as not one half the stuff is required as for other fences, and nothing is wasted but the fine shavings; and any kind of wood, however tough or twisted, can be worked up. Mr. Chester Coleman, Mount Pleasant, Frederick county, Md., is the agent, to sell machines and rights; and I would advise some of your enterprising readers to visit him to see his machines and fences; for he is enclosing his entire farm with this fence.

Fitzgerald’s Patent Portable Burr-stone Mills, for grinding all kinds of grain, spices, &c., by horse, steam or water power. The whole of this mill does not occupy more space than an ordinary winnowing mill. The burrs work one in the other like the hanging coffee-mills, and turn on horizontal journals or shafts. And yet with this small apparatus, and a two horse power, you can grind four and five bushels of wheat into the nicest flour in one hour, ready for the dough-tray. A mill complete costs \$140, and will do the work for a whole neighborhood, and run ten years. They are manufactured by C. Ross & Co., 38 Broadway, New York.

J. S. Eastman’s Improved Horse Power, for threshing and other machinery. The gearing of this horse power is all concealed in a large cast-iron casing in the form of a bark-mill hopper, and the cog-wheels are so arranged as to have but little friction, and to throw all the power to the centre; by which, it is believed, three horses can do the same amount of work that five will on any other horse power. It requires a sight of the power to understand its construction. I believe it to be very good; and recommend it, for at least one advantage, and that is no person can get hurt by the machine being in operation, as it is all cased up. Mr. Eastman’s General Agricultural Implement Manufactory is 180 West Pratt street, Baltimore, where the above power can be seen. The price is about the same as for other horse powers.

Lewis Kirk’s Patent Direct Action Steam Hammer, made at Reading, Pa., commanded great notice. This hammer is worked by steam, but I suppose can be worked by horse power. It is under the most perfect control of the operator of any machine in existence. By the simple movement of a lever the hammer is made to strike slow, fast, heavy, light, high, low, or to stop. It is applicable to forge, blacksmith, or machine shop purposes, and is as complete a contrivance to save the hard labor of man as ever was invented. I understand the Agent sold \$9000 worth of these hammers at this Fair.

Devlan, Wood & Hancock’s Patent Oil Saver is another useful invention for all kinds of shaft machinery, as by it water, instead of oil, is used to keep the journals turning in

their sockets, from friction and from becoming heated. This is admitted to be a great saving. The patentees reside also at Reading, Pa.

Weishampel's Horizontal Revolving Cylindrical Coal Grate Stove was another new improvement which attracted much attention. It was exhibited particularly to about 500 of the visitors at the Fair, and received the most general and uniform approval of any thing on exhibition. The ladies especially were most delighted, owing to its great conveniences. Your readers will have an idea of the grate in this stove, if they will lay a half bushel measure on its side, and suppose both ends of it closed; a gudgeon or journal in the centre of each end, one of them suited for a crank-handle; and nearly all the side surface cut into grates after the manner of a squirrel wheel; and on the top and below imagine two grated doors which are made to open out, as if you would lay both your hands upon the side of your hat crown, with the thumbs touching, and then turn up your hands on the little fingers. They will now have an idea of my horizontal revolving cylindrical coal grate, into which the coal is placed first and the wood on top of the coal, and when the wood is kindled, the grate is turned half-way round, which will of course turn the wood under the coal. This grate is placed in a stove box adapted to its nature, the journals working in holes in the front and back plates. The grate in this stove possesses the following advantages over all other grates and cylinders:

1. It obviates the necessity of ever emptying the coal out of the cylinder to kindle a fresh fire; and thereby all the dust so annoying in parlor and other stoves in emptying the coal is obviated. It also saves the trouble of sifting the ashes, as the grates are set close enough to save all the particles of coal worth using.

2. At all times, either in kindling a fresh fire, or re-kindling when the fire is partially or altogether dead, the kindling wood or charcoal is put into the cylinder upon the top of the new or old stonecoal; and after it has been set on fire the upper grate doors are to be shut and bolted by little sliding bolts, and by half a revolution of the cylinder the burning wood is thrown underneath the coal, which will burn up through the coal and ignite it with great facility. A dying fire can, by this process, be enlivened very speedily.

3. All the ashes and useless fine particles of coal can be sifted out of the grate at any moment by a few revolutions of the cylinder; and the coal is left in a loose, open condition, to enjoy a free draft.

4. Bituminous (or soft) as well as the Anthracite (or hard) Coal can be burned in this grate with the greatest convenience; and it is therefore considered a great desideratum, as the soft coal can now be used in cooking stoves with great advantage and saving.

This invention has been fully tested during the whole of the past winter, and inspected by many competent judges; and it will justify all that has been said above. The grates are to be made cylindrical, spherical or in any other practicable shape, to suit the fancy, and are adapted to parlor, office or cooking stoves, and for steam-boilers, locomotives or any other furnaces where coal is to be used.

The Inventor has applied for Letters Patent, and expects to have State and County Rights for sale by the latter part of July. All persons wishing to purchase rights will address him, post-paid, at Baltimore.

JOHN F. WEISHAMPEL.

N. B. Cast iron patterns will be sold with the rights, to enable the purchaser to have castings made immediately.

Baltimore, Md.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Third.

Ambition.

WHAT more appropriate place for meditation over the follies and vanities of human life, than among the moss-covered hillocks and stone-hedged vaults of a "city of the dead." There, reclining over the grave of some worm-eaten, inanimate body, how natural it is for one to look over the Past and the Present, and strive to gaze into the Future, full of sad thoughts of the time that is gone, and a despairing hope for what is to come.

There we may study Ambition, too, not of the panting Christian in the race to eternity, but of the shallow Ambition of this world. There is a spirit within Man which prompts him to seek after the fame, power and glory of earth, as the very climax of human happiness. And to such a great extent does this desire rule in the minds of some mortals, as to cause the attainment of their wishes to be the whole aim of their life. What folly! to toil and struggle through years of troublesome life to gain "the bauble reputation!" When they have reached the summit, the topmost pinnacle of the temple of renown, it should be supposed that they would be happy—but never was a more fatal error. For oft-times while endeavoring to appease the cravings of their unsatisfied ambitious souls, by some direct or indirect mis-step, they plunged themselves from the frail footing of the tower, and falling, crushed themselves in their descent upon the rocks of death, or sank beneath the waves of oblivion.

Who was Alexander? a hero. Who was Bonaparte? a hero. Who were the countless numbers of "heroes" who have flourished in every age since the world began? Ambition's victims! And do you think the troublesome glory they once possessed bettered their condition now? Oh! what mis-spent lives. What possible good does the fame of the battle-field or of the scientific or philosophical manuscript render to a person after death? The renown acquired by a restless life of ambitious exertion, unsettled thought, unpeaceful conscience, is not worth the first pang which it cost the possessor. Just think! A man spends his days, as it were in a Hell upon earth, gains the priceless flattery of fools, is ever unsatisfied with what he has attained, and is tortured by a searching conscience,—and all this the fruits of the efforts of his unrestrained wicked ambition; possessing no peace upon earth, can you suppose he will acquire happiness after death, because of his unfruitful pilgrimage of folly in life? No.

The student pores over his studies by the midnight lamp, the sage racks his brain for some new immortalizing theory, the author, with a fiction-pen in hand, dreams a fiery dream beneath the ragged roof of a garret, the warrior rushes through the pillaged city, and with a devil's arm plunges his steel into the hearts of the conquered foes, and sends immortal souls into the presence of the God of the universe—

And all for fame,

To leave behind a "glorious" name!

And the "glory"—how long does it last? Why

oft times the tomb-stone alone contains the name of the forgotten one!

Had the time that has been spent in the pursuit of worldly power and glory, been expended in the search after true happiness, for the welfare of life hereafter, the blood which has crimson stained the world ever since the First Fratricide, the tears which have fallen from the eyes of accursed millions, and the groans of countless numbers who are now suffering in the caverns of hell, might have all been saved, and this world instead of being doomed to suffer from its own mis-rule, might be a paradise among the planets which stud the boundless, starry sky!

Baltimore, May, 1848.

OBITUARY

Sister ELEANOR WILLIAMS.

BROTHER WINEBRENNER:—

I take my pen in hand to inform you of the death of my companion. She departed this life on the 27th day of April, 1848; aged 37 years, six months and 12 days.

She embraced religion about fifteen months previous to her death, and was baptized last Fall, at the Camp-meeting at Jacob Bricker's. She was truly faithful in the service of the Lord, and endured her sickness with great patience. The same hour in which she died, when cold up to her breast, she exhorted us to meet her in heaven; continuing to say, "Don't weep for me—I'm sure I'm happy—come quickly sweet Jesus, and receive my soul." Thus she continued exulting till finally she died in the triumphs of a living faith, and without doubt is this day happy in glory.

Her funeral discourse was delivered by brother S. N. Miller, from Revelation 2: 10. "Be thou faithful until death, and I will give thee a crown of life."

She left myself and six children, one a babe only 8 hours old, to mourn her loss. But our loss is her glorious gain. I desire an interest in the prayers of all the people of God, that I may not only meet her, but all God's dear people in glory.

Yours in love.

DANIEL WILLIAMS.

Letter from Elder Daniel Weritz.

MARSHALL COUNTY, Va., May 23, 1848.

BROTHER WINEBRENNER:—

BEFORE I leave this place I shall write a few lines to you, and if you see fit you may put them in the Advocate.

I held another meeting in this church, at the river, and we organized the Church by electing brother SAMUEL SMITH, Elder, and LAZARUS RIAN, Deacon. Brother Smith is an old father in Israel. He was formerly a member of the Methodist Episcopal Church, but became convinced of the duty of being baptized by immersion, and also of the duty of washing feet.

On last Sunday I baptized three believers in Long Run, one an old father in whose house I preached some time ago. He had a birth-right in the Quaker church, but lost his membership by marriage. After my preaching at his house, two of his family came out, and he erected the altar of prayer in his house, and on last Sunday declared his faith by baptism. The Lord bless these old disciples with much grace in the evening of their life and pilgrimage.

The Church numbers at present about fifty members. May God bless the Church, and

make her a light to this part of the world. I have baptized 13 since I last wrote, and during the last year I baptized 60 and received 75 in church fellowship. The work is still going on. May God continue to bless us and to prosper his work.

Yours in love,

D. WERTZ.

LINES

To the Memory of Elder John Strayer.

BY J. H. HUNLEY.

Brother John Strayer is dead,
And gone to the land of the blest,
Where the Scriptures have said
There remaineth a rest.
Dear Brother! we've seen thee pass
From this sinful earth away,
Just like a faded leaf
On a windy autumn day.

Devotedly pious were the days of thy youth,
And boldly expounding the Scriptures of truth,
But thy work it is finished, thy spirit is fled,
Thy body is numbered with the slumbering dead.

How peaceful and calm
Was thy life, dear one;
How gentle, how holy,
Its setting sun.

Strong were the cords that bound thee here,
Many the friends that held thee dear;
But tranquil, thy spirit with drew on,
For the will of the Lord thine own had won.
The light of thy life
Is darkened now,
But in this bereavement
Submissive we bow.

They who so tenderly pillow'd thy head,
And guarded thy footsteps till laid with the dead,
The brothers and sisters, who talked of thy sleep,
And waited thy waking, but waited to weep:
Our God will comfort,
He only can stay,
In the dark gloomy hour,
When the loved pass away.

Thy love has been strong, but stronger his arm,
To save them from sin and protect them from harm;
His presence be with them, their darkness illumine,
His promises loosen the grasp of the tomb.
Ah! they shall be raised
Who sleep in the Lord,
The vaults of the grave
Shall burst at his word.

How blessed, how happy the dead shall arise,
How sweet then the chorus that wakens the skies;
Our bodies by sin never more be defiled,
And songs of thanksgiving from parent and child.

Sleep on dear brother,
For short is the night,
The morning light dawneth
Even now on our sight.
How joyous that greeting
Of brother and friend,
How happy that meeting
Where parting shall end.

Carlisle, May, 1848.

A revolution has occurred in Bolivia. General Bolivian has been hurled from the Presidency.

A. Holms' Reply to J. H. Hurley.

MILTON, May 9th, 1848.

BROTHER WINEBRENNER:—

As brother J. H. Hurley has replied to my letter, I claim it as a privilege to respond to it. This brother Hurley has waited some two months for some of his elder brethren to write, but waiting in vain, he has finally concluded to take his pen and venture out into the field of discussion himself. And now hear him in his adventuresome flight, and take notice of his sound logic and strong demonstrations.

First he says that I have seated myself on the throne in judgment. Surprising politeness!

2nd. He says that I have mangled, disfigured, and distorted the innocent actions of that holy convocation! With a good grace, quite logically.

3d. Again he says, that the schism must be all in the Ohio Eldership, and no where else. This, I presume, we must take as an assertion without the shadow of proof.

4th. He asks where the Bible forbids journalizing? Journalizing is not the point in debate. It appears that brother H., has not seen the difference between journal and constitution; and to prove that journalizing is no great sin he says, "where there is no law there can be no transgression." Well, his pedit-baptist neighbors say there is no law forbidding rantism, and therefore they sprinkle, and it is no sin, brother H. himself being the judge.

5th. Once more he says, if I don't take care the zeal of my house will eat me up.

I answer, first, that in the sense in which he uses the term *house*, I have none.

2d. Brother H., has made a misapplication of the text. The Psalmist used it with reference to Christ; and so the Apostles understood it at its fulfilment. See John 2: 13—17. The Jewish temple was God's house, (see Mat. 21: 12) dedicated to his worship. But as the Jews had a great zeal, (like J. H.) they must enter the temple and do something more than the Lord has required. Yes, they must do something worthy of their day—they must buy and sell and get gain. Brother H., with some others have entered the temple under the gospel, to do something worthy of their day—not to make it a den of thieves: no, but to make laws and a constitution: a decree to circumscribe the liberties of the conscientious; and this is no monopolizing: no, this is republicanism. So much for zeal. I presume I can say, by this time, that the gallows erected is not for me only, but for another also.

I shall now come to the point in debate, and prove that the constitution is a law for the church.

First, The term constitution is defined to be the frame of body or mind—the law of a country—a form of government.—*W. Cobb.*

2d. Constitution, properly speaking, is any form of government regularly constituted.—*J. Crabb.*

3d. A form of government, system of laws, an establishment, decree.—*John Walker.*

4th. From the foregoing we are led to conclude that if there is any meaning in words at all, that the constitution under consideration is actually a law, a decree, an ordinance, (see Col. 2: 22) and that an ecclesiastical one too. All creeds, laws, constitutions, &c., necessarily become the constitutions of the churches that adopt them. Upon them they are said to be built. But it has been argued that the instrument under consideration has

nothing to do with the Church, but only with the Eldership. To this I answer, that it was got up for the good of his Church, (see page 13) and if so must have something to do with the Church.

We have been charged with breaking ranks and with schism. But be it known to all, that we stand on first principles—first advocated by the Church. Our constitution is from the King himself, and on it we intend to stand, the Lord being our helper.

Yours, in the bonds of love,

A. HOLMS.

P. S. Be it understood that we go for co-operation, only let it be based on principles that are more tolerable.

A. H.

Letter from Elder E. Logue.

TRENTON, Iowa, May 18, 1848.

BROTHER WINEBRENNER:—

In reading a late number of the Advocate, I am informed by your Standing Committee that I am not considered as a Missionary under the direction of the East Pennsylvania Eldership. Now if this is the fact, I acknowledge that I have been ignorant of it, and I am sorry I did not know it before now. But inasmuch as they have given such notice to the public, I deem it necessary to present the following facts of the case.

In the fall of 1844, I applied to the East Pennsylvania Eldership for license, and that body appointed me to Woodbury Circuit; which you will see in reading the proceedings of that Eldership, in the Gospel Publisher, Vol. 9, page 390. I wrote to the Church at Woodbury to know if they would bear my expenses in moving there; to which I received no answer. I then appealed to the Standing Committee appointed by the above mentioned Eldership to release me from the Woodbury Circuit, and permit me to go to Iowa. In reading the 7th number of the 10th volume of the Gospel Publisher, your present Standing Committee will see that that Committee excused me from the Woodbury Circuit, upon condition that I would go to Iowa; and when I had informed them that I would go to Iowa, they forwarded me a letter with a license enclosed, signed by the Speaker and Clerk of the above mentioned Eldership, the object of which was, as the letter stated, "to prepare me to go to Iowa?" What for? Why the License says: "To preach the Gospel and administer all the ordinances of God's house," &c. And not only so, but in reading the journals of the last three yearly meetings of the East Pennsylvania Eldership, your Committee will see that I have been considered a member of that body, and under their direction; and if not so, why does it say in their Journals, "E. Logue, Missionary in Iowa?" and not only so, but they have granted me a renewal of my license for the last three years.

These, then, being facts, how can your Committee be correct in their statements, except it is from the consideration of the fact that notwithstanding a renewal of my license has been granted in each of your yearly meetings for the last three years, yet there has not been one license sent to me since I have been in this country. But why such treatment? If I am not worthy of license why do they grant a renewal of my license? And if they grant me a renewal of my license, why not send them to me? Is such treatment brotherly? Is it doing as they would be done by? Mark you, I am in a distant and a strange land.

In conclusion I would say, it is important

that there should be a Missionary kept in this State, but your humble servant does not crave the office, but would wish that you would send a better man here; one that you can have and sympathise with as a preacher in a new and strange country should be.

Yours in love.

E. LOGUE.

Letter from Brother J. Shope.

WEST HANOVER, June 1, 1848.

BROTHER WINEBRENNER:—

As I have a little leisure time, I will try to give you a few lines for your valuable paper, the Church Advocate.

I wish those of our neighbors, the young brethren and sisters especially, who say they have neither time to read nor money to spare to pay for this paper, would save that much from useless outlays, such as tobacco, and other unnecessary things, and spend some of their time in useful reading and study.

I have just returned from my visit to Schuylkill county, in which I spent three weeks, and during this time I saw and heard much, both good and bad. I stopped one week at Minersville, during which time I boarded at brother Hertz's, (formerly of this place,) where I was very kindly entertained. This is the only family I found in the place that professed to belong to the Church of God; i. e. such as call themselves by no other name. However, there are, I believe, some pious people there, belonging to the several denominations. There are three Welch churches there, viz: Methodists, Congregationalists, and Baptists. With the latter I assembled several times, and although I could not understand them, I thought they worshipped God in his appointed way. These people I must praise for their kindness to strangers, their refined habits, and their good education. The most of them understand the English language, and some the German.

I never so much noticed and admired the beauties of nature, as I did on my journey through that country. When I went over into the mountains, the vallies were merely covered with green, and lo! when I returned the fields were robed in flowers, and the beautiful grain waving, and, as it were, bowing as we passed. I could scarcely refrain from shedding tears of joy, and thank the Ruler of all these things for his goodness. Here I again thought, who but unthinking, wicked man can pass these things without loving our common Lord.

May God help me to make good use of what I learned on my journey, and prove faithful.

Yours fraternally,

JACOB SHOPE.

Letter from Brother Levi Merkel.

NEAR SHIREMANSTOWN, May 22, 1848.

BROTHER WINEBRENNER:—

Enclosed I send you \$1 25 to pay my paper in advance. Every paper I open I behold the beautiful words of the Apostle, "Earnestly contend for the faith which was once delivered to the saints." I pray that the blessing of God may attend your labor of contending for this precious faith. I also, God being my helper, have a desire to contend, though in great weakness, for this faith.

If I understand the blessed Saviour he strongly intimates that in the last days, shortly before his second coming, there will be an awful departure from the principles of this

true faith. In profession, the world will be filled with men that have a form of godliness, but denying the power thereof. "When the Son of man of cometh shall he find faith on the earth?" These are the words of Jesus.

It becomes us seriously to inquire in what respect our faith, even now, in the nineteenth century, must be like the faith of the Apostles and primitive Christians. The power to work miracles appears to have been peculiar to the Apostolic day. The community of worldly goods practised by the first Christian church at Jerusalem, to my mind, proves that the inspired Apostles found such a practice not to work well, inasmuch as it was not introduced in any other place. This practice was local and circumstantial.

But our faith, in order to be like that once delivered to the saints, must be a living faith, accompanied with good works—a faith that always works by love—a faith that purifies the heart and overcomes the world—a faith that is unfeigned, and will not permit us to conform to the vain practices and fashions of this world, but which operates continually upon our hearts, enabling us with diligence to add to this faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

My prayer is daily that we may all have an increase of this precious faith.

Your brother in Christ,

LEVI MERKEL.

NEWS DEPARTMENT.

Destructive Fire in Detroit.—On the 9th instant this city was visited with a most destructive conflagration, by which 107 dwellings were destroyed, with about the same number of stores and other buildings. Three hundred families are said to have been rendered houseless. The fire originated from the sparks of a steamboat lying at the wharf, an old, wooden ware-house having first caught. The wind blew a gale, and the flames spread furiously and rapidly, till a district of several acres had been burnt over. The destruction embraced the Steamboat hotel, Wales's hotel, the Indiana hotel, and a number of fine dwellings on Jefferson Avenue. The loss is estimated at \$200,000, of which only about one-fourth is covered by insurance.

Virginia Episcopal Convention.—This body adjourned, at Norfolk, after an interesting session of four days. Among other things, they adopted as a canon of the Church, the resolution excluding from the communion table all persons who attended theatrical exhibitions, public balls, and the exhibition of the model artists, and all those addicted to card playing and horse-racing. The next session of the Convention will be held at Wheeling.

Convention of Pedlers.—A Convention of Pedlers from all parts of the United States is to be held at Auburn on the 4th of July next. The arrangements will be on a grand scale, and the committee design making it one of the most attractive affairs of the season.

Public Debt of New York.—The public debt of the city of New York on the 5th inst., is officially stated to be \$11,911,076. Nearly the whole of the debt has been incurred in introducing the Croton water into the city.

Events of Two Months.—The New York Tribune gives the following summary of the results of recent movements in Europe:

The utter abolition of Royalty and Aristocracy in France, and the establishment instead of a thorough Democracy, Political and Social.

The virtual fusion of the various Kingdoms, Grand Duchies and States, composing Germany into one great Federative Empire, retaining some monarchical forms but thoroughly imbued with a republican spirit and protected by liberal institutions.

The liberation and independence of Italy, and its partial if not complete union into a Confederacy or League, with a common Flag, Tariff, Army and Code.

The resurrection of Poland, and its readmission as an independent and powerful Republic into the great family of Civilized and Christian Nations; and

The liberation of Bohemia, Hungary, and the Tyrol, &c., from the despotic grasp in which they have so long been crushed, and the reduction of Austria from the first to about the third rank among the Powers of Europe.

Abolition of Slavery in the French Colonies. The following statistics of the French West India Islands, and Guiana on the continent of America, will be of interest at the present time, as the French Provisional Government have issued a decree, abolishing slavery in all the colonies belonging to France.

In 1794 a similar decree ruined Hayti, and from a French colony it became an elective military monarchy, of which the independence was acknowledged by France in 1815, for 150,000,000 of francs, in five annual instalments. One of these was paid, when it became apparent that the island could not pay the balance, and the amount was modified. In 1790 the population of Hayti was 30,831 whites, and 434,429 slaves. The exports amounted to \$21,000,000 per annum.

Improvement in Daguerreotyping.—A discovery in the art of Daguerreotyping has lately been made by Mr. Jones, in Baltimore. The discovery consists of a new method of taking daguerreotypes which renders the impression indelibly fixed upon the plate, and not liable to be defaced by handling—indeed they may be rubbed with a cloth without receiving the slightest injury. One advantage resulting from this invention is that likenesses can be taken on copper-plate, washed with silver, for the purpose of being engraved upon. In this way the artist is enabled to follow the most minute line of the picture, and thus secure an engraving as faithful as the daguerreotype itself.

Fire.—The Aqueduct at Freeport, Pa., of one thousand feet span, was burned a few days since. It cost \$100,000, and cannot be restored for less than \$40,000.

Manufacturing in New Haven.—The largest establishment in the Union for the manufacture of "Yankee Clocks" is located in New Haven. It is perfectly amusing to see the way in which they turn out "time-pieces," averaging more than thirty thousand a year, half of which are sent to Europe. They are neatly finished with mahogany cases, the interior is of brass, and the average cost not beyond three dollars. An infinite variety of small wares are also manufactured there, aside from the extensive commerce which is carried on with the West Indies. Vessels are constantly leaving that port with horses and mules for the Islands, where they are used upon the sugar plantations. These animals are brought from every part of the northern and middle states, and many come from Kentucky.

Attempt to Kidnap.—A Pittsburgh paper says that a girl, claimed as the property of a man in the South, and who escaped about a year ago, and came to Pittsburgh on the steamer Cambria, has been residing in Allegheny for some time. Her master becoming aware of her locality, employed a negro man to make a tender of affection to her, and propose marriage, which duty he performed. The marriage evening was fixed—Wednesday evening. The lover had his plans laid for cajoling the lady off under the pretence of celebrating the ceremonies, but in truth his object was, as above stated, to deliver her up to the man who claimed her. The object leaked out on Wednesday, and the girl's friends informed her of the situation in which she was, and her abduction was prevented. The negro was most severely handled.

Shortening the Mississippi.—The process of shortening a river may appear something new under the sun, but it has actually been accomplished in the Mississippi, one of the largest rivers in the United States. During a recent freshet the river made a "bolt" through its banks at Racourei, where there was a considerable turn, and took a straight course for the nearest point of the stream, cutting off 28 miles in the length of the stream. The largest class of steamboats pass through, up and down, without any difficulty.

Death Warrant.—The Governor of this State has issued a warrant for the execution, on Friday, the 29th of September next, of Harris Bell, convicted in Wayne county, of the murder of Mrs. Eliza Williams, wife of the Rev. Mr. Williams, of that county.

Mammoth Rhubarb.—A gardener near Louisville, has by cultivation brought the rhubarb, or pie plant, to a high state of perfection, both in size and flavor. The stalks without the leaf, of this colossal rhubarb, as it is called, weighs over 8 ounces.

The following appointments have been made by the General Conference of the Methodist Episcopal Church: Rev. Dr. Peck, the present able editor of the Quarterly Review, is appointed editor of the Christian Advocate and Journal, *vice* Rev. Dr. Bond. Rev. Prof. McClintock, editor of the Quarterly Review, *vice* Rev. Dr. Peck. Rev. Dr. M. Simpson, editor of the Western Christian Advocate, *vice* Rev. Dr. Elliott. Rev. William Horner, editor of the Northern Christian Advocate, *vice* Rev. N. Rounds. Rev. B. F. Seft, editor of the Ladies' Repository.

Rev. George Lane (re-appointment) and Rev. Dr. Levi Scott, (*vice* Rev. Mr. Tippet, resigned) book agents at New York. Rev. L. Swarmstedt (reappointment) and Rev. J. H. Porter, (*vice* Rev. T. Mitchell) book agents at Cincinnati. Rev. Dr. C. Pitman, (re-appointment) corresponding secretary of the Missionary Society. Rev. D. P. Kidder, re-appointed editor of Sunday school publications.

A correspondent wishes to know whether post masters have the privilege of franking letters enclosing money to publishers. Certainly they have, and the oftener they avail themselves of the privilege, the better fellows they become.

Allentown, in this State, was the scene of a tremendous conflagration a few days since. About forty houses were destroyed in the best part of the town.—The loss is estimated at about two hundred and fifty thousand dollars.

If Gen. Butler accepts the nomination of the Baltimore Convention, he will most probably resign the command of the army. The next in command is Gen. Patterson.

The Court of Inquiry has re-assembled at Fredericks, Md., but adjourned from time to time to await the arrival of Gen. Pillow. We see that his gas-ship has at last arrived.

The Methodist Episcopal General Conference has appointed a committee to prepare a revised edition of the Hymn Book, and also one to secure a division of the New York Conference.

Of the second Pennsylvania Regiment of Volunteers, consisting originally of 1137 men, only 8 were killed in action, while 213 died of the climate.

The Martinsburg (Va.) Gazette speaking of the crops in that county says: We have seldom seen anywhere, a fairer prospect of an abundant harvest.

A trial for "breach of promise" came on lately in Paulding, Miss., and resulted in a verdict for the plaintiff and \$10,000 damages.

A petition is circulating in Ohio, for the removal of the seat of the National Government from Washington to Cincinnati.

MISCELLANEOUS.

ANTI-TOBACCO SOCIETY.

An anti-tobacco Society has been got up in Pennfield, Ga., and Mr. A. E. Marshall delivered an address at one of their last meetings, which is published in the Christian Index. Mr. Marshall confines himself to four points:

1. The bad effects of tobacco on the body. This he sustains physiologically, and by the testimony of experienced physicians in Europe and America.

2. Its evil effects on the mind. This he shows us, in part, as a natural consequence of the injury sustained by the body.

3. The tax upon the purse. Here the speaker was not as explicit as he might have been:—he labored more to show the worth of money, than the amount expended for tobacco.

4. He endeavored to present some encouragement to those disposed to abstain from the use of tobacco. The cause is fully worthy of the effort, and the speech is quite readable.

PRAY FOR RELIGIOUS PAPERS.

Have you considered the claim of religious newspapers? Are not these Zion's watch-posts, her telegraph stations, gathering and diffusing light for the world, bringing and sending from Church to Church, kingdom to kingdom, continent to continent, and hemisphere to hemisphere the messages of Providence and of grace? Are not these the spiritual merchandment of the church on earth, freighting their pages with the works of the Spirit and the doings of God's hand for other lands, and bringing in return, the harvesting history of God's ways—"his mighty works among the children of men" to us? Shall not our prayers attend them? Is it not most fit and important that religious newspapers should be made a subject of prayer by all who love Zion?

RELIGIOUS CHANGING.

There are two manners—and only two manners—of changing in religion; the one is honest, sincere, and disinterested, after a full examination of the subject, and in perfect integrity of heart; the other is prompted by hypocrisy, passion, or interest; it is done lightly, without a serious examination or a sufficient motive, and supported only by voluntary self-deception. In the former we see the most important act of life, the most independent effort of conscience; in the other, the vilest traffic which can be made with others, or with oneself.

A TRIFLE.—One kernel is felt in a hog's head—one drop of water helps to swell the ocean—one spark of fire helps to give light to the world.

TEN REASONS AGAINST SABBATH RAILWAY TRAVELING.

1. Because the whole system sets at naught the divine commandment, "Remember that thou keep holy the sabbath day."

2. Because it sets light by the concentrated opinion of all the religious people of the land—no religious person advocating sabbath-breaking.

3. Because it produces a fearful and wide-spread corruption of public morals in all the towns and villages through which sabbath trains pass; publicly proclaiming that luggage and goods, as well as passengers, may be conveyed any where as on other days, thus reducing the sabbath to the level of a working day.

4. Because it is a public incitement to sabbath-breaking, especially among the humbler classes of society, under the pretence of affording them recreation, and offering, by traveling on Sundays, a kind of premium for sabbath profanation.

5. Because it utterly enslaves a multitude of our fellow-men, who are employed by the various companies, by compelling them to do seven days' work instead of six days' labor; and who, though they may hear the "sound of the church-going bell," can never obey its sacred summons; yet whose souls must, notwithstanding, give account to God, with those of their employers, at the judgment seat of Christ.*

6. Because every argument for Sunday railway traveling is also as strong an argument for all other kinds of Sabbath traffic. If railway proprietors are allowed to increase their already erroneous gains by Sunday profanation, why not all other kinds of traders who have "no fear of God before their eyes" to restrain them? supposing which, (for the right is equal,) the Sabbath comes to an end in this country, and all kinds of profanation would follow, once the barriers were broken down.

7. Because it is the largest and boldest attempt ever made in this country to overthrow a divine institution for the mere sake of secular gain; affording, as it does, the most unlimited facilities for an evil which if, from the depravity of man, it existed on a limited scale before, would thus be multiplied a thousand-fold, to the rapid demoralization of a whole country; for no country can long continue in the unrestricted liberty of its religious spirit and character without the sanctification of the Lord's day.

8. Because it is an indirect infringement on civil liberty. By what right does a railway company assume to itself the power of inflicting perpetual servitude upon the helpless men who, from habit or circumstances, are compelled to seek bread in their employment, that might not be pleaded with the same success by any company or individual whatever? Let all companies follow this system—"No bread if you will not work on the Sabbath day"—and where is the poor man's liberty? Say nothing of his recreation!

9. Because all national blessings and prosperity are bound up with the observance of the Christian Sabbath; because God has been pleased to make the sanctification of the Sabbath the sign of a nation's homage to himself. And because

all national, as well as domestic and personal demoralization, corruption, and decay, begin with Sabbath-breaking.—Witness France, and the Continent in general.

10. Because this is yet a Christian country, cherishing Christian institutions, upholding a Christian Sabbath, and receiving and honoring the Bible as the only rule of Christian faith and practice.

ROBERT NEWSTEAD.

THIRTEEN INCONSISTENCIES.

1. It is inconsistent for a philanthropist, when the suffering poor ask for relief, to turn them off with good wishes and fervent prayers, without any attempt to supply their wants or relieve their necessities.

2. It is inconsistent for a man privately to profess to his friends that he is an experienced Christian, while he neglects the duty of making a public profession of religion before the world.

3. It is inconsistent for a man to profess to be a Christian, while he neglects all the distinctive duties of Christianity.

4. It is inconsistent for a man to profess to have a love for the cause of Christ, while he is either so sectional, or so sectarian in his feelings as to manifest no interest in anything religious which is not connected in any way with that particular church to which he belongs.

5. It is inconsistent for a man to be a member of any particular church, while he does nothing to promote its interests.

6. It is inconsistent for a member of a religious society, to wish to have the minister supported and the ordinances of the gospel sustained, while he neglects to pay or contribute his proportion towards the incidental expenses that the congregation have to pay.

7. It is inconsistent for a church member to occupy his place in the church and join in the devotions of the sanctuary, while he uses no means to bring his children within the influence of the gospel privileges, but leaves them to employ the sacred hours of the Sabbath according to the promptings of their own unrenewed hearts.

8. It is inconsistent for a man to profess to be governed by the self-denying principles of the gospel, while he indulges in such amusements and recreations as are plainly inconsistent with the spirit of the Christian religion.

9. It is inconsistent for Christian parents to ask the prayers of the church, or to offer their own for the conversion of their children, while they either do not maintain the worship of God in their families, or give their consent for their children to engage in the giddy dance, or to visit the circus or theatre.

10. It is inconsistent for a friend of Missions to pray eloquently and fervently for the conversion of the world, while he suffers the subscription paper or the contribution box to pass by him with either a polite nod, or a significant scowl.

11. It is inconsistent for a man to profess to be a temperance man, while he does nothing to promote the temperance cause.

12. It is inconsistent for a temperance man to make professions of his attachment to the cause and to speak of the great good which it has accomplished, while he upholds the traffic in intoxicating drinks either by his vote or his influence.

13. It is inconsistent for any man to be severe in his criticisms upon the conduct of neighbors or his brethren in the church for comparatively trifling faults, while he is himself guilty of faults of far greater magnitude than they. "Thou hypocrite, first cast the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye."—*Albany Spectator*.

FACTS TO THINK ABOUT.

1. There are in the world about 800,000,000 souls. Of these Christianity is professed by

Roman Catholics,	80,000,000
Protestants,	70,000,000
Greek Church,	50,000,000

200,000,000

2. There are who never hear the gospel, Jews, blinded by unbelief, 5,000,000. Mahomedans, deluded by the false prophet, 140,000,000.

Pagans, sunk in idolatry and superstition, 4,500,000.

3. Amongst these 660,000,000, there are only about 14,000 Protestant ministers, independent of native catechists and school-masters, and including those of America, Great Britain and the continent of Europe, or one missionary to every 428,571 persons.

4. The entire sum of money raised by the churches of Great Britain for missionary purposes is about £350,000 and by those of America, £50,000; making together £500,000: a sum only equal to the annual gifts of idolaters at Kales's temple at Calcutta.

5. If every Sunday scholar in Great Britain would collect only one penny per week for Christian missions, it would raise £433,333 6s. 8d. per year; which, divided amongst the different Missionary Societies, would enable them to print twice as many books, establish twice as many schools, support twice as many missionaries, and occupy twice as many stations.

6. Of the heathen world—

30,000,000 die every year:

54,000 die every day:

2,283 die every hour;

38 die every minute.

At this rate 36,860,000,000 have died during the Christian era, and 6,540,000,000 since the Reformation.

Reader, what influence should these facts have upon your mind? Let them lead to devout prayer and holy effort for the speedy conversion of the world—*London paper*.

THE LOVE OF CHRIST.

O, the breadth, and length, and depth, and height of the love of Christ! as well might I stretch out my arm and attempt to reach the furthest stars in the firmament of heaven, as to attempt to scan its extent. It passeth knowledge.

What a friend is Jesus! He clung to thee, my soul, though every thing conspired to make him let loose his hold, and leave thee to fall into hell. God, the Father, armed himself against him: and thou too, my soul, wast against him. To purchase thy salvation he had to tread his weary way to the tomb, with no one to accompany him, to tread it through tears and groans, and under the edge of the sword of divine justice. He was trodden, as it were, in the wine press of the fierceness of the wrath of Almighty God.

RELIGION DEFINED.

"Religion, as we have to regard it, is not variant, but one. It is not a form, or a ritual, or a creed, or a catechism; but the life of truth and of God in the soul of man. It divides nothing with false religions, and it knows nothing of the divisions which men have sought to fasten on the true. It knows nothing of Arminius, or of Calvin, or of Luther. It is not of Paul, of Apollos, or of Peter. It is not from Jerusalem, or Rome, or Oxford. It is from heaven; it is one. In the Bible it is one; in Christ it is one; in the Christian it is one, undivided, and indivisible. Its simplicity is its sublimity; and both are the clear and indubitable evidence of its sublimity."

HOW TO SPOIL A CHILD.

Above all mistake, is that of supposing that the better nature of the child is to be drawn out and raised into strength, which we should desire to see in the man, by making him to pass through a cold and cheerless youth. A system of petty restraints, of privations, of severe looks and incessant chiding, only results in depraving the feelings and perverting the reason of a young person. He is, under such circumstances, entirely out of harmony with nature. He is like a flower, which requires light and warmth, placed in a cellar where it can never acquire its proper proportions, color, or vigor. It is quite impossible that a child so treated can ever attain to a proper characteristic of a well educated man or woman.

LET GOD DECIDE.

Let it be our constant care to be ready for heaven, and let us leave it with God to order the circumstances of our removal thither, and that with so much deference to his wisdom that if He should refer it to us to choose, we would refer it to Him again. Grace teaches us in the midst of life's greatest comforts to be willing to die, and in the midst of its greatest crosses to be willing to live. The Saviour was acquainted with grief and we must expect to be so too.

It is seldom we fall upon so many truths in brief, as are contained in the following lines, from a philosophic correspondent. They are a short sermon, which we commend to all who are overvaluing in their ambition.

Our ingress in life is naked and bare,
Our progress through life is trouble and care
Our egress out of it we know not where,
But doing well here, we shall do well there,
I could not tell more by preaching a year.

CHINA AND THE CHINESE.—Peking and Nanking are two large and beautiful cities in the "Celestial Empire" of China. The first syllable *Pe* in Peking signifies *North*, and the first syllable *Nan* in Nanking, signifies *South*, and designates the relative position of the two cities, the addition of *King* to the *Pe* and *Nan*, signifies *Royalty*.

INTERESTING FACTS.—The population of the earth is estimated at one thousand millions. Thirty millions die annually, eighty-two thousand daily, three thousand four hundred and twenty-one every hour, and fifty-seven every minute.

The earth is 7,916 miles in diameter, and 24,880 miles round.

*It is stated in the English papers that upward of 6,400 servants are employed by the London and North-western company alone; besides 2,000 playlayers.

POETRY.

THE CHRISTIAN'S SONG OF JUBILEE.

BY H. J. HYERLE.

And did my Saviour die?
 Say, was he crucified?
 Ah! what a happy soul am I,
 It was for me he died!

Astonishing, yet true,
 He left his heav'nly seat,
 That I and other mortals too,
 May worship at his feet.

My load of sin was great,
 It bore me to the ground:
 That Christ has satisfaction made,
 My soul his peace has found.

My Jesus, King and Lord,
 How shall I thee repay?
 Here is my mind, my soul, my heart,
 O, teach me to obey.

To Jesus I will live,
 To Jesus I will die:
 And in his name I hope to give
 A shout as home I fly!

And when I land above,
 On Canaan's happy land,
 The promise is, that I shall rove
 With angels hand in hand.

Then I will praise my God,
 And see him face to face;
 Unworthy soul! thy happy lot
 Is everlasting peace.

Ah! ye who still rebel,
 Can't see our happy state;
 Oh sinner, turn, and fly from hell,
 Before it is too late.

Lingelstown, May, 1848.

LITERARY NOTICES.

THE CYCLOPEDIA OF MORAL AND RELIGIOUS ANECDOTES.—No. 3. New York: Leavitt, Trow & Co., 191 Broadway.

The contents of this number embrace various incidents and remarks of eminently pious men and of others, illustrative of the practical truths of religion. The work is replete with instruction, and worthy of extensive circulation. It is to be completed in eight numbers, at 25 cents each.

TEMPERANCE ANECDOTES. By the Rev. JOHN MARSH, Corresponding Secretary of the American Temperance Union. 18mo., pp. 180.

This is a book for the times—and for every family. It is replete with facts illustrating the merits of the pledge, and the importance of vigorous, unceasing efforts to banish the curse. Thanks to the Secretary of the Union, for the service rendered in the preparation of this work for the Press.

For sale by Mr. Perkins, Mr. Flint, and Messrs. Griffith & Simon, Philad'a.

MARRIAGE NOTICES.

"I saw two clouds at morning,
 Tinged with the rising sun,
 And in the dawn they floated on,
 And mingled into one."

MARRIED—On Thursday, the 8th inst., by Bishop David Maxwell, Mr. CHARLES BALMER to Miss REBECCA JANE WILLIAMS, both of Newberry township, York county, Pa.

On the 1st inst., by the Rev. J. H. Coit, Mr. SAMUEL S. LUNOREN, of Philadelphia, to Miss MARY CATHARINE SWARTZWELDER of Hagers-town, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
 And flowers to wither at the north wind's breath,
 And stars to set, but not,
 Thou hast all seasons for thine own, O Death!"

DIED—On the 1st of May, WEIDLER, infant son of GEORGE and ELIZABETH WENGER, aged 15 months and 10 days.

THE MARKETS.

Corrected semi-monthly for the Advocate,
 By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 06
Do. RYE, do. - - -	2 75	a 3 00
Do. CORN, do. - - -	1 75	a 1 80
GRAIN—WHEAT, per bushel,	1 04	a 1 06
Do. RYE, do. - - -	62	a 65
Do. CORN, new do. - - -	39	a 41
Do. OATS, do. - - -	30	a 31
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	2 00	a 2 25
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	7	a 8
BUTTER, do. - - -	12½	a 14
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	40	a 45
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	5 00	a 5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 50	a 5 62
Do. RYE, do. - - -	3 45	a 3 50
Do. CORN, do. - - -	2 31	a 2 37
GRAIN—WHEAT, per bushel,	1 22	a 1 25
Do. RYE, do. - - -	76	a 78
Do. CORN, new do. - - -	53	a 55
Do. OATS, do. - - -	33	a 35
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 50	a 4 00
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

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5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

CYCLOPEDIA

OF MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By REV'D. K. ARVINE,

With an Introduction by Rev. Geo. B. Cheever, D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an abundant fund of pleasant reading." *N. Y. Observer.*

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
 191 Broadway, N. York.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige EDITOR.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Knust's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

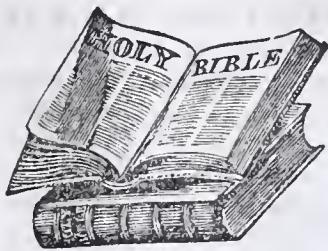
COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.]

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., JULY 1, 1848.

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EDITORIAL DEPARTMENT.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

A Twofold Request.

First. We respectfully request our brethren, agents and all, to renew their efforts to gather up more new subscribers;

1. Because we need them.
2. Because we have lost a good many old ones.
3. Because our terms were reduced on the strength of a promised increase.
4. Because the postage is now again taken off, so that papers circulate free within the county, and within thirty miles from the place of publication—and reduced to half a cent within the State, and within one hundred miles out of the State; and to any place beyond that to one cent.

Second. We request our brethren and friends to bear in mind that our terms require payment within the first three months, that is before the first of August next; not, as formerly,

on pain of having their papers discontinued, but to have their subscription price raised to \$1 50. Hence all who pay up between this and the 1st of August next, will save 25 cts.

Camp-Meetings.

THE Camp-meeting Committee met at Middletown, according to appointment, and arranged the Camp-meetings for the season, in the order in which they stand published, under the head of Religious Notices, on our last page.

The committee had little or no trouble in arranging them, there being so very few applications. It may be looked upon as a low state of religion, when the Camp-meeting spirit, or the spirit of special effort, is wanting in the church. But when grace abounds, when Christians are zealous, and when the people have "a mind to work," then no time will be lost, no means will be left untried, no money and labor will be spared to help on with and promote the work of God.

It is just so in politics, in temperance, or any other good cause. If the advocates of any given cause are zealous, true, and faithful, they will always manifest it by their actions. Their degree of ardor, in the cause they have espoused, may be correctly judged of, by the amount of effort they make. If they are very zealous, they will be very active and laborious. If otherwise, their activity will only be in proportion to their zeal.

Unquestionably, the cause of Christ is the noblest and best of all causes. And as it is declared to be a good thing to be always zealously affected in a good cause, we greatly deplore the indifference and luke-warmness, on the subject of Camp-meetings, and of religion generally. O! that the people were as in years past. What has become of the Christian zeal and Camp-meeting spirit, which in former years characterized the brethren of Uniontown—of Lancaster city and county—of Shippensburg and Newburg—of Perry county, Washington county, and various other places? "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" "How is the gold become dim! how is the most fine gold become changed!" "Turn us, O God of our salvation." "Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy mercy, O God; and grant us thy salvation."

National Washington Monument.

THE National Washington Monument Association of Washington city, have issued an invitation to the people of the United States, to be present at Washington on the fourth of July, inst., to participate in the ceremonies of laying the corner-stone of the monument.

Brother H. B.'s Second Letter.

BROTHER B. thinks we have given too much liberty in our remarks on his former letter. And why so? Why simply because we accord to men the right of private opinion, and will not, bigot-like, proscribe and condemn them for holding different views and opinions in matters of indifference.

But he asks the question, "If in these things we have a right to hold different opinions, why not in other things, such as Feet-washing, the Lord's Day, the Lord's Supper, &c?" Some people, he adds, do not believe in, nor observe these Institutions. Will you say, let them alone, don't take their liberty from them?

We answer, there is a vast difference between matters of law and matters of opinion. The ordinances above recited are all founded on positive laws, and therefore binding. But a matter of indifference, is unauthorized by law, and the policy of which is differently adjudged. Cannot our brother B. discern between God's ordinances and human measures? There is, doubtless, a very great difference.

But we are careful for nothing in this matter, except that our position may be rightly understood. We are neither their advocate nor their judge. We are willing that to their own master they should stand or fall.

We have held this same neutral position in regard to various other institutions and movements for many years, and which in our opinion, are far more objectionable than the order of the Sons of Temperance.

We are opposed to Secret Societies. Masonry and Odd Fellowship we hold to be far more anti-Christian orders than the Sons of Temperance. Yet, there are no doubt many good men connected with them. And besides they have doubtless done much good. Hence we judge them not. Others have done it, but to what good purpose we leave them to determine. We have lived and passed through a terrible crusade, some years ago, against the order of Free Masonry, but for all the good it done, either to Church or State, it might as well have been left alone.

We are opposed to War and Slavery. Yet we believe there are Christian soldiers and Christian slave holders. Though, therefore, we go with all our might for the abolition of War and Slavery, yet we cannot feel free to unchristianize and condemn every body who is a warrior or a slave holder.

We are greatly opposed to bigotry and sectarianism. Yet we believe there are a great many good men who have a good deal of bigotry and sectarianism about them. Hence we are utterly opposed to Romish inquisition, persecution, intolerance and proscription.—Bigotry and persecution are no part of the re-

ligion of Jesus. Properly and really, Christians have no more right to belong to and fellowship bigoted and persecuting sects and factions, than to warriors or slave holders.

When Millerism and Millerite lecturers came along, a few years ago, some said hear them, others said, cast them off, but we said, let them alone. Not until they became factious and proscriptive did any one ever hear us say aught against them.

When Washingtonianism sprang up like a mushroom and swept through our land like a mighty hurricane, we said let it alone; although there was a good deal connected with that movement which never had our approbation. Yet, some who were then clamorous for Washingtonianism, are now, violently opposed to the order of the Sons of Temperance. And now, like the Millerites, or as they since call themselves, Adventists, they censure and blame every body that will not or cannot adopt their SHIBOLETH. This intolerant spirit is quite as bad, if not worse, than what they oppose in the Sons of Temperance.

We say again, what we have often said before, we do not approve of every thing belonging to and practiced among the Sons of Temperance. But of all the useless, silly, and foolish things among them, there are none so inexcusable and unchristian as the rash and rabid proscription, by the anti-Sons, of almost every body who will not enter into a clamorous crusade against them. Yet so it is. Some men still strain at gnats and swallow camels. Others again are still trying to take motes out of their brethren's eyes, whilst they carry beams in their own eyes. On the whole, it is always a bad sign to find men beset with a criticizing, fault-finding and caviling spirit. Faulty ones ought to be restored in the spirit of meekness. If that cannot be done then let them be disciplined; and if there is no law by which they can be rightfully disciplined, then they should be borne with as long as God bears with them. "Be ye merciful as your heavenly Father is merciful."

There were evidently many faulty ones, and many wrong things in the primitive churches; yet no one ever took occasion, on that account, to withdraw from the church, or to cause schisms contrary to the doctrine of Christ. There was no such thing as withdrawing from the church in primitive times. And those who caused divisions were forthwith marked and avoided. Thus it ought to be yet. Christian men ought to study to be quiet—to mind their own business, and to do nothing rashly. It is better to let Satan alone, than to go about, to devour, like he does.

Here then is the ground we stand on. Here we have always stood, in relation to mooted questions. It is altogether proper to oppose wrong things, and to contend for right ones,

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provided we take the proper way for it. Much depends on this. Ultraism never does any good. Contend earnestly, but lawfully and rationally. We disapprove of perpetual croaking about small matters, because it foments discontent and hurtful agitations; and we repudiate a course of virulent and contemptuous opposition to any man, or cause, or measure, because it is unreasonable and unscriptural. "Charity suffereth long, and is kind."

This then, brother B., is our scriptural comment, hastily thrown together, on the subject of your letter. We hope you may profit by it, and that you will let your moderation and profiting appear to all, especially the Church of God. Her peace, and harmony, and prosperity ought to be every Christian's first and chief concern.

Our Tour to Skippack.

On Thursday, the 15th ult., we left home, to attend a Barn meeting at brother John Z. Hunsecker's, in Skippack township, Montgomery county, Pa. We met brother G. U. Harn, at Lancaster, where we tarried over night, and left for Philadelphia on Friday morning. On Saturday morning we left there in the Norristown train of cars; from thence we took the stage to Skippackville, 11 miles above Norristown, and thence on foot to brother Hunsecker's, where we arrived about 2 o'clock, P. M.

Here we were cordially received by brother H. and family. Here, also, we met with brothers G. Kimmel, G. Muir, and others.

The meeting commenced on Saturday evening, and continued till Sabbath evening; during which time we preached twice, once in German and once in English, and bro. Harn twice. The congregations were rather slim, owing perhaps, in part, to the extreme heat of the weather, and to the throng of hay-making.

There was no special excitement among the people, yet we trust the good seed may find some good ground and bring forth some good fruit.

On Monday we returned to Philadelphia, where we left brother Harn to commence operations in his new field of labor. We bespeak the prayers of the brethren in his behalf, that his efforts may be crowned with success.

PROSPECTUS

OF A

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages,

in *deo desimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

To Contributors.

We have several communications on our files from anonymous writers. They cannot be admitted into the columns of the Advocate, for the reason that they are anonymous. We have no objections to publish pieces under fictitious signatures, when we know the authors, but not so when they conceal themselves and decline all responsibilities.

CONTRIBUTORS' DEPART'T.

I will think about it.

WELL that is better than nothing, for thought often begets feeling, feeling conviction, conviction conversion, and conversion leads to God.

You will think about it! And is that all you will do? Had you mountains of gold or hills of silver, they would be higher than vanity, when balanced against the value of the soul. Its price is above rubies, whether it is measured by the cost of its redemption, the eternity of its duration, or its boundless capacities of pleasure or pain.

Had you half a million at stake, and it were doubtful whether you would gain or lose it, would you do nothing but think about it? Or were you invited by an angel to spend next week in heaven, there to eat of the tree and drink of the water of life, there to behold uncreated glory, and sing the "new song," would you do nothing more? You have more than half or a million at stake, and the probability is that you will lose all. Next week you may be a glorified spirit or a spirit lost; and all you will do is to think about it.

Felix did just so. He thought while Paul preached—he thought after he sent him away—and he thinks still. O! could you hear him think—"how have I hated instruction and despised reproof?"

And so did the rich young man. Christ told him to sell what he had, to give to the poor, and follow him. But he thought of his morality, of his money, and went away sorrowful. He went away to think, and he is thinking yet.

There was another rich man who thought. He thought about his farms and his fruits, of pulling down his small barns and building greater. He thought of much goods and of many years, of ease, of eating and drinking and being merry. And he thought of his soul just enough to promise it what was not his own, just as Satan promised Jesus. And God thought too. He thought to call him a fool, and to demand his soul that very night.

And you will think about it! I know you will. But when? While it is an accepted time and a day of salvation? While God calls, Christ invites, the Spirit strives, and Conscience warns; while

"Mercy is found and peace is given!"

When? When disease has turned your cheek pale; dimmed the lustre of your eyes, weakened, if not destroyed your mind, and is fast cutting the cords of life?

You will think about it! And I wish you to do it while thought may be of some avail. A convict, on being removed from one prison to another, was asked how he liked his new home. Not at all was his reply. Are you not clothed and fed as well here? Yes, better

Is your labor harder? No; not so hard. Are you not treated with kindness? Yes. Then why not like it? Because I am permitted to speak to no one. I go to the table and think. I get about my work and think. And at night the iron door shuts me in my solitary cell to think! think!! think!!! and I cannot endure it.

Ah! he should have thought before an iron necessity compelled him to do so. And so should you think reasonably, and act too. It will be sad thinking in the prison of despair.

"Death at the farthest can't be far

Ah! think before thou die."

JOHN C. SEABROOKS.

Emmitsburg, Md., June 19, 1848.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Fourth.

HOPE.

Oh, what a precious thing is Hope, to the pilgrim of this globe! How often has it rescued him from death in the slough of Despond—how often has it saved him from the foam-lashed breakers of the sea of Adversity—and how often has it encouraged him so to press forward as to gain at death the victory over the grave! Of all the hope which fires the breasts of men, the "blessed hope of the righteous" is the most pleasant, substantial, and has more effect than any other. This has been proven by a glorious host of witnesses ever since the Deicide, and even from the Creation. What sustained, during their dying hours, the martyrs of the Mother of Iniquity, who is drunken with blood of the saints of every age? Hope. What made the disciples and apostles of Jesus, live through such ignominy, and die, in such torture as they did, with courage, shouting with their latest breath, the praises of their Redeemer? Hope! What caused the Christian victims of tyranny, during every period of the world, to live such self-denying lives, and die so triumphant? Hope. And what is it that fills the Christians of this time with such fortitude and happiness when the soul is about leaving the body? Hope—immortal, ever-blessed Hope!

Hope—with which the sinner kneels,

When the pangs of guilt he feels;

Hope—which cheers the darkest day

Of the youthful Christian's way;

Hope—which fills the aged breast,

When in death it sinks to rest;

Hope—which cheers all pious hearts,

When attacked by Satan's arts;

Bless'd hope, may it cling to me,

Till God's holy face I see!

But the sinner does not possess the same hope that the righteous man does, for while the Christian believes and hopes in the promises of the One who died for him, the wicked soul dares not look at Calvary, or if compelled by the lashings of "that still small voice"—conscience—to think but a moment of his wrong doings, in the agony of remorse, he only selfishly hopes that "all these prophesied judgments shall not come to pass." How unsatisfactory and different from that of the Heaven-seeking soul. As such is the case, then all should strive to disencumber themselves of all their sins, through the merits of their Redeemer, and thus gain possession of that "blessed hope," which will enable them to pass through life with ease, and die the death of the holy.

Baltimore, June, 1848.

Letter from Brother H. B.

BROTHER WINEBRENNER:—

I HAD no intention to write any more concerning Secret Societies, but I think you have given too much liberty in your opinion concerning these things, and this is what makes me write again,

I must confess I am a poor writer, and know well enough I cannot cope with you, however, I think it my duty before God and man, to say something more on this subject. You say in your remarks: "Now we think, and we have given it as our opinion, that Christians have a right to hold different opinions in matters of indifference." But, let me ask, if we have a right in these to give liberty, why not in other things? as in Feet-washing, the Lord's day, and the Supper of the Lord. Some wise, good, and able men, do not believe in Feet-washing as a religious ordinance; some never take sacrament; others do not keep the Lord's day. These are all matters of indifference to them. But will you say, let them alone, do not take this liberty from them. Did our Lord and the Apostles say so? I think not. Our Saviour commands us to follow him, and not the world. The Apostle teaches us to be of one mind, to live in peace, and to be separate from the world. Be ye not unequally yoked together with unbelievers: that is to say, keep in your own ranks, keep from the unbelievers, from the infidel, from the wicked. You say, so far then as this is concerned, we have confessed we have a bias in favor of the Sons of Temperance. Time was when it might have appeared highly expedient to Jews, and Mahomedans, and sceptics, to form in new legions, offensive and defensive, for their own safety, or to enter into secret, symbolic and benevolent associations, for the promotion of their individual interest and happiness. But why Christians in the 19th century should, after they have tasted the sweet influence and blessing of the kingdom of God, seek admission through all the pledges, oaths and obligations of secrecy, into the society of Free Masons, Odd Fellows and Sons of Temperance, is to me rather a difficult and perplexing problem to solve. I am unable to comprehend the reasons or the motives predisposing to annexation to clubs and associations of men of the world—men of all kinds of religion, and of no religion. Some there are, I confess, of high standing and intelligent. But what business have Christians to thrust themselves into such a mongrel community? Such a society is no part of the true church. The church is a holy brotherhood. She stands under the banner of the King of Kings, opposed to all manner of intemperance, to every inordinate lust, passion, appetite and propensity. Is it not strange that Christian men can stoop down so low as to have the church, in a manner, to go from something better to something worse? to mingle with the world for self-interest? If such a man joins such a society, and expects to draw out more than he pays in, is he not an imposter, and as bad as a gambler? If the Christian and good man does not want more than what he pays in, why then let him stay away from them, and take care of his own money.

But some say, even preachers of the Gospel, if I join them and am worn out, they have to support me; they do more than the church; they are more liberal, and have more charity. Where is their trust in the Lord? What a shame it is for a man of God to seek after pelf. Some say, I must join to give an exam-

ple to others to join. The Sons of Temperance save men from drunkenness. Strange indeed, if a man cannot give a good example when he belongs to the Church of God. Can he give it parading on the public streets, rigged off like a clown, following the band, making a noise, disturbing the sick, scaring the horses, and endanger the life of their fellows, hurting the feelings of their brethren, grieving their wives almost to death, and quarreling and contending with them from time to time. This, to be sure, is not the case with all, but with many of them.

But you say, "let them alone." I intend to do so; I will have nothing to do with their secret order, and their idol worship. I do not believe in bowing before their Past Worthy Patriarch, and call their Wo—so, worthy father. I do not want to see their pride in their halls, and division rooms. I pray God to save me and my faithful brethren from such a snare.

Your counsel is, "let them alone, and let all men alone, as long as their ways and matters do not destroy the work of God." We might say, let the devil alone. He never could, and all his adherents, destroy the work of God. As for using tobacco, I think it just as unbecoming for a Christian to use tobacco, as to belong to such a society. God never planted in man an appetite for tobacco and ardent spirits. I say nothing here of the filthiness of tobacco, and the expense of it.

But then, as for belonging to these different societies and corporations, I think for my part a Christian has nothing to do with them, no more than is absolutely necessary. To go in for speculation is not right; for Christ says, "follow me." The Apostle says, "Lo we have left all and follow thee." And again, "Those things which were gain to me, I counted loss for Christ; yea, doubtless, and I count all things loss for the excellency of Christ Jesus my Lord: for whom I have suffered the loss of all things, and count them but dung that I may win Christ, and be found of him in peace."

Now I want you to give this an insertion in the Advocate, and a Scriptural comment on it.

Yours, &c., H. B.

Letter from Brother John Reis.

MIDDLETOWN, Ohio, June 5, 1848.

BROTHER WINEBRENNER:—

I see in a late Advocate, that your correspondent on Sectarianism, A. D. W. says, that if you, (and of necessity any other person, however free from sectarian dogmas, name, &c.) "apply to them (denominations or sects) their sectarian name," as you must necessarily do, (because sects are now in existence) in referring to them specifically, you are as guilty of using sectarian names, and of "nick-naming the Church of God" as myself, or as if you applied the same to your own denomination, the Church of God." He ought to have said, the Church of God is no sect or denomination, where Scripturally founded.

Sectarians have through ignorance and selfishness got up the many sects and sectarian names; and now, according to this great philosopher, or perverter of the right ways of the Lord, a man, a friend of God and truth, will be "guilty," of Sectarianism if he has (of necessity as sects are now in existence) to mention the name of a sect, or speak of sectarianism. Now you might, according to this philosopher say, that every man who names or speaks of slavery is guilty of being a slave-

holder—a dealer in human beings; or, a man be guilty of the sin of selling spirituous liquors, as a beverage, because he may happen to speak of or against rum selling; or become a horse thief, because he makes mention of such a character.

Sectarians sometimes say we must have different names to distinguish one from another, &c., and even compare sects to a family of children, each having a different name to distinguish them by. But, I would ask, do children, because they have different names, hate, scandalize and back-bite each other? No. Do Peter and Jacob hate and back-bite each other, or do their names occasion alienation and separation? No. Hence these are all cob-web arguments and comparisons, brought by sectarians to prop up their human dividing systems. Such flimsy, ungodly, sophistical trash is no argument at all; and of a kin are all the fallacious reasonings (your correspondent's included) that can be produced in favor of the existence of sects, and sectarian denominational names, councils, conferences, elderships, synods, &c. I defy all the wisdom in all sects to produce one single rational argument to show or prove that the church may or ought to be split up into sects, and assume sectarian nick-names, or that there is any license from the Scriptures to divide, or to continue the present divisions.

If any one can or will attempt to show that the *union* and *name*, or title of the Church of God are not necessary (are unessential) to Christianity; I can, with the same arguments prove that any other doctrine, duty, or any thing pertaining to Christianity, may be changed, modified, disregarded or rejected—called non-essential, and be spurned from the vocabulary of Christianity; for the *union* and *name* of the church are as plainly and as positively taught in the New Testament as any other doctrine or duty. If each one may take the liberty to reject or receive as his fancy or whims may dictate, then how will it be? Why, one may call this doctrine or duty non-essential; and another that, to please their several fancies; until it becomes true of Christianity what was said of Musselman's pig—"they eat up the whole hog, from snout to tail"—leave no Christianity, but a mere selfish religion to please the fancy; such as we now have in the world, worldly political religion, which brings professors to say, in practice at least, let us do as we please, (or "let us eat and drink, for to-morrow we die,") which amounts to infidelity or man pleasing religion at best.

Yours, &c.,

JOHN REIS

Letter from John F. Fox.

HANCOCK COUNTY, Ohio, June 4, 1848.

BROTHER WINEBRENNER:—

I now undertake to write a few lines to you to let you know, that I want the Church Advocate for another year.

I would also let you know that I am still trying to make Heaven my everlasting home, notwithstanding the hardships and the temptations through which we are called to pass in this western country. We still feel to fight the battles of the Lord, God being our helper. And I am happy to say, that we can still, by times feel the warm influence of God's love burning on the altar of our hearts.

Brother Adams, in company with brother Murray held a protracted meeting here over last Sabbath, during which time there was a church of six members organized, and the or-

dinances of God's house were attended to, which proved a blessing to those who obeyed. A goodly number, seemingly, were about to fall out with their sins, but the meeting broke up on Monday evening.

I do believe if the meeting could have been kept up, some would have got religion. Are there no able ministers in the East that will come up and help us to fight against the mighty? We have a fine country, principally settled with Eastern Pennsylvanians, and a number of them have heard you preach, at the time the revivals commenced in the East. Some think you will come out here this summer. Do try and come, and you shall meet with a happy welcome.

Enclosed you will find \$1 25 which is to pay my paper for the present year. My post office address is Findley, Hancock county, Ohio.

Yours, &c.

JOHN F. FOX.

Letter from Brother M. F. Ludwig.

BROTHER WINEBRENNER:—

I thank you for sending me three numbers of the Advocate. I had no intention of taking it, but since I have had the pleasure of reading them, I find it to be the best paper I have read for a long time. So you will please credit the within dollar, being the subscription money for the Advocate for one year.

The Church of God, in this place, is still firm and resolute, and I contend coincident with the Scripture. Although at present most of the brethren are getting a little too easy about religion, owing to hay-making and harvest. I think after harvest they will again take hold at the helm of virtue and piety, and be more earnest than ever. I hope and pray they may.

Yours in truth, purity, and brotherly love.

MENDON F. LUDWIG.

REMARKS.

THE foregoing letter is from a young brother in the Church at Orwigsburg, Schuylkill county, Pa. We formed an acquaintance with him at the Auburne meeting. He is a young man of promise, and if he continues faithful, the Lord will, no doubt, make him useful in His church. Our prayer is, and shall be, for his happiness, usefulness and welfare.

EDITOR.

Letter from Elder D. Williams.

BROTHER WINEBRENNER:—

I would inform you and the readers of the Advocate, that I have been once around my circuit, and find it very large. There are 12 regular appointments, and scattered so as to make nearly two hundred miles around.

We held one meeting near Lexington. The church was in dull spirits when I came there. The sectarians trouble the people of God there very much, but I gave no heed to them. In the name of the Lord I commenced to preach on Friday evening, and continued the meeting until Monday night, during which time the church was very much revived, and the last evening two mourners came forward, and in the course of two hours they arose with a shout of victory, and we had a great rejoicing in the camp. I was sorry that I could not remain, but had to follow my appointments. May the good Lord bless the brethren at Lexington, and keep them faithful. No more, but remain

Yours, in love,

DANIEL WILLIAMS.

JOURNAL OF THE SECOND GENERAL ELDERSHIP, OF THE "Church of God," in North America.

AGREEABLY to appointment, the General Eldership of the Church of God, in North America, met at Martinsburg, Blair county, Pa., on Monday, the 29th of May, 1848.

The Eldership met in the Bethel of said place, at 9 o'clock, A. M., and was opened with worship by brother J. WINEBRENNER.

Brothers Ross and KELLER were then appointed to constitute the Eldership; whereupon the following brethren were found and reported as being present, viz:

EAST PENNSYLVANIA ELDERSHIP.

Teaching Elders.	Ruling Elders.
J. WINEBRENNER,	JOSEPH BRENNEMAN,
E. H. THOMAS,	J. W. MATEER.
JACOB FLAKE.	
JACOB KELLER,	
JOSEPH ROSS.	

Brothers WM. MOONEY and DAVID KYLE were then appointed and received as substitutes in the place of absent members.

ABSENT MEMBERS.

Teaching Elders.	Ruling Elders.
JAMES MACKET.	JOHN S. GABLE,
	J. KISTERS,
	A. BRENNEMAN,
	D. MARKLEY.

WEST PENNSYLVANIA ELDERSHIP.

ABSENTEES.

Teaching Elders.	Ruling Elders.
JACOB MYERS,	JOHN TINSMAN.
J. M. KLINE.	

INDIANA ELDERSHIP.

THOMAS HICKERNELL,—Absent.

OHIO ELDERSHIP.

No Delegates appointed.

On motion, it was

Resolved, That we now proceed to organize by electing a Speaker, Treasurer, Journalizing and Transcribing Clerks; whereupon, JACOB FLAKE was appointed *Speaker*; JOSEPH ROSS, Treasurer; E. H. THOMAS, *Journalizing Clerk*, and JACOB KELLER, *Transcribing Clerk*.

On motion of brother E. H. Thomas, brother Blake, a minister of the Methodist Episcopal Church was invited to take a seat with us as an advisory member.

On motion of brother J. Winebrenner the usual Committees were raised.

1st. A committee on the Constitution and Journal of the General, and Journals of the Annual Elderships, to wit: Jacob Flake, E. H. Thomas and J. Winebrenner.

2d. A committee on Overtures. J. Keller, J. W. Mateer and D. Kyle.

3d. A committee on Publications. J. Flake, E. H. Thomas and Wm. Mooney.

4th. A committee on Resolutions. J. Keller, J. Ross and J. Winebrenner.

5th. A committee on the state of Religion. J. Winebrenner, J. Flake and J. Keller.

6th. A committee on Education. J. Flake, J. Winebrenner and Wm. Mooney.

7th. A committee on Boundaries. J. Keller, J. Brenneeman and E. H. Thomas.

8th. A committee on Finance. J. W. Mateer, J. Brenneeman and J. Ross.

In order to give the committees time to prepare business for the Eldership; the Eldership adjourned to meet at 2 o'clock, P. M.

Closed by brother JOSEPH BRENNEMAN.

AFTERNOON SESSION.

Met according to adjournment. Opened by brother J. KELLER.

Reports of the committees being called for, the committee on *Overtures* reported two letters, one from brother T. Hickernell, and one from brother J. S. Gable, which were read, referred to appropriate committees, and ordered to be published in the "Church Advocate."

The Treasurer of the last General Eldership reported, by brother Wm. Mooney, as follows, viz:

That he had received \$45 23 from the East Pennsylvania Eldership, to wit: \$21 from the Board of Missions of the East Pennsylvania Eldership, and \$24 23 as a contribution from the Eldership. That the former was paid on account of brother G. U. Harn's salary, and the latter to brother J. Winebrenner on account of a balance due him for publishing the Journal of the General Eldership, leaving a balance due to the said brethren, from the Western Elderships, of about \$38 97.

The committee on *Journals* reported, that they recommend the Eldership to take up the revision of the Constitution, article by article, in committee of the whole. Agreed to.

After due consideration, several amendments having been proposed and rejected, the whole was agreed to, with the addition of the following Article, viz:

The General Eldership shall have the privilege to review the Journals of all the Annual Elderships, with power to approve or disapprove the doings of the same, and also to give its advice and instruction in all cases and questions which may at any time be submitted to them for their decision.

Adjourned till Tuesday, May 30th, at 8 o'clock, A. M. Closed by J. W. MATHER.

TUESDAY MORNING.

Met according to adjournment. Session opened by brother J. WINEBRENNER.

The Journal of yesterday was read and approved.

Reports of committees were called for.

The committee on *Publication* reported, That they recommend the subject of the publication of books, &c., to the consideration of the Eldership in committee of the whole. This being agreed to, the subject was taken up for consideration, and the following action was taken, viz:

WHEREAS, The Churches are much in need of a collection of hymns, more suited to congregational worship than the Revival Hymn Book, at present in use, therefore,

Resolved, That a committee of eleven brethren be appointed to compile a Hymn Book, containing 500 or more hymns, adapted especially for congregational worship.

Resolved, That of this committee, six persons be chosen from the East Pennsylvania Eldership, and five from the Western Elderships, viz: two from Ohio, two from the West Pennsylvania, and one from Indiana.

The following were chosen on the part of the East Pennsylvania Eldership, viz:

Jacob Flake, John Winebrenner, J. S. Gable, E. H. Thomas, James Mackey and A. Schott.

It was agreed, That the Hymn Book shall be of the 18mo. size, and be printed with large and plain type, and that good, fine paper be used.

It was also agreed, That brother J. Winebrenner be requested to be the publisher of the same, and receive the profits thereof until the debt at present due him is paid; and that after

the payment of the debt now due brother J. Winebrenner, the profits are to revert to the General Eldership for the general benefit.

On motion, it was further

Resolved, That the committee for compiling the Hymn Book, be also requested to compile a Hymn Book for the use of Sabbath Schools.

On motion of brother Winebrenner, a committee of three were appointed to examine the Journal and papers of our late brother, elder Joseph H. Bamberger, and to prepare any parts of the same for publication, if they deem it expedient.

The committee consists of brothers J. Winebrenner, J. Flake and J. Ross.

On motion of brother J. Winebrenner, the same committee were appointed to collect and compile Biographical Sketches of the first 100 Ministers of the Church of God in North America, for publication; and that the Publishing committee be authorized to publish the same.

And further, That the Publishing committee be authorized to issue immediately, prospectuses for the work, and send them to all the ministers, requesting them to solicit subscriptions for the Book, and that they be allowed a reasonable percentage for the sale of the work.

On motion, adjourned. Session closed by brother GEORGE DILTZ.

AFTERNOON SESSION.

Met at 2 o'clock, P. M. Opened by brother J. ROSS.

The Journal of the morning session was read and corrected.

The committee on *Journals* reported, That they find the following items of unfinished business on the Journal of the General Eldership, viz:

1st. The recording of the Journal of the General Eldership, according to a resolution of the Eldership held at Pittsburg.

On motion, it was

Resolved, That brother John B. G. Kinsloe be appointed to transcribe the Journals of both Elderships into a *protocol*.

2d. The appointment of brother Thomas Hickernell as agent for the Relief Project in the Western Elderships.

On motion, it was

Resolved, That the Corresponding Clerk be instructed to address a letter to brother Hickernell, relative to his agency in the west.

3d. The duty of the Publishing committee to make a report.

The Publishing Committee accordingly reported, That they were unable to do any thing on account of a want of funds; save to revive the organ of the Church, which they did under the name of "The Church Advocate," and employed brother John Winebrenner as editor, under a given contract—which contract they recommend the Eldership to authorize the present Board to renew. Agreed to.

4th. The meeting of the Missionary Society and report of its Board.

The Missionary Board reported, That there has been no organization of Societies, and no monies received, except what came from the East Pennsylvania Eldership, as reported in a former part of the Journal, and consequently no Missionaries were employed by them.

The following Resolution was offered by brother Winebrenner—referred to the Committee on Resolutions—and reported by them to the Eldership for consideration; viz:

WHEREAS, The law of tithes was a stand-

ing ordinance in the theocracy of ancient Israel; And whereas, it is a reasonable, equitable, and righteous law, and may serve as a salutary guide and rule of duty for all the people of God, in all ages and places; And whereas, the laws of the Church of God, as contained in the New Testament, prohibit the love of the world and the accumulation of earthly treasures, and impose it as a duty on Christians to give to the poor, to pay tribute, to support the ministry, and to sustain all the interests of Church and State, in proportion as the Lord has prospered them; Therefore

Resolved, That we recommend to all the Churches of God to adopt and enforce the law of tithes, as the minimum rule of duty in supporting the interests of Church and State.

After considerable interchange of views and opinions, the resolution was rejected by a vote of seven to two; and the following, substituted by brother Flake, was unanimously adopted:

WHEREAS, The law of the Lord contained in the Holy Scriptures, prohibits the love of the world, and the accumulation of earthly treasures, and imposes it as the duty of Christians to give to the poor, to support the ministry and to sustain all the interests of the Church, and the cause of Christ, in proportion as the Lord has prospered them; therefore,

Resolved, That we recommend to all the Churches of God to insist upon every member contributing according to his ability, and to remember, that even in ancient Israel the Lord ordained that one tenth of their produce should be devoted to sacred purposes; and most assuredly under the New Testament we are to devote at least as much, or more, to the cause of our God and Saviour. Therefore those who withhold the portion which the Lord claims as being due to the poor, and those who labor in his vineyard, cannot expect to hear the saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Let it then be urged by the preachers and churches upon the conscience of every one to do his part according to the law of the Lord.

On motion, adjourned.

EVENING SESSION.

Met according to adjournment, at brother L. SLINGLUFF'S.

Reports of Committees being called for, the committee on *Education* made the following Report; viz:

WHEREAS, we live in a marvellous age of our world's history—an age peculiarly remarkable for improvements in the arts and sciences, and general intelligence; And whereas we consider an intelligent and well educated ministry of vast importance to the church and to the world in this enlightened age, we therefore recommend the adoption of the following resolutions, to wit:

1. Resolved, That we recommend to young men, who feel themselves called of God to the Gospel ministry, a regular and thorough course of reading and study, preparatory to the sacred office.

2. Resolved, That the committee on Education make out, and publish through the *Church Advocate*, a series of books for the use and study of young ministers, for four consecutive years, and that they be examined on their studies, by a Select Committee, at each annual Eldership.

REPORT ON THE STATE OF RELIGION.

The committee on the *State of Religion* re-

presented, That in view of the great deficiencies in Religious experience and practice all around us, it becomes our duty to humble ourselves in penitence before the Lord, and seek for the grace and help of the Holy Spirit to heal the backslidings and divisions that exist in some places, and that we may again see, as in days that are past, the ingathering of souls to Christ, who are now living in sin and unbelief.

They therefore call upon all the preachers, and brethren, to examine themselves wherein they may be to blame, and in humility of heart to seek mercy and grace to help in time of need.

They also recommend to all the churches to observe the first Friday in October, as a day of fasting and prayer, in connection with special meetings of several days duration.

The report was adopted.

The committee on *Boundaries* made the following report, viz:

WHEREAS, The Ohio Eldership have set off, contrary to the constitution of the General Eldership, and our general plan of co-operation, an Eldership in Indiana, without asking the General Eldership to define its boundaries, we therefore recommend to the Indiana Eldership to prescribe its own boundaries, including the various missions in Illinois.

On motion, the following preamble and resolutions were adopted:

WHEREAS, Different persons in the local churches, and several brethren in the annual Elderships, have at sundry times taken in hand to dissolve their connection with the bodies to which they belong, by a simple act of resignation, without giving any reason for such a course; therefore,

Resolved, That we advise the Churches, and especially the annual Elderships, not to sanction these disorderly steps and proceedings; but to hold such persons amenable for their conduct, until they come forward, ask for, and obtain a regular and honorable dismissal.

Resolved, That the Speaker, Treasurer, and two Clerks, with the addition of brothers Winebrenner and John S. Gable, be appointed the standing Publishing Committee during the interval of the Eldership.

Resolved, That we, and the Church in this place, have witnessed with feelings of regret and disappointment the great delinquency in a considerable part of the delegates chosen to attend this General Eldership, without even giving their reasons, excepting brothers J. S. Gable, T. Hickernell and D. Markley. They have left it to a handful of their brethren to bear the burden, and responsibility, and expense of the work which it was their bounden duty to assist in. There has not been even one single delegate present from the Western Elderships, and several have been absent of those from East Pennsylvania. Let these brethren, therefore, who have thus failed in their duty, be called on to give satisfactory reasons to their respective annual Elderships for this failure in what was expected from them.

Resolved, That the kindness and hospitality of our brethren and friends in Martinsburg, manifested to us during our visit here, is worthy of our thanks, and kind remembrance.

Resolved, That we now adjourn, to meet, the Lord willing, in the city of Pittsburg, on the 3d Lord's day of May, A. D. 1851.

Concluded with prayer by brother JACOB FLAKE.

JACOB FLAKE, *Speaker*.

EDWARD H. THOMAS, *Clerk*.

T. Hickernell's Letter to the General Eldership of the Church of God.

ADAMS COUNTY, Ind., May 11, 1848.

DEAR BRETHREN:—

THIS short communication is to inform you that the removal of the General Eldership from Pittsburg to Martinsburg, Blair county, accounts for my non-attendance. It is not my expenses which I look at, for these would have been but trifling, but for want of time to perform the journey, as it is 400 miles, and upwards, from my place of residence to Martinsburg. I could have attended, if it had been left at Pittsburg, or removed no further than Mt. Pleasant. I am sorry that I am placed in the situation I am, being exceedingly anxious to meet with you. I can assure you I am a sincere friend to the general system of co-operation, and think I have travelled enough to see and know the absolute necessity of such a system. I am looking ahead, with a pleasing anticipation that many hearts will be gladdened, in consequence of such a system being established.

We have a vast territory lying West of us, where we hear the Macedonia cry uttered daily, "Come over and help us." But, notwithstanding the pressing invitation, but few find themselves able to go for want of means. We now look up to the General Eldership to devise ways and means to have the Gospel sent to the poor in this Western territory, where many who are struggling with the pinchings of poverty, have but little means, as yet, to supply the necessities of those who labor in word and doctrine. And we, who are but few in number, and poor at that, have already come upon a plan to assist in extending the Missionary cause, by a monthly penny contribution; and although this appears to be going on a small scale, yet I trust some good will result from it, as God never despised the day of small things. Each one giving a penny a month amongst the one hundred and thirty members, living in the bounds of the Indiana Eldership, and I have not found any as yet, who are not willing to do that, will accomplish much.

It would be congenial with our feelings to have the mission in Illinois kept up, if possible; and also to have a conjunction formed between the appointments in the bounds of the Indiana Eldership and Illinois Mission. If each member in the bounds of the four Elderships would give but a penny a month, there would be no difficulty about getting men to go out on those frontiers; and also, of compensating them amply for their labor and trouble in opening those missions; and besides all this gladdening the hearts of many who are hungry for the word of life.

Yours truly,

THOS. HICKERNELL.

Brother J. S. Gable's Letter to the General Eldership.

LANCASTER, May 1848.

To my Brethren of the General Eldership:—

It is with feelings of deep regret, that an unexpected circumstance has put it out of my power to meet with you, as a delegate, at the coming Eldership at Martinsburg. I have always been a strong advocate of a General Eldership, and although some of our western brethren seem to have different views on this subject, yet I feel assured, as light will reflect, a change of views will follow, and if spared, we shall yet have their hearty co-operation.

It is true, the Bible should be our Text Book; and in short, it gives us the great Constitution and landmarks, from which all should draw resources and conclusions, yet in regard to the carrying forward certain measures of utility in the Church, not particularly defined, we may see the use of a General Eldership, where subjects can be discussed, views interchanged, and harmony of sentiment be brought about. Besides, brethren, we must have system and order. Without it we are a rope of sand.

Brethren, I would make the following suggestion. Could not arrangements be made for, at least, one General Superintendent, in each Eldership, to visit the Churches regularly, say quarterly, and to be supported by general collections? Could we not publish a small Hymn Book for our Sabbath Schools? If the last named object can be obtained, I will give a subscription of \$20 towards it.

Yours in love,

JOHN S. GABLE.

NEWS DEPARTMENT.

Religion in Mexico.—The Weekly Star published in the city of Mexico, mentions a Mexican paper which has the following standing heads:

"Religious tolerance. Extinction of Friars and Monks. Suppression of military and ecclesiastical privileges. A National Guard without distinction of classes. Abolition of Interior customs and stamps. Gratuitous education of the poor."

The Star says: "The first article of reform that heads this list—Religious Tolerance—we sincerely believe the good of Mexico demands, and it is one we have often urged upon the people seriously to consider. How can a people be republican and free without the liberty of worshipping God according to the dictates of their own conscience. It is a mockery on republicanism to establish by law the manner in which the Creator of the Universe shall be worshipped."

Presidential Candidates.—The following are the candidates of the various parties now in the field, for the Presidency and Vice Presidency:

Whig—Zachary Taylor, of Louisiana, Millard Fillmore, of New York.

Democrat—Lewis Cass, of Michigan, W. O. Butler, of Kentucky.

Liberty party—J. P. Hale, of New Hampshire, L. King, of Ohio.

Liberty league—G. Smith, of New York, C. E. Foot, of Michigan.

Native—Zachary Taylor, of Louisiana, H. Dearborn, of Massachusetts.

Barnburners—Martin Van Buren, of New York.

Free Territory Convention.—A Free Territory Mass Convention was held at Columbus, Ohio, last week, at which there were about 400 persons. Resolutions in favor of a National Convention to be held at Buffalo on the 9th of August, to nominate a candidate for President were adopted.

The Property Question in the Methodist Church.—The General Conference at Pittsburg, Pa., has agreed, by a small majority, after annulling the plan of separation which throws the Southern Conference into the attitude of schismatics in the opinion of the Northern Conference, to submit the property question between them and the South to arbitrators, to be chosen from men who belong to neither branch of the Church. This is greatly better than engaging in a law-suit, as was threatened some time since, and we hope it will meet with a prompt acceptance from the Southern Church.

Petitioning in Great Britain.—The business of petitioning the Legislature is carried on to a much greater extent in England than in this country. The number of petitions presented to Parliament during the five sessions ending 1837, was 37,183, with 12,118,213 signatures; in the five sessions ending 1843, the numbers were, petitions 70,072, signatures 24,450,909; in the five sessions 1843—47, petitions 81,985, signatures 17,275,981. Total number of petitions presented in the above fifteen years, 189,250; total signatures, 53,845,103.

Broom Corn Superseded.—A mechanic at the Ramapo river has invented a machine for making brooms, which according to the Journal of Commerce, threatens to exterminate broom corn. It takes a billet of white ash, and in a trice cuts it fine like the Manilla grass as used for brushes. The brooms can be made for two cents each, and are said to work quite as well in every respect as corn brooms, and to be much more enduring.

Chloroform and Ether.—The surgeons in the New York public institutions have tried the experiment of an "anæsthetic agent, composed of chloroform diluted with four times its bulk of sulphuric ether, with complete success in their operations." They consider it to strike the true medium between the slowness and certainty of the ether, and the rapidity and hazard of the chloroform.

Curious Sight.—On the 10th ult., every body in Louisville thought it was snowing. The whole atmosphere of the city seemed densely filled with snow flakes. They turned out to be gnats or flies, little black bodied insects, with white wings, which soon settled by millions, billions, trillions, quadrillions, and quintillions, upon all the houses, and upon the whole surface of the ground.

Newspapers.—There are 218 political newspapers in Pennsylvania, Ohio has 174, and New York about 200.

The Execution of Langfeldt.—The murderer of Mrs. Radenacher is to be executed on the 20th of October next.

Telegraphing under the River.—The wires of the New York and Philadelphia telegraph have been extended across the Hudson from Jersey City to New York, and are now in successful communication with that place. They are encased in a double covering of gutta percha, and laid on the bottom of the river in the track of the ferry boats.

Railroad Fare.—Hunt's Merchant's Magazine gives a list of sixty-five railroad companies in the United States, with their respective length, fare through and cents per mile, showing "that the railroad companies adopting the lowest rates of fare, pay the largest dividend. An unanswerable argument in favor of low fares."

Old School Presbyterian Donations.—The Old School Presbyterian Churches in the Presbytery of New York, have done well for benevolent objects during the past year. There are twenty-five churches with 4,729 members, and the amount of their contributions is \$54,441. This is an average of \$11 50 per member.

Gov. Toucey appointed Attorney General of the United States.—The Hartford Times says—Governor Isaac Toucey, of that city, has been appointed by the President to the office of Attorney General of the States, in place of Mr. Clifford, who is now in Mexico as Peace Commissioner.

Important Law.—At the last session of the Legislature of New Jersey, a law was passed giving to surviving relatives a legal claim to damages against corporations and persons, by whose wrong or neglect a husband, father, brother, child or relatives may have been deprived of life.

Another Convert from Methodism.—In the late revival at Mount Vernon, Ohio, says the Tennessee Baptist, Rev. J. M. Winn, Methodist, embraced Baptist sentiments. He produced testimonials of good standing signed by the President of his Conference. And still there is room.

Seminary for Colored People.—The Michigan Legislature, at its late session, granted a charter to the black people of the State; conferring upon them the right to establish in the county of Lenawee, a Seminary, in which labor shall be combined with learning.

New Paper.—Another newspaper is to be established in Oregon, for which the materials have been purchased in New York. It is to be called the American Patriot.

Railway Switches.—Andrew Rallston, of West Middletown, has made an improvement in Railroad switches, for which a patent has been obtained.

THE ELECTIONS in France were held on Sunday! A bad example to begin with.

The Establishment of the Harper's.—The Literary Messenger for January, contains the following statistics of the great printing establishment of the Messrs. Harper and Brothers, at New York, the most extensive, undoubtedly in the United States:

"There are 22 presses in the establishment, three are Napier presses and 19 by steam. They work off regularly 70 reams of paper per day, *i. e.* 33,600 sheets, making 201,600 sheets per week, and 10,483,200 per year. This is equal to 1000 oct. vol. of over 500 pages per day, 6000 per week, and 312,000 per year.

"The fixtures in the bindery are valued at \$13,000. Here are annually used 52 bbls. of flour for paste, 42 barrels of glue, 1,000 packages of gold leaf, 60 tons of paste-boards, and 750 pieces of muslin, of 40 yards each. Then 14,400 sheep must be slain yearly to supply skins for covers. Beneath the buildings (for there are 5 tenements) are immense vaults, where the stereotype plates are deposited. These have been accumulating for 25 years, and now amount to 500,000 pounds weight, worth 7½ cents per lb; 800 pounds of metal are used weekly for casting, making 41,600 pounds per annum. In the composing rooms there are from 60,000 to 70,000 pounds of type. The amount paid to employers about 400 in number, (one-fourth of whom are females) is \$200,000 per annum."

Fruits in Mexico.—There are, in the markets of Jalapa, Puebla, the city of Mexico and other towns of the same latitude, at the same time, the following fruits: apples, peaches, pears, quinces, plums, pomegranates, pine-apples, plantains, bananas, oranges, lemons, sweet lemons, musk and water-melons, and a large variety of fruits, the names of which are quite unknown to Americans, but which are highly esteemed by all who have eaten of them. These fruits are usually in the greatest abundance in July, but many of them are also to be had at other seasons.

Artificial Minerals and Precious Stones.—A process has been explained to the Paris Academy of Sciences, and a patent obtained for it, whereby *artificial stone* of every quality may be produced, from artificial granite to statuary marble. [This discovery will rank well with the description of an invention for obtaining oil from stones—an account of which was given in a previous number of these collections. Both appear equally astonishing—but it may be so!]

Cost of Mobs.—The County Commissioners of Philadelphia state that that county has paid for damages, occasioned by riots and church-burning in 1844, \$261,495 09—and several suits for damages are still pending.

Mr. Astor's Will.—Mr. Astor's will makes provision for all his relations—his son, Wm. B. Astor, being the great residuary legatee. The Journal of Commerce says, the only important bequest for the public benefit is one of \$400,000 for erecting suitable buildings, and establishing a library in the city of New York, for free general use. For this purpose he appropriates a lot of ground on the south side of Astor place, 65 feet front by 125 deep.—The building is not to cost more than \$75,000, and the land is estimated at \$35,000. Then \$120,000 are to be expended in books, maps, stationary, &c., and the remainder to be placed at interest, to defray the expenses of management, purchase of books, or the establishment of lectures, as the trustees may deem best. The trustees are the Mayor of the city, the Chancellor of the State, (ex-officio,) Washington Irving, Wm. B. Astor, Daniel Lord, Jr., James G. King, Joseph G. Cogswell, Fitz Green Halleck, Henry Brovoort, Jr., Samuel B. Ruggles, Samuel Ward, Jr., and Charles Bristed, who are to appoint their successors. There is a bequest to the poor of Waldorf, in Germany, where Mr. A. was born, of \$50,000, to establish an institution for the sick or disabled, or for the improvement of the young men. To the German Society in New York he bequeaths \$20,000; Institution for the Blind, \$5,000; Half Orphan Asylum, \$5,000; Lying-in Asylum, \$2,000.

Germany.—The Journal de Frankfort publishes the report of the Germanic Diet appointed to revise the Federal Constitution, in which the recommendation of the committee of fifty to have one representative for every 50,000, instead of for every 70,000, is adopted. It is also resolved that if the excess of population of a State be 25,000 over 50,000 for which one member is named, then it will have the right to elect a second representative; and that every State having a population in number below 50,000 will still have the right to elect a member.

The Last Invention.—A machine for sprinkling railroad tracks, has been introduced upon some of the eastern roads.—It is attached to the front of the engine, and 2000 gallons of water prove sufficient to sprinkle the track from Providence to Stonington, 48 miles, the train going at the rate of twenty miles an hour, laying the dust effectually, tending materially to decrease the friction, and saving great labor and expense in cleaning the cars.

A Patent Shirt Collar.—A shirtmaker in London has invented a shirt collar which he calls the "New Economic Shirt Collar." It has a recess, or a kind of pocket in the band, in which are placed two or three extra collars, to be turned up when required.

France's Monetary Troubles.—The political excitement and agitation that have threatened, at times, the firm establishment of the Republic, serious though they have sometimes been, were less serious to the provisional authorities than the present financial embarrassments of the nation.—The revenue from customs has almost ceased. For the first four months of 1847, the customs yielded 49,000,000 francs; now the same period yields only 27,000,000 francs; and in April of this, only 3,765,000 francs were received, against 10,950,000 francs last year. The entire falling off in the revenue in the four months is stated by the Government at 33,330,000 francs, (of which 17,000,000 francs in April,) or 100,000,000 francs a year; but as January and February were not affected, the real deficit will prove, unless a change for the better occurs, much heavier than even this. The difficulty is great, and it is in the nature of financial embarrassments to grow rapidly worse. The subject is receiving the most earnest attention from a committee of the Assembly and it is to be hoped that ere long vigorous measures will be taken to bring the expenditure within the income, whatever amount of retrenchment may be necessary to accomplish that object.

An Archbishop's Fortune.—It is stated that the late Archbishop of Canterbury, who lived in princely, almost royal splendor, amassed £220,000 exclusive of freehold estates, and that he left the whole of the vast property to his widow, Mrs. Howley, and not a single shilling to any charitable or religious object. Was this man a true successor in spirit and labors to the humble fishermen of Galilee? How much is his example worth to the Church, or to the world? And was his religion any better than his life?

Poland.—In this kingdom great dissensions have arisen between the Slavonian and Germanic races. Civil war has broken out and is desolating the whole surface of Prussian Poland. Mierolawski has been at the head of the troops. He has declared himself generallissimo of the Republic of Poland.

Keep your Cattle off the Track.—The New York Supreme Court has recently decided that railroad companies are not liable for cattle killed on the track. They have no business to promenade there.


Russia.—The Emperor is collecting armies and equipping them. The Russian nobles are flocking around the Emperor. Preparations for war on a great scale are going on.


A Valuable Dead Letter.—A letter containing a remittance of \$3000 in Treasury Notes, was opened in the dead letter office in Washington, a few days ago.


A Tin Mine.—A large body of metallic ore, said to contain a large per centage of tin, has been discovered in the lot of Mr. William Merriman, in Baltimore county, Md., about twenty-three miles from the city. The land in the vicinity is noted for its mineral productions, and it is probably an extension of the great metallic belt which traverses the Union, in a north-easterly and south-westerly direction, passing through the mountainous districts of the States of Virginia, North Carolina, Tennessee and Georgia.


Mortality in the Army.—The accounts of the mortality of our army in Mexico, are frightful. It is stated, upon the authority of Gen. Twiggs, that the deaths amount to a regiment a month, and this is only the opening of the vomito season, or rather of the time when its ravages begin to be serious.


A Missing Cashier.—The Cashier of the Branch Bank at Akron is missing, as is also a bag containing \$5,000 in gold. It is supposed that the gold accompanied certain time drafts on New York, and the Cashier, to Europe.


 The celebrated Bastrop claim, in which the city of Philadelphia and New Orleans are plaintiffs, claiming from the United States, the defendants, a tract of land twelve leagues square, situated in the upper part of Louisiana, and known as the "Bastrop Grant," was decided in the U. S. District Court at New Orleans, on the 31st ult., in favor of the plaintiffs.—The case will probably be carried to the Supreme Court of the United States.

 Gen. Washington's Library, that is the portion of it sold to Mr. Stevens, of Vermont, has been purchased by a number of citizens of Boston, for presenting to the Athenæum. It contains, in all, about 450 bound volumes, and from 800 to 1000 pamphlets, unbound, nearly all of which belonged to the Library of Washington. About 350 contains his autograph, and a few notes in his hand-writing.

 Died at Wexford, Canada West, Daniel Aiken, aged 120 years. He had during life contracted seven marriages, and had 570 grand children and great grand children—300 boys and 270 girls.

 A Newspaper Folding Machine has been invented in Springfield, Mass., by which papers may be folded as they come from the press. It is now being applied to a press in that city.

 The election for President of the United States takes place on the same day throughout the Union, (the 7th of November,) according to an act of Congress.

 The Peach crop of Tennessee promises to extremely large this year.

MISCELLANEOUS.

EVANGELICAL UNITY.

TO ALL CHRISTIANS.

Brethren of Jesus, sons of love,
How love-like, God-like, these should be;
In earth beneath, and Heaven above,
One undivided family;
Bending at one blest throne the knee;
Hymning one Saviour's sacred blood;
By one sweet Spirit's energy,
Knit each to each, and all to God.

PRACTICE OF THE EARLY CHRISTIANS.

Their care of the Poor. One very remarkable way in which this love manifested itself, was in the care which they took of their poorer brethren. Among them, as in every association of men, the needy and destitute were found. The duty of providing for these was not left to the gratuities of private individuals, whose situation gave them opportunities of ascertaining, and whose benevolence prompted them to relieve, their necessities. It devolved on the whole community of believers, who regarded it not as a burden, but a privilege, to minister to the wants of those who bore the image of Christ; and by their unwearied attentions to the discharge of this labor of love, they made the light of their liberality and benevolence so shine, as to command the admiration even of the cold and selfish heathens around them. As duly as the Sabbath returned, and as soon as they had brought their sacred duties to a close, the lists of the poor, the aged, the widow, and the orphans, were produced for consideration; and, as if each had been hastening to bring forth the fruits of faith, and to prove the sincerity of that love they had just professed to their Saviour, by the abundance of their liberality to his people, they set themselves to the grateful task, with a zeal and enthusiasm, whose fresh and unabated vigor betrayed no symptoms of their having already been engaged in a lengthened service. The custom was for every one in turn to bring under public notice the case of a brother or sister, of whose necessitous circumstances he had any knowledge, and forthwith a donation was ordered out of the funds of the church, which the voluntary contributions of the faithful supplied. No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies; no cold calculations of prudence regulated the distribution of their public alms, no fears of doubtful propriety suggested delay for the consideration of the claim; no petty jealousies as to the preference of one recommendation to another were allowed to freeze the genial current of their charity. By whomsoever the case was recommended, or in whatever circumstances the claim was made, the hand of benevolence had answered the call almost before the heart found words to express its sympathy, and with a unanimity surpassed only by their boundless love, they dealt out their supplies from the treasury of the church, whenever there was an object to receive, or a known necessity to require it. Where the poor in one place were numerous, and the brethren were unable from their limited means to afford them adequate support, they applied to some richer church in the neighborhood, and never was it known in those days of active benevolence, that the appeal was fruitlessly made, or coldly re-

ceived. Though they had poor of their own to maintain, neighboring and foreign churches were always ready to transmit contributions in aid of the Christians in distant parts, and many and splendid are the instances on record of ministers and people, on intelligence of any pressing emergency, hastening with their treasures for the relief of those whom they had never seen, but with whom they were united by the strong ties of the same faith and hopes. Thus, when a multitude of christian men and women in Numidia had been taken captive by a hoide of neighboring barbarians, and when the churches to which they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the church that was planted in the metropolis of North Africa, and no sooner had Cyprian, who then was at the head of it, heard a statement of the distressing case, than he commenced a subscription in behalf of the unfortunate slaves, and never relaxed his indefatigable efforts till he had collected a sum equal to nearly \$4000, which he forwarded to the Numidian churches, together with a letter full of christian sympathy and tenderness.

GOD'S REGISTRY.

Our heavenly Father keeps a registry of his family in appropriate books. But what sort of books are those which God keeps? One old writer calls them thus—*Liber providentie, liber memorie, liber conscientie, liber monumentorum, liber veritatis, et liber vite.* But what did he mean by this classification? Doubtless he meant the following things:

1. *Liber Providentie*, the book of providence. In this volume God records all the acts of his own works. "And in thy book were all my members written, when as yet there was none of them." Ps. 139: 15. "A sparrow is not forgotten, the hairs of our head are numbered." Matt. 10: 28, 30.

2. *Liber memorie*, the book of God's memory. In this book is found regularly entered the actions of men. "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 17. From this book "God will bring into judgment every secret thing, whether it be good or evil." Eccles. 12: 14.

3. *Liber conscientie*, the book of conscience. This book contains a record of accusations, and excuses, not exculpations, observe, but excusings, relative to the soul. This book is not so much for judicature as for witness. "If our heart condemn us, God is greater than our hearts and knoweth all things." Rom. 2: 15; John 3: 20. There is however, a perverse conscience, which wholly condemns—a doubtful conscience, which neither wholly condemns, nor yet acquits—and a peaceful conscience.

4. *Liber monumentorum*, the book of monuments. The acts and monuments of God's people are referred to in the Bible. "God is not unrighteous to forget their works and labor of love." Heb. 5: 10. The eleventh chapter of Hebrews, the Acts of the Apostles, and sixth chapter of 2d epistle to the Corinthians, are records of the doings and suffering of some of God's firstborn. God threatens false professors that "they shall not be written in the writing of the house of Israel." Ezek. 13: 9.

5. *Liber veritatis*, the book of truth. In this is the plan and arrangement of God

for the salvation of men, even all that man is to believe concerning God and "all the duty God requires of man." This is the Bible. This record will form the criterion of decision in the judgment. "The word that I have spoken, the same shall judge you in the last day." John 12: 48. "Search the Scripture," &c., chap. 5: 39. "Judge your own selves" by this rule, before your final account must be rendered.

6. *Liber vite*, the book of life. In this is kept the full and fair roll of the first born. There are many proofs of this record being kept. "My record is on high." Job 16: 19. "But rather rejoice because your names are written in heaven." Luke 10: 20. "My fellow-laborers whose names are in the book of life." Phil. 4: 3. "Who are written in heaven." Heb. 12: 23. "But they who are written in the Lamb's book of life." Revel. 21: 27. Here, then, is the true *primogeniture* and the true *registration* of the first born.—This is a prime note in the character and glory of the true church. She is in all her parts composed of the first born, even the whole *General Assembly* of the redeemed; and all their names are written in heaven! O what love, what care, what faithfulness God manifests to his own children! Rejoice, ye righteous! Be very glad, for your names are not found in the records of Babylon, nor are they found written in hell! Ever keep within the walls of the heavenly Jerusalem, and ever prove loyal and faithful to the city of your "Great King."

PLEASANT THINGS TO SEE.

It is a pleasant thing to see a pastor laboring faithfully for his charge; by sound doctrine, by spiritual exhortation, by godly counsel and pious example, endeavoring to lead them on in the way of holiness and peace—thereby showing that his object in entering the ministry was not to get a support, but to win souls.

It is a pleasant thing to see a church manifest love to its pastor, ever willing to receive his godly counsel, ever anxious to hear his pious instruction, and ever liberal in communicating to his necessities.

It is a pleasant thing to see parents taking their children with them to the house of God, and keeping them in their proper places while there. It shows that they respect the house of God, and feel their responsibilities as parents.

It is a pleasant thing to see Christians, when they meet for social worship, engage therein as though it were their chief delight, praying in faith singing in the spirit, and exhorting with earnestness.

It is a pleasant thing to see pious parents bowing with their children at the mercy seat, morning and evening, while grateful thanks are given to the Father of mercies for past blessings, and humble supplication made for the continuance of his favors.

It is pleasant to see brethren dwelling together in unity. Thus sang the sweet singer of Israel, and every pious heart responds, Amen. And, finally, it is pleasant to see love manifested in every department of life. Oh, that it only were universal: sorrow would then be almost a stranger even here below, and this earth become the ante-chamber to the paradise of God.

STILL WATER curves eight inches to the mile, which shows the convexity of the earth's surface.

GREAT MEN, HOW FALLEN!

One day, some weeks ago, there were taken to the Tombs in New York, while in a state of beastly drunkenness, a lawyer, who had been somewhat distinguished in his profession—a historian, the author of a standard work—an editor once talented and of great respectability—and lastly a *clergyman*, a man of refined manners and highly educated. The lawyer was let off the next morning on promise of better behavior; the historian succeeded in getting his liberty to get drunk again the morning following; the editor was sent to the Alms House, and the clergyman, at the date of our information, still remained in durance. What an example this of the leveling down power of strong drink! Truly "it spares not the high nor the humble."

MILTON AN EARLY RISER.

This famous poet rose at four in the morning during the summer months, and at five in the winter. He studied in the forenoon, exercised in the afternoon, and in the evening sang, accompanying himself on some instrument. He had a fine voice, played well on several instruments, and understood harmony; and judging from his *Paradise Lost*, he must have been passionately fond of music and the perfume of flowers. He usually retired at nine, and composed awhile in bed.

In Greece it was the custom at meals for the two sexes to eat separately.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 15th June, by Elder T. Strohm, Mr. JOHN RABER to Miss MARGARETTA OVER, both of Bainbridge, Lancaster county, Pa.

On the 20th ult., by the Rev. Wm. DeWitt, Mr. ISAIAH BARTLEY, of Sullivan county, to Miss LUCRETIA HINCKLEY, of this place.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Elizabethtown, Lancaster county, Pa., on the 20th of June, 1848, MARGARET ISABELLA, daughter of Abraham and Mary Ann Brenneman, aged 10 months and 9 days. The funeral service was conducted by Elders J. Keller and J. Haslegh.

Another infant spirit's fled,
His body laid among the dead—
There it shall lie, until it hear
The angel's call to re-appear.

Then, with the millions of the blest,
Of immortality possess'd,
Triumphant it shall rise and shine
With Jesus Christ, its Lord divine.

Farewell, sweet babe, a long farewell,
Till we shall meet in Heav'n to dwell;
With saints and angels there to sing
The praise of our eternal King.

J. F. W.

In Harrisburg, on the 23d of June, ISABELLA HOPKINS, aged 19 years, 4 months and 19 days. Funeral discourse from Isaiah 55: 6, by Elder J. J. Miller.

POETRY.

From the Canada Christian Guardian.
CHRISTIAN UNION.

Higher, higher, higher raise!
Notes of union—notes of praise,
All together, all our days,
Days of greatest length.

One in doctrine, heart, and mind,
Let our interests be combined;
Preaching proof to all mankind—
* Unity is strength.

Bound in love by righteous laws—
Bound by Jesus' sacred cause,
By the banner of his cross—
Bound in unity.

One in prayer as incense rise—
One in offering sacrifice—
One in contest for the prize,
Faith and victory.

'Tis union makes a happy home,
And plans and fills the honey-comb;
Let union for the time to come
Fill our heart and soul.

With God the Father, God the Son,
And God the Holy Ghost in one,
Let ministers and members join
In perfect harmony.

LET THERE BE LIGHT.

Ere Earth's foundation stone was laid,
Let there be light! Jehovah said;
Night from her chaos throne was hurl'd,
And morning blest the embryo world.

Let there be light! Again he spoke;
The storm of Sinia soon was broke.
Let there be light! The Rainbow shone
In beauty round Messiah's throne.

Let there be light! The light that streams
Rich from the cross, in living beams,
Whence science gilds her fairest rays,
And genius burns with hallow'd blaze.

Let there be light! The potent word
That stirs to life where'er 'tis heard—
Utter it forth—Heaven's watchword still—
From vale to vale, from hill to hill.

Let there be light! The high command
Be pledge and signal of our band:
Who vow to that, akin we claim
Fellows and friends, whate'er their name.

Let there be light! Our banner high
Shall catch the radiance of the sky,
Float on its breeze—triumphant—free—
Till God repeal his first decree.

RELIGIOUS NOTICES.

EAST PENNSYLVANIA CAMP-MEETINGS.

The Committee on Camp-meetings met at Middletown, on Monday, the 26th of June, and arranged the Camp-meetings for the ensuing season, as follows, to wit:

1. One at Linglestown, Dauphin county, commencing on the 4th of August.

2. One on the York Circuit, at or near what is called the Nauvoo School-house, in Jacob Hart's woods, about 2 miles from Lewistown and the same distance from Lisburn, commencing on the 11th of August.

3. One at George Bowman's, on the Cumberland Circuit, about two miles from Harrisburg, commencing on the 18th of August.

4. One on the old ground, at the Sidling Hill Gap, in Huntingdon county, commencing on the 25th of August.

5. One near Auburne, Schuylkill county, commencing on Monday, the 28th of August.

OHIO CAMP-MEETINGS.

A Camp-meeting will be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, commencing on the 24th of August.

A Special meeting will be held in the Sugar Creek Bethel, Holmes county, in place of a Camp-meeting, to commence on the 2d of September next.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 12½
Do. RYE, do. - - -	2 50	a 2 75
Do. CORN, do. - - -	1 75	a 1 80
GRAIN—WHEAT, per bushel,	1 00	a 1 02
Do. RYE, do. - - -	62	a 65
Do. CORN, new do. - -	39	a 41
Do. OATS, do. - - -	33	a 35
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - -	3 25	a 3 50
Do. TIMOTHY, do. - -	2 00	a 2 25
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - - - -	5 00	a 5 25
HAMS, per pound, - - -	7	a 8
BUTTER, do. - - - - -	12½	a 14
LARD, do. - - - - -	7	a 8
TALLOW, do. - - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 17
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	40	a 45
ONIONS, do. - - - - -	75	a 87½
APPLES, do. - - - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - - -	30	a 50
SALT, per sack, - - - -	1 45	a 1 50
HAY, per ton, - - - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 50	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 25	a 5 37
Do. RYE, do. - - -	3 45	a 3 50
Do. CORN, do. - - -	2 31	a 2 37
GRAIN—WHEAT, per bushel,	1 17	a 1 20
Do. RYE, do. - - -	76	a 78
Do. CORN, new do. - -	51	a 52
Do. OATS, do. - - -	36	a 37
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - -	3 50	a 4 00
Do. TIMOTHY, do. - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - - -	7 00	a 7 25

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home
and at school.

BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser.*

"Practically studied, this book is better than most boarding schools, with all their long train of accomplishments. Let all American women read it." *Dem. Review.*

Miss Beecher's Domestic Receipt Book,
Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household." *Commercial Advertiser.*

For sale by HENRY PERKINS, 142 Chestnut street, Philadelphia.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

CYCLOPEDIA

OF

MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

BY REV. D. K. ARVINE,

With an Introduction by Rev. Geo. B. Cheever,
D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an abundant fund of pleasant reading." *N. Y. Observer.*

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A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader." *Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Constiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige
EDITOR.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

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Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

[May 1.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., JULY 15, 1848.

NUMBER 6.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names	Am't. paid	Names	Am't. paid
Angle Samuel	\$1 25	Kumler William	1 25
Brady William	1 25	Lu Iwig Mendon F	1 00
Brady David	1 25	Menzel Jacob	1 00
Bricker Johann	1 25	McCraw Henry	1 25
Carroll Joseph	4 25	Moantz Jacob	1 25
Cramer Jacob	1 25	Myers John	1 25
Crownshield Christian	1 25	Wathias Sarah	62
Cope Mary	1 00	Oliver Ann	62
Eiler Samuel	1 00	Rosen Charlotte	4 00
Fox Christian	1 25	R w Henry	1 25
Feizhner Daniel	1 00	Rockafellow David	25
Garverich Joseph	1 25	Rickabaugh Adam	1 25
Harris Thomas	1 25	Switzer Elizabeth	1 25
Heistand Joan V	1 25	Holl Henry	1 25
Hinny William	25	Strayer Michael	1 25
Huff Charles	1 25	Spier Abraham	1 25
Hecht John	1 00	Striner Henry	2 25
Hackard Catherine	1 25	Strohm Thomas	1 25
Hosletter John S	62	Fomhold Jonathan	1 00
Harper James	1 25	Walton A E	1 25
Kimmel George	1 00	Wright Elizabeth	37
Krieger Eliza	1 25	Wilson William	1 00
Kintch John	1 25		

The Law of Tithes.

It will be seen from the Journal of the General Eldership, that the law of tithes is recommended to the churches, as a rule for regulating church members in their annual contributions for religious purposes.

It may not be amiss to explain and enforce this law or rule of conduct, according to its true meaning, and the construction put upon it by the Eldership.

The word *tithe* means the tenth part of any thing; whether of the products of the land, of the stall, of the store, shop, manufactory, commerce, labor, traffic, or office.

The law of tithes, anciently was a revenue for the support of the Priesthood. It is now a rule regulating men in making contributions for religious and benevolent purposes. It is, in other words, giving the tenth part of our annual increase or income to the Lord for sacred uses.

The practice of paying tithes, or making yearly contributions for the maintenance of religion, is very ancient. Hence we find that

Abraham, the father of the faithful, gave tithes to Melchizedec, king of Salem, and priest of the Most High God, at his return from his expedition against Chedorlaomer and the slaughter of the four kings in confederacy with him. Gen. 14: 18—20. Heb. 7: 4. Jacob, also, imitated this piety of his grandfather, when he vowed to the Lord to give him, or to devote to his service, the tenth part of all his property, which he might acquire in Mesopotamia. Gen. 28: 22.

It is alleged also, that "the most barbarous nations, and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation, others have done it upon particular occasions, and by the impulse of a transient devotion. Laertius says, that when Pisistratus, tyrant at Athens, wrote to Solon, to persuade him to return to Athens, he tells him, 'that every one there pays the tithe of his goods for the offering of sacrifices to the gods.' Pliny says, that the Arabian merchants who traded in spices, durst not sell any till they had paid the tithe to their god Sabis. And Plutarch, in more places than one, mentions a custom of the Romans, of offering to Hercules the tithe of what they took from their enemies."

In ancient Israel, the law of tithes was a Divine statute. There were three sorts of tithes required and customary among the Jews.

1. *Tithes for the Priests and Levites.* The Priests were the officiating ministers of God in holy things. Before the giving of the law by Moses, the first-born, the princes and kings of the people performed the offices of priests; but after that, the Lord chose the family of Aaron, of the tribe of Levi, to be his officiating priests at the altar. To them, from that time, was reserved the right of offering sacrifices to God, to instruct the people, to judge and decide controversies, to offer intercessions for the people, to bless them in the name of the Lord, to distinguish the several sorts of leprosy, to carry the ark, &c., &c.

The Levites were the descendants of Levi, (including the family of Aaron) and according to the government established by Moses, they were constituted an inferior order of the priesthood; or a class of persons, whose duty it was to assist the priests in the various sacred services of the tabernacle and temple. They brought to them wood, water, and other things necessary for the sacrifices and services of the temple. They sung and played on instruments in the religious services of the temple. They also were the ordinary judges, magistrates and teachers in the commonwealth of Israel. Now, as the Priests and Levites were not permitted to possess any landed property, in the division of the land of Canaan, but had

merely 48 cities allotted them for their habitations, God established the law of tithes, and ordained that they should be supported by the tithes, the first fruits and the daily offerings made in the temple. Deut. 18: 1—5. Num. 18: 6—21—24 and 31. Chap. 35: 7, 8. 2nd Chron. 19: 11.

2. *Tithes for the Feasts and Sacrifices.* The tithes for the Priests and Levites were taken from what remained, after the offerings and first fruits were paid. They brought the tithes to the Levites in the city of Jerusalem, as appears from Josephus and Tobit, 1, 6. Of those nine parts that remained to the proprietors, after the tithe was paid to the Levites, they took still another tenth part, which was either sent to Jerusalem in kind, or, if it was too far, they sent the value in money. This tenth part was applied toward celebrating the festivals in the temple, which bore a near resemblance to the *agape*, or love feasts of the first Christians. Thus are those words of Deuteronomy understood by the Rabbins: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thy oil, and of the firstlings of thy herds and of thy flocks: that thou mayest learn to fear the Lord thy God always." Deut. 14: 22, 23. Chap. 12: 17, 18. Chap. 14: 22—26.

3. *Tithes for the Poor.* These were paid, in addition to the foregoing, every three years. Moses speaks of this kind of tithe: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14: 28, 29. Chap. 26: 12.

Thus, then we see that the Jews paid three sorts of tithes, viz: 1. Tithes for the maintenance of the Priests and Levites. 2. Tithes for the making of feasts and the offering of sacrifices; and 3d. Tithes for the benefit of the poor, strangers, widows and orphans.

Among the Jews, tithes have in a great measure fallen into disuse; yet, we are told that the more strict and religious ones among them to this day give the tenth part of their whole income to religious uses.

The early Christians, also, we are informed, gave tithes. Not that they considered it a standing rule of practice in the Church, but as a reasonable revenue, and in imitation of that paid to the Priests and Levites of the old covenant. See Godfrey Arnold's History of the Primitive Christians, part II, page 332.

In after ages the bishops of the church, in concurrence with civil rulers, enacted laws and enjoined it upon the people as a duty, to pay tithes of their revenues. These regulations still exist in England and other European countries.

We are opposed to any civil or ecclesiastical enactments of this kind, coercing the people to obey the law of tithes. Yet we are strongly in favor of the principle and practice. We want to see the rule practiced in all the Churches of God, not by constraint, but willingly, and of a ready mind. The General Eldership have merely recommended the matter to the churches. It is for them to adopt and practice it. We use no coercion, we only advise them to that which we think to be right. We are willing also to give the reasons why we have recommended the measure, and which we think ought to induce them to adopt it.

1. *It is reasonable that we should give the tenth part of our incomes to the Lord.* If it be true that we are not our own, but Christ's; that we are only stewards of his manifold gifts; that we must all, one day, give an account of our stewardship, and that our rewards will be in proportion to our work; then surely it is reasonable and right that we should distribute abroad—lend to the Lord, and do good to all men as we have opportunity, and especially to the household of faith.

2. *It is Scriptural to pay tithes.* It is true the law of tithes is not incorporated into the New Testament, but it was established in the Old Testament, and it is not repealed in the New. So that if it was right then, it is right yet, except it be repealed or modified. The obligations and duties of man, in reference to the claims of God, religion, and humanity are the same now as ever. The use and influence of men and means for the accomplishment of God's gracious purposes, are just as important now as formerly. God's poor, and God's ministers are no less deserving now than they were in ancient days. And hence the Eldership has, we think, very properly said,

"Whereas, The law of the Lord contained in the Holy Scriptures, prohibits the love of the world, and the accumulation of earthly treasures, and imposes it as the duty of Christians to give to the poor, to support the ministry and to sustain all the interests of the Church, and the cause of Christ, in proportion as the Lord has prospered them; therefore,

Resolved, That we recommend to all the Churches of God to insist upon every member contributing according to his ability, and to remember, that even in ancient Israel the Lord ordained that one tenth of their produce should be devoted to sacred purposes; and most assuredly under the New Testament we are to devote at least as much, or more, to the cause of our God and Saviour."

One great reason, perhaps, why the law of tithes is not expressly incorporated in the New Testament is, that God expects men to do more now than anciently under the law; and to show the power and excellency of true religion, to do it voluntarily, from pure principles of benevolence and gratitude. Again, the tithe law is not only reasonable and Scriptural, but

3. *It is advantageous and profitable.* Equally so to the payers and the payees. The payers of tithes will find it to be to their profit and interest. The people of Israel were none the poorer for paying tithes—yea, for paying all the tithes, i. e. double and treble tithes. Mal. 3: 10. God blessed and prospered them for it. He opened to them the windows of heaven, and poured them out such blessings that there was not room enough to receive them. Thus God does yet reward the bountiful giver. He commands his people to give; and if they do so, he promises to give to them again, good measure, pressed down, shaken together, and running over. And whatsoever good thing any man doeth, the same shall he receive from the Lord. Observation and experience fully corroborates this truth.

[To be Continued.]

Resignation of Governor Shunk.

THE Governor of this State has resigned his office, on account of ill health. He is supposed to be in the last stages of consumption, having had several alarming and dangerous hemorrhages of the lungs recently.

Mr. JOHNSON, Speaker of the Senate will be the acting Governor till January next, when the Governor elected at the next October election will be inaugurated. The several political parties are making preparations for holding Conventions to nominate candidates for the office of Governor.

News from France.

THE steamship Niagara arrived at Boston on the morning of the 12th inst. She brings news of one of the most terrible and bloody conflicts in Paris ever known. It lasted four days, and resulted in the triumph of the Government.

The loss of life is estimated at from eight to ten thousand. Six deputies and fourteen general officers were among the killed. The Archbishop of Paris also lost his life.

OBITUARY

Brother GEORGE RUPP.

DIED, at his residence, in Cumberland county, Pa., after a lingering illness, GEORGE RUPP, Sen., aged 76 years, 1 month and 19 days.

Brother Rupp was one of the excellent of the earth. His naturally excellent traits of character, being highly improved by grace, made him one of the brightest stars in the religious firmament of his day and age.

In his youth he connected himself to the German Reformed Church, and lived for many years in the mere form and profession of religion, up to the time of the first revival among the people of his neighborhood, in 1821-2, when he repented and turned to the Lord, and found redemption through Immanuel's blood, even the forgiveness of sins.

From that time he espoused the cause of God zealously and heartily. His house, and barn, and woods were thrown open for religious meetings. The family altar was erect-

ed, and the fires of devotion never suffered to go out. The preachers, and God's poor, always found his heart, and hand, and house open, in welcome, to aid and to entertain them. Few men, according to their means and circumstances, fed the hungry, clothed the naked, and sustained the cause of God, more cheerfully and liberally than did old brother Rupp. His fame and praise was in all the churches, for his liberality and hospitality. In short, he showed his faith by his works. He lived and died in the faith once delivered to the saints. The people of Cumberland, and especially the brethren of the Church of God, of which he was one of the oldest members, will greatly feel his loss.

He has left a widow and twelve children, 8 sons and 4 daughters, together with a large circle of relatives, to endure the sorrows of a painful bereavement.

His funeral took place on Wednesday, the 12th inst., attended by a large collection of his relatives and neighbors. Funeral sermon, by the Editor, from Matt. 25: 34-40.

A Stray Preacher.

BROTHER CHRISTIAN COBAUGH is hereby informed that the people on the Circuit assigned him, by the West Pennsylvania Eldership, are anxious to know his whereabouts, and why it is that he has not entered on the duties of the Circuit, according to appointment.

Will brother C., be good enough to respond to this enquiry soon and oblige

MANY.

CONTRIBUTORS' DEPART'T.

THE PRECIOUS FLOWER.

BY H. J. BEYERLE.

And the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing.—Isaiah 35.

There is a flower of ancient growth

I value high and dear;
The lilly, jessamine, and rose,
Compared with it, are drear.

'Tis clothed in robes of living hope
That cheer the soul and heart:
Indeed, its very aim and scope
Is gladness to impart.

When first the mandate came from God,
That man should go and thrive,
The beautiful "Forget-me-not"
Was brought forth unto life.

In Paradise, were first it bloomed,
Where first its leaves were made,
Through man's neglect, it soon was doomed
To wither and to fade.

But God, the merciful and good
Protector of mankind,
Again poured water to its root,
And cheered man's drooping mind.

Its golden blossoms shone again,
With brightest rays of light;
Again it stood, the life of man,
His guide and his delight.

Bereft of it, the world would be
But chaff before the fan—
A field of wo and misery,
A curse to forlorn man.

Then would you know its name, my friend,
T'was given from above—
It was by God to mankind sent—
'Tis FAITH which works by love.
Linglestown, Pa., June, 1848.

Hinkletown.

THE corner-stone of a new Bethel was laid in Hinkletown, a short time since. This was something unexpected. But the action of a few brethren, seconded by that of real, true, and worthy citizens, shows that effort, when persevered in, is always crowned with success. This is as praise-worthy as it is honorable, and beyond the shadow of a doubt God will make it a great blessing in the village and neighborhood. This is a pattern effort, that some other churches in Lancaster county ought to profit by, and it is hoped that they will do so.

The project of building a house of God was spoken of, acted on, and in a few months we will see its dedication. Oh! how noble the undertaking! How beneficent the design! "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Continue thus in generosity. God will prosper the liberal hand, in spiritual and in temporal things. The generous spirit of the people of Hinkletown will receive its befitting reward. The Lord will prosper such noble deeds.

July 4th, 1848.

AN OBSERVER.

Maytown.

THE people of this village are greatly in want of a convenient and commodious Bethel. This is acknowledged by every minister of the church, that has yet preached there. Frequently we have heard that this Spring a house was to be built for the worship of God, yet the sound only reached our ears, the reality has not been seen. In plain language, it was all talk and no action. Now, we know the people of this village would like to have a Bethel, and they can have one, if they will do as the Hinkletown folks did, that is get to work. Yes, they can do it much easier, for Maytown has much more wealth, more of a membership, and is an older church. It is believed universally, that if the brethren of this place had done this good work long ago, quite a flourishing church would be there. It is by such a procedure that other churches have prospered.

We ought to remember that we are not to work for ourselves only in this life, but if we expect happiness hereafter we must work for God's cause also. Have the good people of Maytown reflected over this? will they think of it now? Will they act out what they believe before God to be their duty? We think they will. Come to the rescue, then. Immediate action is wanted. At the peril of your future welfare, do not postpone this matter. Souls are perishing for lack of the truth. Withhold it not from them. Stand not in the way of their salvation. But come, and show by your actions that you love God's cause, and love to see it prosper. Shall this plea be in vain? Will this short appeal be read only to be forgotten? We will see.

July 4th, 1848.

AN OBSERVER.

A Vindication of the Church of God in Mechanicsburg.

As the wise man has said, "There is a time for all things. There is a time to be quiet, and a time to speak," so say we, especially when we are accused. It sometimes so happens, in passing by our accusers in silence, they get tired, and so quit. But there are others, as the Apostle has said, "whose mouth must be stopped." This communication is

intended to be a mouth stopper to certain persons in this place and country, who have been for upwards of a year, going from house to house, and from neighborhood to neighborhood, railing out and falsely accusing the Church of God at Mechanicsburg, saying; "she has acted unscripturally and unjustly," in reference to certain schisms and difficulties that have existed here.

Now we want them to come out to the light, and before the public, and point out, if they can, her unlawful actions. To this we ask, to this we invite, to this we challenge them. And as the character of the elders of the church here, both private and official, has been brought into question by some, we think it is time to stand up in self defence, and let the public know we are not afraid to have our course investigated and understood.

We cannot see the design of this unprovoked accusation against us, unless it is to make others like to themselves; disaffected towards the church in general, by telling their pitiful tale, and exciting the prejudice, and working on the ignorance of the people. Come out, we say again, to one and all who have ought to say against us, and prove what you are so willing to affirm. If you can show us our error, we shall thank you for it, and be the more able to do right in the future, under the same circumstances. But if you cannot or will not do so, then we say, for the peace of Jerusalem, and for the sake of enjoying the peace of God in our own souls, let us alone. To our own Master we shall stand or fall.

One word, in conclusion, to the churches of other denominations in the vicinity. We have somewhat against some of you. You are famous for your preaching and praying for Christian union. This is right. We give you credit for it; but why in the time of pruning do you try to proselyte over, and graft into your own vine, certain pruned and unfruitful branches, and to justify yourselves have attempted to cry down the character and government of a sister church? But be it known to all, that we stand up in defence of our character and cause, against any assault, public or private. The government of the Church of God differs somewhat from yours, it is true, but it is from heaven, and we hold it as sacred as life itself. Now, our advice to you would be, keep your own house in order, by attending to your own sick, by burying your own dead, by doing justly and loving mercy.

D. R. ROCKAFELLOW.

Mechanicsburg, July, 1848.

P. S. We have no objections to any one preaching against the doctrines or government of the Church of God, but let it be done on honorable principles.

Bethel Sabbath School at Harrisburg.

Having a few leisure moments, I avail myself of the same, by giving the readers of the Church Advocate, and friends of the Sabbath School, a brief history of this School for the last few months.

Our Sabbath School is held in the Bethel on Sabbath afternoon, and is conducted principally by our younger brethren and sisters, under the Superintendence of brother Kinsloe.

In January last, during the season of refreshing, and at which time it will be remembered some fifty or sixty souls were happily converted to God, the Sabbath School also received a fresh impulse, and since that time, has been increasing steadily in numbers and interest.

On the third Sabbath of January a meeting of the friends was held in the basement of the Bethel, and arrangements entered into for the re-organization and general welfare of the School, which was, at that time, in a very low condition, there being only some ten or fifteen scholars, but one regular teacher, no funds in the treasury, and a Library of about two hundred volumes. The meeting resulted in the selection of the necessary officers, and the appointment of several committees to carry out the design of the meeting.

In the course of a few days a handsome subscription was raised, a number of young brethren and sisters volunteered as teachers, a missionary spirit became infused into the hearts of those who had taken hold of the matter, and they could be seen on the highways and commons gathering up children for the School, and the result was that ere three weeks had passed away, we had the pleasure of seeing some fifty scholars in attendance, a handsome addition to our Library, in the shape of the \$10 Library, No. 2, comprising one hundred volumes, and a number of Testaments, Hymn Books, &c., &c.

Ever since the re-organization of the School there has been a steady increase of scholars and teachers, and at this time, there are seventeen teachers, an average attendance of about seventy-five scholars, although there are over one hundred on the books, and could a few more faithful, attentive teachers be obtained, there is but little doubt but there would be an average attendance of at least one hundred scholars. The Library now numbers near three hundred and fifty volumes.

Come, friends, here is a work for you to do. Enlist in this noble cause, and assist in bringing up the rising generation in the right ways of the Lord. And oh, ye teachers of the humble Sabbath School, do not weary of this good work. Always be at your post. The harvest time will come after a little while, and you then may come rejoicing, bringing your sheaves with you.

Quite a good feeling now exists in the School, and the good seed sown, it is to be hoped, will spring up and bring forth fruit to the honor and glory of God. The scholars generally are attentive to their studies, and have made considerable progress in a knowledge of the Scriptures.

In recitation, in one class alone, consisting of six young girls, there has been five thousand eight hundred and sixty verses of Scripture recited, in the short space of three months, from 2nd April to 2nd July. Of this number 2000 were recited by one girl alone, and 1644 by another; making for the two 3644 verses, or an average of 280 verses per week; and since the 1st of February, five months, over 3500 verses have been recited by one scholar alone. Other classes and scholars have done remarkably well, but this one took the palm. The memory and affections will long retain what is thus learned in the pleasant days of childhood. The hymns, and prayers, and Scripture passages will have more or less influence over the heart and mind all the life long, and with some, even through everlasting days.

Some of the effects of the instruction imparted are already visible. Many of the girls and boys are not only punctual in their attendance at School, but they are regularly to be found at public preaching during the morning service. This speaks well for those so doing, as well as for the School, and we hope to see

many more follow in this good work. Parents, do your duty! Have your children up with the lark; have them washed, dressed, &c., so that they may be early found at the place of worship, and attentive hearers of the word.

Since the 1st of February several premiums have been awarded to the scholars for recitations, &c. On the 4th inst., twelve were disposed of among the several competitors for the same, in the following order: The first, a handsome Polyglott Bible, for reciting 2000 verses; 2d. A splendid gilt Testament, 1644 verses; 3d. 1464 verses; 4th, 946 verses; 5th. 860 verses; 6th. 800 verses, and so on till the twelve were disposed of, the smallest number receiving premiums being 439 verses. These premiums were for verses recited within the last three months.

On Tuesday, the fourth of July, the School took an excursion, two or three miles out of town, to a pleasant woods on the bank of the Canal. A fine boat was procured, and after breakfast, the children, teachers, and others, met at the Bethel, and after singing and prayer, all walked in procession to the canal, and embarked for their pleasant jaunt, which the children had eagerly wished and waited for. They numbered, in procession, scholars and friends, about 150, and made a very fine appearance.

The day was cool and beautiful, and in the woods the time was spent partly in the amusement of swinging—in conversation—and in partaking of the good things which had been liberally provided for the occasion. Then came the distributing of the premiums to the most deserving and successful, after which all embarked again on the boat, and reached home about 5 o'clock, highly delighted with the proceedings of the day.

Our dear brethren, the Preacher in charge, and the Editor of the Advocate, were with us on this pleasant Fourth of July Excursion.

LEONARD.

HARRISBURG, July, 1848.

Treasure upon Earth.

AFTER a day more than usual warm and sultry, I strolled a short distance from home, to a select and favorite spot, more advantageously to enjoy the cool evening breeze which had just set in, and to disengage myself, for a short time, from the tumult and confusion of the world. It is so sweet, so celestial-like, to repose on the green turf, after a day's hard labor or study, unheeded and undisturbed by man, in the presence alone of Him who gave and who can take. An hour of happy meditation in solitude, is worth a man's whole life. In a moment we transpose ourselves into yon blissful region, the seat of the Christian's eternal happiness. We imagine ourselves among myriads of heavenly angels, singing hosannas to the Son of David. We travel through the boundless sky, and with astonishment behold God's handiwork. We return to our own abode, and think of the nothingness of man. All his treasures here upon earth are but castles in the air.

And as I lay, in deep meditation, my eyes naturally turned to the beautiful vault of heaven, I beheld a bright meteor speed across the sky. I saw it start: its brightness increased for a few spans, and in a moment, just as I thought it in the height of its splendor, it was gone! The small streak of light it left behind, a memento of its former existence, soon followed the fate of its origin. I cast my eyes to the ground. Was this a picture of the life

of man? I thought of Alexander, and of Cæsar, and of Napoleon; and of others, once glaring lights in the firmament of fame—they are gone! The small rays of light, (if light it may be called) which they left behind, are daily becoming dimmer and less in the estimation of society. Hundreds have distinguished themselves, who, like numbers of meteors, which pass from a momentary existence into obscurity, unobserved by the majority of mankind, have never appeared on the page of history, and they have long ago ceased to occupy a niche in the remembrance of man. They have passed on, and their names will forever remain in oblivion. Such is fame,—vanity, all vanity.

Again I directed my eyes upward, and saw, at a great distance, upon a high and rugged hill, a splendid edifice. Its walls were as bright silver, and its gates like purest gold. Its magnificent porticos were supported by massive columns of snow-white alabaster, inlaid with diamonds and precious pearls. Upon its glistening dome stood the figure of a man. His brow was adorned with a wreath of laurels, and he was clad in costly silks and purple. In his right hand he held a golden sceptre, upon which was written, in large and attractive letters, the word FAME! The other hand was kept in constant motion, as if beckoning some one to come, and every now and then he pointed to the sceptre he held in his right. And as I glanced toward the foot of the hill, I there beheld a youth in the vigor of years. Health was stamped upon his body, and intelligence beamed upon his forehead. He was surrounded by all the wealth of this world. On the ground round about him were strewn a number of papers, upon which he seemed to look with great pleasure. Some of them I was enabled to read, and words such as the following were written upon them:—Power, Victory, Wealth, Honor, Veneration, Popularity. Other papers had, apparently intentionally, been brought under his feet. I could read only a few, as the majority were turned up side down. I read as follows: Vanity, all is vanity; wherefore let him that thinketh he standeth, take heed lest he fall. These seemed to be in the greatest disregard. And the youth had in his possession a number of books and philosophical instruments. He examined every thing, but only one book seemed to please him; upon its title page I saw the word "Military." He read until his eyes became dim, and then he fell back as if to die, but on beholding the figure on the temple above, he was again inspired with new courage, and he returned to his study with increased ardor.

In the course of time I saw him put on his armor, and he commenced to climb the hill. A great multitude of people gathered below, who cheered and praised him, and called him a promising young man! At first his way seemed to be smooth and easy, but presently it became more difficult. Thorns and briars threatened obstruction, but he overcame every obstacle. I now perceived, for the first time, that many other youth had already preceded him. This only increased his ardor, and he resolutely determined to get in advance of them. He drew his sword and cut them down to the right and to the left—all had to yield like grass before him. The multitude below cheered, and called him valiant! On he sped. He now arrived on a large field of roses, which seemed pleasant to his admirers, for they did not remember that the plant was full of thorns;

but the young aspirant waded through them, regardless, as it seemed, of the pricks, and though he sometimes appeared faint and exhausted, a glance at the figure above would banish every fatigue, and again revive him. Every now and then he met with one also on his way for the prize; but his arm was powerful—he slew all whom he chanced to meet. The band below shouted, and styled him a Conqueror! He waved his cap triumphantly in reply, and continued to ascend. His path became more difficult. Frightful precipices were overcome, and seeming impossibilities subdued. One lone individual was yet between him and the height of fame. They met. The conflict was long and bloody, but our conqueror was again victorious, and the throng below stamped the earth with their feet, and clapped their hands, and shouted at the top of their voices, "Long live the hero of many battles."

Success now appeared, within reach of his hands. By this time his gait had become tottering, and his head grey, from old age. But he still went onward, amidst the rejoicings and acclamations of his admirers. Nearer and nearer he came to the favorite spot. But why that sudden halt? Can it be possible that he will now relinquish his pursuit, and permit the object, almost within his grasp, to slip through his hands? Ah! see, mortal, he is on the brink of a fearful chasm, which arrested his progress. His knees commence to smite one against the other. The tears roll down his cheeks in rapid succession. He lifts his hands imploringly. What will he do? A successful leap across the cleft will bring him into the enjoyment of his object. But the attempt is hazardous. He turns around to look at the crowd below. To retreat would bring upon him their sneers and hisses. Again he looks at the prize, and then at the obstacle. He ventures on the leap—now he starts—and fails! Down he rolls into the dark and bottomless ravine, to be thought of no more. The people below pitied, but soon forgot him, and began to cheer the next highest aspirant.

When I awoke, the night had set in, and I returned home, reflecting on my dream.

Lingiestown, June, 1848.

H. J. B.

Letters on Sectarianism.--No. 5.

MY DEAR BROTHER:—

It has been seen to be impossible to merge all acknowledged Christians into one ecclesiastical organization. It has also been seen that a plurality of denominations does not impair the unity of the Church of God, or originate the evils which we alike deplore, and which you call Sectarianism. The character of those evils has been ascertained, and it remains to inquire by what available means they may be averted.

A mere outward or nominal unity, without harmony of sentiment, even if it were possible, would very clearly fail to secure the desired end. There would, in that case, be a hypocritical show of that which actually does not exist—a fact of itself sufficient to evidence the futility and impropriety of such a scheme. Without the basest hypocrisy, harmony of action could not result; and these very evils would be originated, rather than counteracted by the proposed remedy.

The only probable manner of procuring a numerical unity is by investigating the points of difference until they disappear. Yet this, if at all possible under the present arrangement of things, manifestly cannot be attained

for a considerable time to come. In the mean time, Christians are neither required to relinquish what they conscientiously think to be truth, nor demanded to perform an impossibility, or released from their obligations to belong to and support the church.

Nor would harmony of sentiment or numerical unity, if actually attained, obviate the dreaded evils. It is no uncommon thing to see individuals and churches whose theoretical and doctrinal opinions apparently perfectly harmonize, manifesting in their relations to each other, these very evils in their most deplorable degree. Hence a child can but see that they would not be averted solely by such a harmony of sentiment as would permit all Christians to unite in one denomination; and therefore these evils cannot be the legitimate fruit of a plurality of denominations. If so, (as we have before seen by another process,) it is in vain to look in this direction for a remedy.

Truth and error are antagonisms. Whenever you ascertain what truth is, you are at no loss to determine that its antagonism or opposite is error, and *vice versa*, that whenever error is detected its opposite is truth. Now these evils have been found to consist of Pride of Opinion and Selfishness, with the other evils which legitimately follow in their train. This being the case, the truth (their remedy) is to be found in their antagonisms.

The opposite of Pride of Opinion is Humility applied to opinion—a teachable, enquiring spirit, divested of prejudice, ever seeking for truth, and willing to acknowledge and honor it wherever discovered and by whomsoever exhibited. This enforces the conviction that there are very probably some error in our own conclusions, and undoubtedly some truth in the conscientious conclusions of others. It does not claim to be *par excellence* the expounder of truth, but considers well the imperfection of the medium of its mental vision, and effectually banishes the intolerance of the bigot.

The antagonism of Selfishness, known as benevolence, good-will and love, according to the different forms of its manifestation, is undoubtedly an agent sufficiently powerful to induce us, not only to love God with all our hearts, but to love our neighbor as ourselves; and especially to rid us of any form of selfishness toward our brother Christian. When we love him as we love ourselves, jealousy, envy, contracted ideas of Christian fraternity, and all the thousand and one evils of a kindred character, would cease to molest the church and destroy the spirit and prosperity of Christianity. Then Christians would find no cause for contention, or the manifestation of an evil spirit, because unable to see truth in the same light, or consequently connect themselves with different evangelical denominations.

Not only the world, but the Church has yet to learn the potency of love. It has not even conceived, much less made trial of its efficacy. It yet remains for Christians to demonstrate that what war, and cunning, and indeed the whole machinery of earth or hell, cannot accomplish, is to be achieved by the unostentatious prowess of love. By its influence the Son of God became incarnate and died a sacrifice for sin; by its influence thousands and millions have been converted and will shine as the stars and the firmament for ever and ever; and by its influence the nations are yet to be converted. And will any one assert

that it is not sufficiently powerful to induce Christians to regard each other as brethren, notwithstanding unimportant diversities of sentiment which they find themselves unable to reconcile? Here is the starting point, let us mark the result?

Just in the proportion that Christians love each other will they find a drawing toward each other, and softening of the asperities which have separated their feelings. Though not sentimentally harmonizing, yet they will wish to co-operate with each other as far as their different conceptions of right will admit. And this Christian intercourse will suggest a thousand ways, before unthought of, to bring about so desirable a result.

With such a state of feeling continually increasing, it will not be long before it will be embodied in organization. Many common points of agreement between the different Christian denominations will be discovered, and made the basis of the true, organized "Church of God." Then Christians will feel that they have a rallying point, a common ground whereon to marshal against their common foes. Then, as each church and denomination though connected in the general organization, will still be left to manage its own internal concerns, no rights of conscience will be violated, and yet all the real benefits of fraternal feeling and co-operation will be attained.

This I regard as the best, and only feasible method of obviating the sad state of things we have been considering—far better than to continually reprove Christians for not doing what they find themselves unable to do without violating their sacred and conscientious convictions of right. This no one is bound to do, nor could any-one be justified in doing.

It is true this method will not all at once secure the object; but we will do well to remember that real reforms are seldom rapid in their progress, and truth upon any point is rarely all at once elucidated. The Evangelical Alliance, deficient as it is, has already done something to allay the regretted evils; and while the Alliance does not affect denominational distinctions, this fact is evidence that these evils are not the effect of a plurality of denominations.

And now, my dear brother, you have before you, in an imperfect form, the conclusions at which I have arrived concerning the subjects upon which you requested my opinion. I have no other wish or desire concerning them, than that the truth upon these points may be elucidated. I have not endeavored to "make the worse appear the better reason"—God forbid that I should! May Infinite Wisdom help us to search for the truth, to know the truth, and to obey the truth; and though our conceptions prove to be imperfect, yet we will then eventually see truth without the veil of mortality between.

As ever; yours in love. A. D. W.

Brother ———.

Letter from Brother J. H. Hurley.

CARLISLE, Pa., June 26, 1848.

BROTHER WINEBRENNER:—

In perusing the last Advocate, I perceived the penetration of another ray of light from the distant occident; I mean the reply contained in brother A. HOLMS' response, to my strictures on his former proclamation against the Constitution of the General Eldership. However, it is worthy of commendation for its brevity, if nothing else. He has given it

to us *multum in parvo*. Yet after all that he has poured forth, he has not come to the point at issue, as I humbly conceive, and defined the position assumed by him, in his first letter, and as called upon to do. But after conferring upon me some of his encomiums, he proceeds to dissect my restrictions, and commences by saying:

First, That I asserted without proof, that the schism caused by the Constitution must all be in the Ohio Eldership. Surely brother HOLMS' perspective faculties must be very dormant, if he cannot discriminate between a question and an assertion. He it was that asserted boldly, that the instrument called the Constitution, was the cause of much schism, yet gives no proof. I merely asked the question where the schism was, except it was in the Ohio Eldership! Therefore, I with propriety may say, "Physician, heal thyself."

2d. He says, to prove that Journalizing is no sin, that I assert "where there is no law there is no transgression;" and then goes on to say, our pedit-baptist neighbors say there is no law to prohibit *rantism*, and consequently it can be no sin. Here brother H. has made a tremendous dive into the Greek language.

O, who can follow him! But is it not passing strange that brother H. has been a minister for years, and has not yet learned that there is a law against baby sprinkling, if not in so many words, it certainly conflicts with the command of immersion, and therefore must be wrong. Furthermore the Apostle says, "though we, or an angel from heaven preach any other Gospel than that which we have preached, let him be accursed." Now the Apostles did preach immersion, but where, I ask, did they preach the doctrine of sprinkling babies? No where. Again, positive ordinances require positive laws. Then, brother H., you are looped in your own snare. But again, he says,

3d. That I, with some others, have entered the temple to do something worthy of our day, not to make it a den of thieves, but to make laws and a constitution to circumscribe the liberties of the conscientious. This I deny. The burden of proof devolves upon him. I suppose it is only a rabid imagination. If brother H. will take the pains to read the 5th page of the Constitution alluded to, he will there readily perceive that the design of it was not to govern the Church, but the General Eldership, and that alone. Where then is his binding of conscience? and where the cause of his doleful lamentation? But again;

4th. He proceeds to define the term constitution. And to do it, he calls to his aid quite a list of lexicographers; such as Cobb, Crabb, and Walker. And oh! what a united bulwark! what a munition of rocks in his defence! He no doubt fancies that they will be as successful in warding off the darts of all that may oppose him, as the seven bull hides of Ajax were in warding off the arrows of his enemies. But all his rampart is but paper at last. I doubt whether he believes his own authorities in all things himself. For instance, Walker says baptize means to *sprinkle*. Does brother HOLMS believe him? But admitting his author to be correct, what does it prove? Why it proves that the frame of a man's body, is the constitution of his body; that the frame of a man's mind, is the constitution of his mind; that the constitution of an Eldership, is the governing law of that Eldership; and that the constitution of a church is the law of that church. But does it prove

that the constitution of an Eldership is the governing law of the church? Again, does it define the term *human creed*? No. Well this is what he was called upon to define. We hope, then, by the time he issues his third royal proclamation against human creeds, he will tell us what a human creed is.

5th. But to cap the climax, he tells us that the constitution under consideration is actually a law for the church; and in proof of this he refers to page 13 of the constitution. And what do we learn there? why the same as on page 5, that it is for the better government of the General Eldership—for the more efficient co-operation with each other. So that as co-workers together in their labors of love, they may be successful in building up the Church of God, and form a social compact against the enemy of mankind. But, says brother H., it will necessarily become the law of the churches that adopt it. But the churches have not adopted these rules, therefore, according to his logic, it is no law for the churches. I say again, that it is no creed for the church at large. It contains thirty articles, and of all that number there is not an article of faith in it. It involves no principles of doctrine whatever. Brother H. must see, or ought to see, that it differs none from the rules of order generally adopted by each annual Eldership, and by which they are governed in the transaction of their business; yet to these he does not object. Oh! consistency, thou art a jewel.

But again, brother HOLMS tells us that he stands on first principles, and intends so to do. Very good. But will he tell us what the first principles are? His declaration implies that we have deviated from these. If he thinks so, will he shew us wherein? so that we may come back from whence we have strayed.

But he further says, he goes in for co-operation, only let it be based on something more tolerable. I know not what he wants more tolerable than that of the General as well as the annual Elderships. But if brother H. has anything better, or more tolerable, will he please give us a specification of it, then I, for one, will adopt his plan, if it is better than ours.

But I am inclined to believe that brother H. does not understand his own position, therefore we would recommend to him to study it well before he writes any more, or else give it up as a bad job. He has certainly involved himself in a difficulty that he cannot easily deliver himself from. But we will wait with patience, and hope for the best; perhaps his Cobb, Crabb and Walker, may help him to shew to us a more excellent way in the future. No more at present, but remain

Yours, as ever.

JOSIAH H. HURLEY.

Letter from Brother John Hovis.

VENANGO COUNTY, Pa., June 27, 1848.

BROTHER WINEBRENNER:—

For the first time I take my pen in hand to write a few lines, which you may publish in the Advocate, if you think proper.

Since last Fall I have been trying to talk to the people in several places about the things which make for the soul's best interest.

Since April I have visited all the churches which is on this circuit made up of Christian people, living in different places in Venango and Mercer counties, Pa; Columbiana county, Ohio; and Beaver and Butler counties, in this State. I find them in general, earnestly con-

tending for the faith of the Gospel, and as I have been kindly received by all my brethren. I pray that God may preserve and keep them blameless until the coming of Christ.

When I take a view of the plan of salvation by an eye of faith, and consider what God hath done in order that we may be happy in this world, in death, and throughout eternity, I cannot but praise God for his goodness. And when considering how many of my dear brethren in the ministry have left their native place of residence, and gone into the world preaching Christ; his love constraining them; how many that were far away from God, who have been brought nigh by the blood of Christ, my heart is filled with praise and gratitude. And when joining in with my brethren in observing and preaching the solemn ordinances of God's house, how much they have the tendency to solemnize the heart, mortify the pride and evil propensities, which some times arise, and to knit our souls together in love, I am led to ask myself the question, shall I with all my brethren be permitted to set down around the table of the Lord, and partake of the wine anew in the kingdom of our Lord and his Christ, and sing redeeming grace?

But having the promise in the Gospel of being happy, if I hold out faithful, I still feel willing to go forward and labor in the vineyard of the Lord, that when called to give an account of the way and manner in which I have improved my talent, that I may hear the welcome approbation, enter into the joys of the Lord. Yours, &c., JOHN HOVIS.

Letter from Brother R. S.

MECHANICSBURG, July 7, 1848.

BROTHER WINEBRENNER:—

ENCLOSED I send you 25 cents, the balance which is justly due you. Myself, with a number of brethren in this place, about the middle of May, sent you one dollar each, thinking that would still pay for the paper for one year, although ten or fifteen days after the time fixed by your terms. I have since considered it wrong, and therefore send you the balance due. I do it freely, from the fact that you go according to the terms of the paper, without favoring one more than another. This is right. Abide by your terms, and learn us all punctuality. For this no one can justly fault you, who is governed by the principle of right. On this point some of us have yet to learn.

I feel interested in the support and circulation of the Advocate, seeing its columns are open for the free discussion of all such subjects as tend to the growth and harmony of the church. I have been much instructed by reading those letters on Sectarianism, and your defence of the unity of the Church of God. Also, by the letters on the subject of Ruling Elders, and on the lawfulness of Elderships, annual and general.

I have often thought and still think, that if the preaching brethren would occasionally lay the claims of the Advocate before the churches (as many know not the benefit) that they would greatly subserve its interests, and with it the interests of the cause at large. If the truth in Jesus, as we hold it, has made us wise unto salvation, why not send it to others, far and near, that it may eagerly bless them? Come, brethren, lend your time and money regularly, and thus have the truth spread far and wide. This is the desire of one that is seeking light, and praying that it may take the wings of the morning and reach the uttermost parts of the earth. Yours, R. S.

NEWS DEPARTMENT.

The New Constitution of France.—France is still in a very unsettled state. The new constitution has been made public; the rights of citizens guaranteed, and the President to be elected by the people, by ballot. A majority of votes is demanded for an election. He is chosen for four years—and cannot be re-elected, except after a lapse of four years. His salary is fixed at 600,000 francs. The Vice President is elected for four years by the National Assembly, on the nomination of the President, which must be made in the month following his election. There is to be a Council of State, composed of at least forty members. The Vice President is by virtue of his office President of the Council. The members are nominated by the National Assembly by ballot, and on an absolute majority.

There are six candidates for the Presidency: M. de Lamartine, Theiers, Price Louis Bonaparte, M. Marrast, Gen. Cavaignac, and M. Caussidere, ex-prefect of police.

Chinese Empire.—"The Chinese Empire," said Mr. Williams, who has long been a Missionary in that country, in a recent discourse, "was held together rather by loyalty to the Emperor than by power. The great honor paid by children to parents, he thinks has been noticed by the special favor of heaven, in the perpetuation of the nation through such a long succession of centuries. The influence of Confucius has been beyond that of any other sage, and is as great as at the close of the first century after his death. The language and literature of China are the produce of millions of minds for thousands of years. Prior to the year 1842, the labors of missionaries were mainly directed to Chinese living out of China; now the country is opened, and the gospel may be preached by the sixty-seven missionaries in the free ports in all parts of the Empire. More than 5000 Chinese now hear the gospel at fifteen different stations.

New Branch of the State Bank of Ohio.—The Sciota Gazette states that the capital stock, amounting to \$100,000, has been subscribed for a Branch of the State Bank of Ohio, to be located in the town of Athens; and that the stockholders have chosen their directors and officers. An application for a charter will be made next month to the Board of Control, when the Athens Branch will go immediately into operation.—*Cincinnati Atlas*.

Education in New York.—During the past year there have been in attendance at the public schools of New York city, 119,558 scholars. Average daily attendance, 32,122. The amount expended on the common schools, \$295,450,30.

Missionaries Drowned.—The melancholy intelligence has been received, of the death of J. Sexton James and wife, by drowning, near Hong Kong. The schooner Paradox, a packet plying between Canton and Hong Kong, was upset on the 15th of April, within five miles of the latter port, and seven persons drowned, among whom were Dr. J. S. James and wife. Dr. James was a native of Philadelphia, and sailed from that port last November, for China, in the Valparaiso.—He went out as a missionary and physician of the Southern Baptist Convention, intending to reside at Shanghai. Mrs. James was a native of Salem, Mass. Mr. William Ash, of Philadelphia, was also drowned. A son of Dr. Meigs and two others were saved. A large circle of friends will lament the early death of one so eminently calculated for usefulness.

Number of Horses in England.—By a late census of England, the number of horses in England has been found to have diminished from 1,000,000 to 200,000 within the last ten years; in other words, the railroads have dispensed with the use of 800,000 horses, and these animals, as well as oxen, are now scarcely used for transportation, and thus the grain and food of the 800,000 horses formerly consumed have been dispensed with, and the land used for the growth for hay and grass is devoted to the growth of grain alone for the supply of bread.

Soap Plant.—In California there grows a plant which is used by the people there for washing every description of clothing in cold running water. In using them as soap, the women cut off the roots from the bulbs and rub them on the clothes, and a rich and strong lather is formed which cleanses most thoroughly. To propagate the plant, the bulbs are set in a rich moist soil, and grow most luxuriantly in the soft bottoms of valleys or bordering running streams.

Fruits of Temperance Efforts.—Lieutenant Governor Reed, of Massachusetts, recently stated before the Legislative Temperance Society, that in 1827, 1,902,915 gallons of distilled spirits were imported and manufactured in Boston, while in 1847, the quantity was reduced to 550,000, being a difference of 1,442,915 gallons.

Absenteeism.—The Londonderry Standard states that the Marquis of Hartford draws about £80,000 yearly, from his Irish estates, and of which sum about £3000 may be spent in Ireland. Who can wonder at the cry: "Tax your absentees!"

Curiosities.—A vessel has arrived at London with a cargo of bricks from the tower of Babel, and with other architectural curiosities for the British museum.

Model Artists.—CONVICTION.—The Religious (Va.) Herald says: We are glad to learn that the trial of Gardner R. Lillibridge and Charles E. Birdseye, as proprietors of one of those degrading exhibitions, has resulted in their conviction.—The Court sentenced them to imprisonment for thirty days in the penitentiary and to a fine of one hundred dollars each. The exhibition was of the worst class.

A New Paper.—We understand that the friends of the Methodist Episcopal church South, are about to establish a weekly religious newspaper at Cincinnati, to be edited by the Rev. Dr. Latta, aided by Dr. Sehon of Louisville, and Dr. Boyle of St. Louis Conference. The principal object of the publication is to defend the ecclesiastical organization of the Methodist Episcopal church, South.

Slavery and the Territories.—A Washington correspondent of the N. Y. Express gives, with confidence, a rumor that it is the intention of the President to send a message to Congress, calling upon that body to prolong the present session until all the Territorial questions now before the people are fully settled according to law.

Salt Water.—A vein of salt water, sufficient to turn an overshot mill, burst thro' a rock on the farm of Milton Smiley, in Cumberland county, Ky., on the 26th of May. This water will produce a pint of salt to every two gallons. The rock from which this stream of water gushes burst open about five or six years ago, with a terrific report.

The Grand Railway.—The surveys on the western portion of the route of the Central railroad, which is to connect Philadelphia and Pittsburg, are now being hurried to a conclusion, and the route will be immediately located. It is estimated that early in the autumn the whole line will be under contract.

Irish Parliament.—The Romish Bishop and clergy of Cork have unanimously resolved on an address to the Queen, praying her Majesty to assemble an Irish Parliament in Dublin. The address is the more remarkable on account of the Bishop having heretofore entirely abstained from taking a part in political affairs.

Wire Fence.—Wire fence is becoming quite common in Illinois. The cost is about 35 cents to the rod, and it answers a most admirable purpose against all stock but swine. Cattle, and horses particularly, after having their noses well sawed by it once can scarcely be got near it again.

New Railroad.—The extension of the Morristown and Essex railroad from Morristown to Rockaway, New Jersey, was opened on the 4th, when the Directors made an excursion trip.

The Free Soil Doctrine in Wisconsin.—The Senate of Wisconsin passed the following preamble and resolutions on the 14th ult.—15 to 3:

WHEREAS, Slavery is an evil of the first magnitude, morally and politically, and whatever may be the consequences, it is our duty to prohibit its extension in all cases where such prohibition is allowed by the Constitution: Therefore,

Be it Resolved, by the Senate and Assembly of the State of Wisconsin, That the introduction of slavery into this country is to be deeply deplored; that its extension ought to be prohibited by every constitutional barrier within the power of Congress; that in the admission of new territory into the Union, there ought to be an inhibitory provision against its introduction, unless clearly and unequivocally admitted by the Constitution; inasmuch as in all cases of doubtful construction, the rights of man and the cause of liberty ought to prevail.

Resolved, That our Senators in Congress be, and they are hereby instructed, and our Representatives are requested to use their influence to insert into the organic act for the government of any new territory already acquired or hereafter to be acquired, that is now free, an ordinance forever prohibiting the introduction of slavery or involuntary servitude into said territory, except as a punishment for crime, of which the party shall have been duly convicted according to law.

Resolved, That His Excellency the Governor is hereby requested immediately to forward a copy of the forgoing resolutions to each of our Senators and Representatives to be by them laid before Congress.

Louis Philippe and his family at Claremont.—We have just visited the neighborhood, where we have learned on unquestionable authority that the single hired carriage, with which Louis Philippe indulged the ex-queen and himself, during the first month, has been discontinued, and the only expense of that kind ventured upon is the hire of three cabs, on a Sunday morning, to convey the family to the Roman Catholic chapel at Weybridge. The whole of the household, chiefs, and dependents, dine together. Everything, including whatever wine and dessert is allowed, is placed on the table at once, and without a single remove. There is only one servant in attendance in the room. The descendants of Charlemagne wait upon themselves and each other.—*Cambridge Advertiser.*

North Carolina.—Recent discoveries of valuable gold mines in upper counties of North Carolina have created quite an excitement among the whole people.

N. Carolina exports turpentine every year, to the value of one million of dollars.

A New Rat Trap.—Take a tub or kettle, fill it to within six inches of the top with water, cover it with chaff or bran, and place it at night where the rats resort.—By this method thirty-six rats have been taken in one night.

Colporteurs in Mexico.—The American Tract Society has just received intelligence from their Colporteurs at Tampico and Jalapa: It is of the most encouraging character and comes simultaneously with the news of the ratification of the treaty of peace by the Mexican Congress. At Tampico, the Colporteur was agreeably surprised to find so many of the young amongst the poorest and abject class of Mexicans able to read. They receive books and tracts cheerfully. At Jalapa, the Colporteur, although speaking Spanish imperfectly, exposed his books for sale in the market-place, in front of the Cathedral, and in a few minutes sold every Spanish book he had. An old Mexican aided him, and two priests purchased copies of all his publications, except the Bible and Testament.

Carpet Loom.—The Taunton Republican says of the new carpet loom, invented and patented by Mr. James Field of that town:

"This loom is in operation at the factory of the Dean Cotton and Machine company. It is certainly the most ingenious, simple, and perfect self-regulated machine we ever saw. Its self-regulating power is such that the instant anything goes wrong, the loom stops, and it is so constructed that it cannot throw a wrong color, as is frequently the case with the old looms. One man will weave 25 yards three-ply carpeting on this loom in a day, whereas, on the old loom it takes a man and a boy a day to weave 7 yards. We understand it can be constructed for about \$350, which, we believe, is less than half the cost of other kinds of looms for this purpose."

Circulation of Methodist Periodicals.—Zion's Herald says the circulation of the Christian Advocate and Journal has declined, during the last four years, some 6,000: that of the Quarterly Review some 1,000. The Sunday School publications have advanced; the Sunday School Advocate had 40,000 four years ago, it has now 80,000! The Western Christian Advocate has 11,000 subscribers: this includes, we suppose, the preachers as non-paying subscribers. The Christian Apologist, (German,) has more than 2,300 subscribers. The Sunday School Advocate has a circulation from the western house of 17,009. The Repository has 8,000 subscribers, though designed particularly for ladies; its patronage is constantly growing.

Separation of Church and State.—The letter of M. Luequent, Ambassador of the Pope to the Swiss Diet, admits that the separation between Church and State is the great question of the age; that it is likely to be decided in France and other countries near Rome; and that the Pontiff has pretty nearly made up his mind to the divorce.

Important Inventions.—Mr. David Ishmal, a machinist of Hartford, Conn., has recently invented a process by which cast iron can be converted, almost instantly, and with but slight expense and labor, into steel. Twenty minutes only is necessary to convert a ton of iron into steel of the best quality, a process ordinarily requiring from six to ten days. The inventor has been offered \$12,000 for the patent right for the State of Pennsylvania alone. Articles manufactured from steel thus prepared, have been proved and found equal to those manufactured from the best English steel. If this invention is really what it purports to be, it will destroy one great branch of English labor, and add much to the wealth of this country.

New Route to China.—The Committee on Naval Affairs, in the House of Representatives, have reported in favor of establishing a line of steamers between San Francisco and Shanghai and Canton, touching at the Sandwich Islands.

The distance saved by the new route which the line of steamers proposed is to constitute a part of, in connection with the lines already authorized and contracted for between New York and San Francisco, is laid down in the report as 9000 miles, or nearly one half the old route.

By the new route the whole distance may be made in about 45 days.

Holland.—RELIGIOUS LIBERTY.—The draft of the revised constitution of Holland contains the following provisions:—"Every one professes his religious opinions with the utmost freedom. Equal protection is afforded to all religious communications in the realm. All the inhabitants, without distinction of religious creed, enjoy the same civil and political rights, and are qualified for every civil dignity and employment without exception. The public exercise of every religious worship is permitted, provided it in no case disturb the public tranquility."

The whole property of Great Britain was estimated, nearly 30 years ago, at £3,600,000,000, or \$18,000,000,000.—Since that period, its value has increased to between six and seven billions of pounds sterling; so that our national debt of £800,000,000, or \$4,000,000,000, frightful as it is, is only the one-eighth part of our national wealth. In other words, our assets show a sevenfold surplus over our liabilities.—*Eng. Conformist.*

How much ill might be avoided, if men never repeated aught that they had heard, without first considering the immediate right to do so, and the ultimate consequences which so doing might produce!

The Committee of Public Lands reported a joint resolution in favor of Whitney's projected railroad.

MISCELLANEOUS.

From the Christian Observer.

GOD'S DISAPPROBATION OF WRONG.

I suppose that you believe that God is righteous: that he approves of right conduct, and disapproves of wrong.

How much do you suppose he disapproves of wrong? A little only? Is he almost indifferent whether men do right or wrong? Why, if you met with a man that cared little what he did, or what his children, or his neighbors did, you would regard him as not a very good man, if you did not set him down for a very bad one. And is God like such a man? or does he care a great deal what men do?

Again the question comes, *how much* does he care? Must not his disapprobation of wrong be as great as his love of right? And is not that infinite? Is he not infinitely good; and must not an infinitely good being, infinitely disapprove of evil? The measure of his disapprobation of wrong, is the degree of his goodness or holiness. If he is infinitely good or holy, he infinitely disapproves of what is wrong. You do not doubt this.

And will he keep his disapprobation of it to himself, forever; or will he manifest it in some way? Does not reason teach us that he will *probably* manifest it? and does not his word teach us that he *certainly* will?

Another question, then, occurs—*How* will he manifest it? Will it be by the punishment of the wrong doer? Does reason tell us of any other way in which disapprobation of wrong can be properly and adequately shown? That, according to the common views of mankind in all ages and countries, is the proper way in which to express such disapprobation,—and according to their practice, too; their practice in the family and in the State.

And here yet another question arises—*What punishment will manifest infinite disapprobation of wrong doing?* Must it not be an infinite punishment? Would a finite punishment show infinite disapprobation? If a small degree of disapprobation is properly shown by a slight punishment; and a greater, by a greater punishment; then, of course, an infinite degree of it must be by an infinite punishment.

But a finite being is not capable of infinite punishment, unless it be infinite in duration. Of a punishment infinite in duration, he is capable; and therefore, if God will manifest his infinite disapprobation of wrong in any way, he must do it by the unending punishment of the wrong doer, or by some substitute for it.

If the introduction of a substitute is to prevent the infinite punishment of the wrong doer, and manifest that infinite disapprobation, it must, of course, be an *infinite* substitute. A finite one could not manifest infinite disapprobation.

Such a substitute God has provided.—He has given to men a Divine Saviour.—No created being could make an infinite atonement, being himself finite; and therefore, God sent an infinite Being to do it.

And now the wrong doer has his choice between bearing the infinite punishment of his wrong doing, that God's infinite disapprobation of it may be shown—or accepting the infinite atonement.

Reader, which will you do? Will you bear the punishment, or accept the atonement.

MATERNAL AFFECTION.

Men talk of the silver cord of friendship—of the silken ties which bind young lovers together—of the pure affection of husband and wife, as if it were durable as adamant and as pure as the love of angels. But a hasty word, a thoughtless action, or a misconstrued expression, may break the first; a slight neglect, some inconsistency, or a trifling favor denied, may sunder the second; and even the last may be destroyed, for the green-eyed monster may find some entrance and blight the fairest flowers of this sweet earthly paradise.

But there is a love which neglect cannot weaken, which injury cannot destroy, and which even jealousy cannot extinguish. It is the pure, the holy, the enduring love of a mother. It is as gentle as the breeze of evening, firm as the oak, and ceases only when life's last gleam goes out in death. During all the vicissitudes of this changing world, in sickness or in sorrow, in life or in death, in childhood's halcyon days, in "youth's untroubled hour," or in manhood's vigorous prime, the mother clings with the same unwearied affection to her child. It is the same amid the snows and frost of Siberia, the temperate and joyous regions of our own fair land, and among the arid sands of Africa,

These anxious cares and tender attentions and oft repeated words of a mother's love, are not without their happy influences upon the lives and characters of their sons. The stern rebuke of a justly offended father may check for a season the rising and struggling passions of youth, but the sacred lessons learned from a mother's lips are engraven on the heart and retain their power through life; in virtue's paths, and even in the career of vice, they are continually recurring to our mind, and being with them, as farther incitements to good, all the hallowed scenes of childhood and innocence. Hard is the heart that will not melt at the recollection of a mother's prayer; and more obdurate still, the heart of him who by a course of vice can wittingly wring her soul with anguish, and bring down her gray hairs with sorrow to the grave.—*Pres. Herald.*

KEEP YOUR PROMISES.

We have often been shocked at the reckless disregard which many persons manifest for the fulfilment of their promises. They are ever ready to make engagements for the future but when the time arrives for their fulfilment, they seem to have forgotten them entirely, or at least, to treat them as though they involved no obligation whatever. Such conduct is sinful in the highest degree, and when indulged in by professing Christians, furnishes glaring evidence of essential defect in their Christian character. It is also highly injurious in its influence upon society itself, inasmuch as it necessarily tends to destroy that confidence of man in man which is also essential to the happiness of the community. It is especially detrimental to the interests of the individual himself, who is guilty of it, as he thereby forfeits the confidence and respect of his fellows. His word accordingly, is not relied upon, and he is obliged to suffer all the unhappy consequences. This sinful and injurious habit is one of the most inexcusable of which any one can be guilty. In ninety-nine cases out of a hundred, there is no absolute necessity what-

ever for any one to break his word. No one should ever make a promise, unless he looks well into the circumstances beforehand, and has every reason to believe, that it will be in his power to fulfil his promise. And whenever a promise has once been made, it should be his fixed determination to keep it, and with a particular reference to this, his subsequent conduct should be shaped. Were this course to be faithfully pursued, not only would the serious evils resulting from a disregard to one's word be avoided, but also the confidence of those around speedily gained and enjoyed, and a character thereby eventually established, that will be of more value than "ermine, gold or princely diadems."—*Weekly Messenger.*

CHARACTER OF OUR PRAYER MEETINGS.

Nor must the character of our prayer meetings be overlooked, if they are to become the means of invigorating the power of religion in the hearts of those who attend them. At present, they are, for the most part, inexpressibly dull and lifeless. Every man goes the round of devotional topics; and thinks nothing whatever of what is appropriate, and fitted to rouse.—We want less form, and more heart devotion. We pray too long, and with too little unction. A few warm and stirring petitions, proceeding from a heart full of love, are of more value to the life of a Church than a thousand lengthened addresses to the Deity, where devotion dies upon the lips of the suppliant, and where every one longs for the close of an unedifying service. It is life, and power, and unction, that we want in our social prayers; something to rouse, to animate, to cheer, and to fill the heart with love and joy. We have now the gifts and graces of the few; but we want to enlist the mass in these periodical meetings for devotion. Let our prayer meetings revive, and all will revive. Let them more than equal the attendance at the communion table; let no real Christian in our sanctuaries habitually neglect them; let them be looked forward to with becoming expectation, and kept up with Christian spirit, and we shall see happier days than have yet dawned upon our Churches.—*London Evang. Mag.*

HOW TO SERMONIZE.

1. Go to the bottom of your subject; and think of everything that ought to be said upon it; and consider what points or parts of it your hearers would be glad to have cleared up or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at the bottom; be at the pains of diving deep to bring them up from thence. On the other hand,
2. Take care that you do not torture your subject by aiming to exhaust it.—Don't endeavor to say everything that can be said, but everything that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text, as saying the best things in the best manner.
3. Don't crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel, it will run over.
4. Protract not your discourse to an undue length. The best sentiments will

not be attended to, while your hearers are impatiently waiting for the conclusion.—It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested. Better leave your audience longing than loathing.—Abstinence is less hurtful than repletion. I think Luther says in his table-talk, that one necessary qualification of a preacher is to know when to leave off.—*John Mason.*

LEARNING VERSES.

The following will show what the young are capable of accomplishing and is commended for their emulation. The whole of what is stated below was accomplished in the course of one year:

"Miss Emily M. Hunt, (of Fairfax, Vermont,) a girl of 13, won the highest prize, having committed during the year, 19,634 verses. She had learned the whole of the New Testament, Genesis, Judges, Ruth, Samuel, Esther, Job, Psalms, Ecclesiastes, Song of Solomon, Isaiah, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, and selections from other books, amounting in all to 19,634.

The second competitor had learned the following portions; the whole of the New Testament, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Lamentations, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and other selections, amounting in all to 15,836 verses.

We doubt whether such results as these have been surpassed. The Sabbath School Mr. Dunn informs us, felt the impulse through the year.—*N. Y. Recorder.*

BE NOT EXALTED.

Man is a curious being: change of circumstances will change his character.—Some, who once moved in poverty's vale have become so exalted after a little prosperity, as to look with disdain upon those whom they considered as their friends when in the humble walks of life. We are pleased to see people prosper, but it is beneath a Christian, or a noble mind, for one who has obtained a smattering of an education, or has been raised to affluence, to put on an air of aristocracy.—Persons bred in middling or very affluent circumstances are not as likely to be so over-bearing as those who have been raised from places of comparative obscurity. Thus we find it dangerous to endow man with much power, even if born in a Republic, yet the Christian is commanded to be courteous, not to be exalted, and each to esteem the other better than himself.

LIBERAL BEQUESTS.—The late Isaac Baugher, Esq., of Frederick county, Md., by his will, liberated all his slaves, and bequeathed \$2,000 to the Parent Education Society of the Evangelical Lutheran church, \$500 to the Theological Seminary, \$500 to Pennsylvania College, all located at Gettysburg, Adams county, Pa.; \$500 to the American Tract Society, located in New York, and \$500 to the American Board of Commissioners for Foreign Missions.

A single house-fly produces in one season, 2,080,320!

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
An I mingled into one."

MARRIED—On Thursday, the 6th instant, by the Rev. Mr. Cooper, Mr. JOHN DONNEHOWER, of Reading, Pa., to Miss RACHAEL A. WELLS, of Harrisburg.

On the same day, by the Rev. Mr. Mesick, Mr. JOHN GILBERT, of Reading, to Miss MALINDA BIRD, of Harrisburg.

On the — day of —, by Elder John Hovis, Mr. PHILIP WILEY to Miss NANCY WILSON, both of Sewickly township, Beaver county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 2d inst., Mrs. REBECCA REEKORD, aged 25 years. She departed this life in the hope of a blessed immortality.

On the 23d of June, ISABELLA HOPKINS, aged 19 years, 4 months and 19 days.

On the 3d inst., after a lingering illness, Mr. ANDREW J. HARBAUGH, aged about 28 years. He left this world in the triumphs of faith. Funeral services by Elders Flake and Winebrenner.

"The victory now is obtain'd;
He's gone his dear Saviour to see;
His wishes he fully has gain'd—
He's now where he longed to be."

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

PROSPECTUS

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

POETRY.

BETHEL SABBATH SCHOOL HYMN.

We're a happy band of children,
We're a happy band of children,
We're a happy band of children,
From the Bethel Sabbath School.

Where our friends come to meet us,
With the word of God to greet us,
Where mercy's voice so sweet is,
In the Bethel Sabbath School.
We're a happy band of children, &c.

Where the stream of life is flowing,
Happiness on us bestowing,
And for Heaven we are growing,
In the Bethel Sabbath School.
We're a happy band of children, &c.

From the word of God we're learning,
To escape eternal burning,
And from evil we are turning,
In the Bethel Sabbath School.
We're a happy band of children, &c.

While friends above are praising,
Amid Heaven's glories gazing,
Our voices we are raising,
In the Bethel Sabbath School.
We're a happy band of children, &c.

And you dear friends who hear us,
If for Heaven you would rear us,
Then let your presence cheer us,
In the Bethel Sabbath School.
We're a happy band of children, &c.

RELIGIOUS NOTICES.

EAST PENNSYLVANIA CAMP-MEETINGS.

The Committee on Camp-meetings met at Middletown, on Monday, the 26th of June, and arranged the Camp-meetings for the ensuing season, as follows, to wit:

1. One on the old ground, near Linglestown, Dauphin county, commencing on the 4th of August.

Preachers, brethren, and the public are respectfully invited to attend.

The brethren are requested to meet at Linglestown on Monday, the 31st day of July, at 1 o'clock, to prepare the ground.

2. One near Landisburg, Perry county, on the old ground, the woods of brother John Stambaugh, to commence on the 11th of August.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and the brethren and public are respectfully invited to attend.

3. One on the York Circuit, at or near what is called the Nauvoo School-house, in Jacob Hart's woods, about 2 miles from Lewistown and the same distance from Lisburn, commencing on the 11th of August.

4. One at George Bowman's, on the Cumberland Circuit, about two miles from Harrisburg, commencing on the 18th of August.

5. One on the old ground, at the Sidling Hill Gap, in Huntingdon county, commencing on the 25th of August.

6. One near Auburne, Schuylkill county, commencing on Monday, the 28th of August.

OHIO CAMP-MEETINGS.

A Camp-meeting will be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, commencing on the 24th of August.

A Special meeting will be held in the Sugar Creek Bethel, Holmes county, in place of a Camp-meeting, to commence on the 2d of September next.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 12½	a 5 25
Do. RYE, do. - - -	2 50	a 2 75
Do. CORN, do. - - -	1 75	a 1 80
GRAIN—WHEAT, per bushel,	1 00	a 1 02
Do. RYE, do. - - -	62	a 65
Do. CORN, new do. - - -	39	a 41
Do. OATS, do. - - -	33	a 35
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	2 00	a 2 25
Do. FLAX, do. - - -	1 10	a 1 12½
BEEF, per cwt. - - - -	5 00	a 5 50
PORK, do. - - - -	5 00	a 5 25
HAMS, per pound, - - -	7	a 8
BUTTER, do. - - - -	12½	a 14
LARD, do. - - - -	7	a 8
TALLOW, do. - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	40	a 45
ONIONS, do. - - - -	75	a 87½
APPLES, do. - - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - -	30	a 50
SALT, per sack, - - - -	1 45	a 1 50
HAY, per ton, - - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 50	a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 25	a 5 37
Do. RYE, do. - - -	3 45	a 3 50
Do. CORN, do. - - -	2 31	a 2 37
GRAIN—WHEAT, per bushel,	1 05	a 1 12½
Do. RYE, do. - - -	76	a 78
Do. CORN, new do. - - -	51	a 52
Do. OATS, do. - - -	36	a 37
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 50	a 4 00
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 40	a 1 45
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - -	7 00	a 7 25

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home
and at school.

BY MISS CATHERINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser*.

"Practically studied, this book is better than most boarding schools, with all their long train of accomplishments. Let all American women read it."—*Dem. Review*.

Miss Beecher's Domestic Receipt Book,
Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household."—*Commercial Advertiser*.

For sale by HENRY PERKINS, 142 Chestnut street, Philadelphia.

CYCLOPEDIA

OF
MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By REV. D. K. ARVINE,

With an Introduction by Rev. Geo. B. Cheever,
D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an abundant fund of pleasant reading." *N. Y. Observer*.

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist*.

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader.—*Boston Paper*.

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents. Harrisburg, October 15, 1845.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige EDITOR.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are Religious, Medical, Historical and Miscellaneous Books; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—ly.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*. [May 1.]

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., AUGUST 1, 1848.

NUMBER 7.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

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Camp-meetings.

"Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices." Here is Immanuel's counsel to his church. "To every thing there is a season, and a time to every purpose under heaven." Hence there must be a time to go out, to work, and to sow, as well as a time to come in, to rest, and to reap. Now the Camp-meeting time and season being at hand, this, therefore, must be the time, if any, for the church and people of God to make haste to get ready, to go forth and to work for God in promoting the good of his cause.

How is it with the roe and young hart upon the mountains of spices? They are active, cheerful, and lively. So then let Christ's beloved be, in coming up to the help of the Lord at the camp-meetings. Lay aside all apathy and half-heartedness, and come out with a

willing mind and a perfect heart. Be "like to a roe, or to a young hart upon the mountains of spices."

Again, the roe and young hart upon the mountains of spices are well fed, strong, healthy and happy. So likewise shall the church be when she makes haste and imitates the roe and young hart.

Once more, roes and deer, like sheep, love to associate, consort and go in droves and flocks. So also ought the people and Church of God to do, when they come out to the tabernacle feasts. Let none hang back and linger at home, but let all "make haste," all hands be strong, and all the membership of the church turn out and co-operate with each other in the glorious and blessed cause of our common Lord and Saviour. Be strong dear brethren, and quit yourselves like men. Yet, after all, much depends on the right way of conducting Camp-meetings, in order to success. On this subject we would like to say a few things.

1. Have good rules; have them read once or twice a day; so that every body may become acquainted with them.

2. Have a suitable number of managers appointed to superintend the meeting, and to see that the rules are strictly observed.

3. Have a committee of bishops to superintend the stand and the altar—to appoint the preachers and exhorters, and also suitable persons to open and conduct the prayer meetings. There should likewise be a few persons appointed, each day, to lead the singing, especially in times of public worship. It is a bad practice to let one or two persons monopolize this service during the whole time of the meeting, and still worse to leave it free and open for any body that chooses to take the lead. When this is done, it not unfrequently happens that incompetent and injudicious persons will thrust themselves forward, and take the lead, who have neither grace nor gifts for the task.

The preaching should be plain and practical—the praying short and fervent—and the singing spiritual and solemn.

Lukewarmness, apathy, bigotry, controversy, enthusiasm, lightness and whatever else tends to injure and hurt the cause of religion, should be carefully avoided.

And on the other hand, fervent prayer and fasting, before and during the meetings, in connection with experience meeting and personal conversation on the subject of religion, every day, during the meetings, should be devoutly and faithfully attended to.

Besides, tithes and offerings should be brought forward to entertain strangers—to feed the poor—and to support the ambassadors of Christ. Camp-meetings should be the Churches love feasts.

It is often said, our first camp-meetings were

the best. Then from 50 to 100 and upwards were converted at one meeting. If they were still thus good, say some, we would like to go. But let me ask, why was it so? For many reasons, no doubt.

One was the people were united. In union there is strength. They did not stop then to contend with each other about mere matters of opinion.

Another reason was, the brethren were liberal. They used hospitality without grudging. They gave freely, and freely they received.

Another reason was, the people had a mind to work. They were workers together with God. They sowed with tears and reaped with joy.

For those, and other reasons, God blessed them, and gave them success. The same means God will still bless. Come then, one and all, and let us prove him, and see whether he will not open to us the windows of heaven, and pour us out a blessing, that there will not be room enough to receive it.

The Law of Tithes.

[Continued from our last.]

THE following anecdotes and testimonies will fully illustrate and sustain the truth and certainty of our opinion on this subject.

TITHING AND THRIVING.—The Rev. Mr. Whately having in a sermon warmly recommended his hearers to put in a purse by itself a certain portion for every pound of profits of their worldly trades for works of piety; he observed, if they did so, that instead of secret grudging when objects of charity were presented, they would look out for them and rejoice to find them. A neighboring clergyman hearing him, and being deeply affected with what he so forcibly recommended, went to him after the sermon was ended, and asked what proportion of his income he ought in conscience to give. "As to that," said he, "I am not to prescribe to others; but I will tell you what has been my own practice. You know, sir, some years ago, I was often beholden to you for the loan of ten pounds at a time. The truth is, I could not bring the year about, though my receipts were not despicable, and I was not at all conscious of any unnecessary expenses. At length I inquired of my family what relief was given to the poor; and not being satisfied, I instantly resolved to lay aside every tenth shilling of all my receipts for charitable uses; and the Lord has made me so to thrive, since I adopted this method, that now, if you have occasion, I can lend you ten times as much as I have formerly been forced to borrow."

BAXTER'S TESTIMONY.—One help to my success, says Baxter, was the relief which my estate enabled me to afford to the poor.

The situation which I held, was reckoned at near £200 per annum; but there came only from eighty to ninety pounds to hand. Besides which, some years I had sixty or eighty pounds a year of the booksellers for my books which I wrote. This little, dispersed among them, much reconciled them to the doctrine that I taught. And this truth I will speak, for the encouragement of the charitable, that what little money I have by me now, I got it almost all, I scarcely know how, at that time when I gave most; and since I have had less opportunity of giving, I have had less increase.

OBERLIN'S PRACTICE.—John Frederic Oberlin, a minister of the Gospel in France, happening to read one day with more attention than usual, the accounts of the tithes in the Books of Moses, was so struck with some of them, as to resolve from that moment to devote three tithes of all he possessed to the service of God and the poor. The resolution was no sooner made than put into execution, for whatever Oberlin conceived it to be his duty to do, he conscientiously and without delay set about it. From that period till the end of his life, even during the most calamitous seasons of the Revolution, he always scrupulously adhered to the plan, and often said that he *abounded in wealth*.

MRS. GRAHAM'S PRACTICE.—Mrs. Graham, of New York, made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes; she had taken a lease of two lots of ground, in Greenwich street, from the corporation of Trinity church, with the view of building a house on them for her own accommodation: the building, however, she never commenced: by a sale which her son-in-law, Mr. Bethune, made of the lease in 1795, for her, she got an advance of one thousand pounds. So large a profit was new to her. "Quick, quick," said she, "let me appropriate the tenth before my heart grows hard." What fidelity in duty! What distrust of herself! Fifty pounds of this money she sent to Mr. Mason, in aid of the funds he was collecting for the establishment of a theological seminary.

BRING YE ALL THE TITHES.—"Some years ago," says one, "I recollect reading a striking sermon by the late Mr. Simpson, of Macclesfield; the subject, I think, was Christian liberality; but what most forcibly struck my mind, was a passage quoted from Malachi 3: 10; 'Bring ye all the tithes into the storehouse,' &c. I cannot describe how my mind was impressed with the manner in which Jehovah here condescended to challenge his people, when he says, 'And prove me now herewith,' &c. Suffice it to say, that the subject made such an impression, I found it my duty to do more for the cause of God than I

ever had done. I did so, and on closing that year's accounts, I found that I had gained more than in any two years preceding it. Some time afterwards, I thought the Redeemer's cause had an additional claim, as the place in which we worshipped him wanted some repairs. The sum I then gave was £20; and in a very little time afterwards I received £40, which I had long given up as lost."

GOD LOVETH A CHEERFUL GIVER.—"How is it Betty," said an elder of the church to a very poor woman in Wales, (who was always observed to contribute something whenever a collection was taken;) how is it that I always see you drop something in the plate? Where do you get it?" "Oh, sir, I do not know," she replied; "the Lord knows my heart and my good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me; and when it comes I put it in the plate."

"Well, said he, "you have been faithful in a little, take this sovereign, and do what you will with it." "A sovereign, sir!" said she; "I never had so much money in my life as a sovereign; what shall I do with it?" "I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause." Soon after this, a man came round to solicit subscriptions to some benevolent object: he went to one of the elders, who gave him half a sovereign, and another gave him five shillings; both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do. "Put my name down for a sovereign." "A sovereign!" said he; "why, where did you get a sovereign?" "Oh, sir," said she, "I got it honestly; put my name down for a sovereign." She gave him the sovereign, and in about two weeks from that time she received a letter from Doctors' Commons, informing her that a friend had just left her one hundred pounds.

THE INFIDEL'S DONATION.—In an address before the Indiana Bible Society, the following facts were stated:

An agent once requested an infidel surgeon to make a donation to a benevolent object. He told the agent he did not give money to such objects. He was assured he would be none the poorer for giving. "Do you believe that?" replied the doctor. "Yes, I do." "Well, I will try it," was the answer; and he took out \$20, and gave him. The agent requested him to eye the providence of God, and see if it was not soon repaid to him double. He said he would take care to look out for that.

When he reached home he found a letter requesting him to come immediately and perform a very difficult surgical operation a man worth \$200,000 or \$300,000. When he had done his work, and was about leaving, the son came to him and said, My father's heart is upon his money, and as he is now very feeble, I fear it may destroy him to be called on to pay a very heavy bill. I wish the charge you present to him should be small, and I will make up the balance.

He told the son he was willing to make out just such a bill as his father would think right. What do you think he would be willing to pay? He said \$200. The surgeon took the \$200, and told the agent the next time they met, that the Lord had paid him back *fivefold*: that if he had been left to himself, he should not have charged more than \$100.

THE SOUTHERNER'S LIBERALITY.—A Southern gentleman, gay and worldly, was very

friendly to an evangelical church in his neighborhood; and as they were accustomed to hold camp meetings year after year, he had a beautiful plot of his forest land cleared of brush and fallen trees, and fitted up with convenient cabins or booths, for the accommodation of the worshippers, at his own expense. His liberality to the church was such as to attract not a little attention, on account of his being so far from anything like religion himself. One of his companions one day rallied him on his incongruous benevolence, and inquired why he would make such a fool of himself as to throw away his money in behalf of such an object? His reply in substance was, "You do not understand it; I am no loser by my liberality to the church, but for every five dollars I give to them, God's providence in some way brings me back a hundred!"

If shrewd-minded, worldly men, like the above, are sometimes clear-sighted enough to see the wisdom of "casting their bread on the waters," what shall be said of those professed Christians who are so unbelieving as to regard what is contributed to benevolent efforts, as so much *sacrificed* or utterly thrown away?

Vindication of the Church, on Review of Letters on Sectarianism.—No. 6.

IN our former letter on the subject of Sectarianism, we commenced the consideration of its evils. Three of them were considered. We now present some half dozen more.

4. *Bigotry*, is an evil growing out of Sectarianism. By bigotry, we mean an obstinate attachment to our own opinions and peculiarities, with an inveterate proscription of every body that differs from us. Create union and identity with any party, and you create party interests; and with the ignorant and illiberal, a bigotry, or obstinate attachment to denominational notions, customs and peculiarities. This baneful prejudice has usually more to do with the circumstantialities of religion than with the essentials of it; yet sometimes with both. But whatever may be its characteristics and operation, it will always be found traceable to schism, its proper origin and hurtful offspring.

5. *Intolerance*. This is a concomitant of bigotry. Wherever you find the one, you will find the other. They are twins. Schism begets bigotry, and bigotry begets intolerance. A bigot, therefore, will always be more or less intolerant. This foul spirit disallows freedom of thought, of speech, or of action; and requires all persons to entertain the same opinions, and conform to the same customs, although the opinions and customs are entirely unfounded in the law and testimony. This evil and unchristian spirit was strikingly exhibited in the conduct of the disciples who forbade certain persons to cast out devils, simply because they did not follow them. This is identically the spirit of Sectarianism now. Many would rather see no good done, unless they can have the honor of doing it. Others are so conscientious that they cannot fellowship any one, except he is of the same creed and holds the same opinions and usages. This is a monstrous great evil. But it is not the worst yet. Another, and a greater one is,

6. *Persecution, Defamation and Rancor*. This is the practical part of their corrupt theory. Where the people pollute themselves with the sin of schism, there they will soon become selfish, bigoted and intolerant; and where they are bad enough to indulge in these evils, they

will not hesitate long, to persecute, traduce, slander and defame their Christian brethren. Where, therefore, Sectarianism prevails, there you may expect to find its leperous fruit of persecution, defamation and rancor. They may not always do it directly and openly, but in a secret, insidious or sly way. The spirit is the same. The only difference is, the one sins without shame or remorse, the other is self-condemned and ashamed of his wickedness. Another evil of Sectarianism is,

7. *Opposition to truth*. God's word is truth. It is quick and powerful. Yet its great power is neutralized, and its plainest truths opposed through party prejudices. I once asked an old Presbyterian lady, who attended one of our baptisms, some years ago, what she thought of the doctrine of immersion! O! said she, I think it altogether right, and old as I am, I would soon be baptized, if our preacher would say so. Others in ancient and modern times have done worse than this. Anciently, we are told, many of the chief rulers believed on Christ, but for fear of the Jews they did not confess him, lest they should be put out of the synagogue. Some rejected the counsels of God against themselves, not being baptized. Others resisted the Holy Ghost. The same things are done now. Some deny Christ and the atonement. Some oppose the doctrine of immersion; and others the doctrine of conversion and revivals. And why do they so? Not, surely, because they are unscriptural. Nothing is more plainly taught than the atonement, the doctrine of baptism, and the doctrine of conversion and of the Spirit's influence. Why then are these, and other plain and solemn truths of God opposed? We say, one great and primary reason is, sectarian influence and prejudice. Look at some of the advent brethren, no sooner than they cut loose from the sects, they were set right on the subject of baptism, feet-washing, &c.

8. *Nullification of Discipline*. This is another great evil of Sectarianism. For no sooner than the discipline of Christ's house is enforced, and the unruly and disobedient are put away or expelled, than Sectarians will vie with each other to proselyte the excommunicated members; and in many instances these excommunicated proselytes become the rankest sectarians. Thus the salutary power and influence of discipline is neutralized, the hands of the incorrigible strengthened, and the authority of Christ's house set at naught and nullified. This is another grievous spot of the leprosy of Sectarianism. And yet another is,

9. *Prodigality and Extravagance*. Not only the large cities, but every little town, village, and neighborhood must have two, three, four, or more meeting-houses, and perhaps an equal number of preachers to support; and some of these, perhaps, half stunted and starved, for want of a sufficient support. And then, what is still worse, those parties which have power and money, become rivals in extravagance, and cruel, arbitrary and oppressive towards the more feeble ones. This also is vanity and vexation of spirit.

But in the last place we would say that one of the worst fruits of this corrupt tree is,

10. *High treason*. *Petit treason* is bad enough, but *high treason* is still worse. Sectarianism is high treason, because it is an offence against the King of Kings, and against the peace, happiness and prosperity of His everlasting kingdom. If, as we have shown, unity is an essential feature of the Church of God, if schism is expressly prohibited, if union was a cardi-

nal characteristic of the primitive church, if there is but one Lord, one faith and one baptism, then Sectarianism is *high treason*, and is justly condemned as such by the highest authority. If then, we judge this Sectarian tree by its huge crop of corrupt fruit, we are forced to the conclusion that the tree itself must be corrupt; and consequently cannot be of the Father's right hand planting, but must be the contrivance of aliens and enemies.

Constitutionality of the Sabbath Law.

THE case of *Specht vs. The Commonwealth* has been decided by the Supreme Court of Pennsylvania. It appears that the plaintiff, who was a farmer, and a Seventh day Baptist, was indicted, and fined by the Court for pursuing his ordinary avocations on the Sabbath. He appealed to the Supreme Court, in order to test, for the sect to which he belongs, the constitutionality of the law under which he was fined. The Supreme Court decided the law enjoining the observance of the Sabbath as a day of rest from labor, to be constitutional.

Death of Gov. Francis R. Shunk.

THE late Governor, Francis R. Shunk, of this State, departed this life, at his residence in this borough, on the 20th ult.

On Saturday, the 22d his remains were conveyed to Philadelphia, accompanied by his staff and relatives and taken to the residence of his brother in Tenth street above Vine. On Sabbath morning they were conveyed from thence, to their last resting place, at the Trappe, Montgomery county, Pa., where suitable and impressive obsequies were performed, amidst an immense assemblage of his relatives, friends, and former acquaintances.

Our Terms and Regulations.

LET it be remembered that our terms and regulations require the payment of \$1 50 from and after the expiration of the first quarter. If any of our subscribers do not like these terms, we would advise them to pay in advance next time, and they will save the amount which they have now to pay over the usual price.

Return of Volunteers.

THE surviving Volunteers from the Mexican War have nearly all returned. The Cameron Guards, arrived here on Tuesday the 25th ult., and were received and welcomed with great eclat.

CONTRIBUTORS' DEPART'T.

On the support of the Ministry.

BROTHER WISEBRENNER:—

I again take my pen in hand to drop a few lines to the readers of the Church Advocate.

The subject that I would call the attention of my readers to, is one of much importance. I hope, therefore, that it will be maturely considered by one and all. May the Lord help us to look to it without delay.

The words that I wish to call the readers attention to, will be found in the 9th chapter of 1st Cor. and 14th verse; "Even so hath the Lord ordained that they that preach the gospel, should live of the gospel."

I shall notice first, The claim that the minister of the Gospel has upon those among whom he labors for his livelihood or support.

Secondly, Prove that it is our duty to comply with this claim.

Thirdly, Show the consequences of so doing; and

Fourthly and lastly, the end of those that will not comply with this claim.

First. The Apostle in the chapter referred to, proves the claim of a faithful minister of the gospel upon those that he labors with, for his support. This then is clear and manifest.

1st. From the common claims that mankind have upon each other when they do a piece of work. No individual would ask labor of his neighbor for naught. If he does he is certainly in error, for the Bible says, "The laborer is worthy of his hire."

Secondly, It is written as we find, that "none will go a warfare of his own accord;" none will plant a vineyard and not eat of the fruit of the same." From these passages we find that it is natural and reasonable for those that labor to have a livelihood. But we find still more.

The minister of the gospel has not only a claim from common reason, but also from the language of Moses, in the law. Deut. 25: 4, also 1 Cor. 9: 9. "Thou shalt not muzzle the ox that treadeth out the corn." Here we find from the chain of the chapter, that God would teach us a lesson of much importance. The Apostle says, "No doubt for our sakes this was written." Hence we conclude that this law was not chiefly given out of God's regard for oxen, but to teach mankind that all due encouragement should be given to those who are employed by us, or who are laboring for our good; that the laborers should partake of the fruits of their labors. Then we conclude that they that lay themselves out to work for the good of souls, should not have their mouths muzzled, but have food and raiment provided for them; and if they have families, suitable provision should also be made for them, for it is certainly unreasonable that a man should go and labor for others, and see his family in want. Hence we conclude that ministerial laborers, as well as others, are worthy of their hire, and should have their just dues.

And let me ask here, my brethren, have we paid this honest debt? Has not the minister been laboring for our good, and have we not heard him preach? have we not seen his want and his trouble? have we not often said, that was a good sermon? have we not seen his tears? have we not seen him come through rain and storm—through summer's heat and the cold wintry blast? Yes! all this he has done, all this have we seen. What then must be his claim upon those among whom he labors? Certainly a common living; for that much we allow our oxen. I will now notice

Secondly. That it is our duty to comply with this claim. I would just say first, that the Bible is sufficient to prove this doctrine. I will therefore merely give several passages of Scripture, and the reader may examine them. Rom. 15: 27. Here we find that if we have been blessed with the gospel, and have been made partakers of the gospel, it is our duty to give of our carnal things for the support of those that minister to us in holy things. Again we find, Philippians 4: 14—17, that it was done by the Philippian brethren. So, then, we have precept and example for this duty. What more do we want? Hence we conclude that it is our indispensable duty to support those that labor in the gospel ministry, for our good, and for the good of others in general. I will now proceed to show,

Thirdly. The happy consequences of complying with this claim. In the first place, a great blessing will fall upon us, and a much greater one upon those that are in heathenish darkness; and those that have not the gospel of Jesus. I say this, not because money will preach, but because they that preach must have their just dues for their labor, or a common living.

Secondly. Bibles would soon be put into every family, and the news of glad tidings would spread far and wide until it would cover our land and nation, and all would hear that Jesus came to save them from their sins. Oh! what a change this would make in our world. Yes! many a broken heart would be healed and made to rejoice in God our Saviour. Then let me say to one and all, let us give our mite, and let us give it with a willing heart and a ready mind to the cause of God—to those that labor constantly in the ministry, and especially to those that labor for us.

I ask then once more, for I fear that some will still think they are excusable, where can you find any Scripture or good reason in requiring a minister of the Gospel to go out into the world to preach the Gospel of Jesus, without giving him a support for himself and family? There is certainly none to be found. There are those that have their thousands at home, and plenty around them, and, perhaps, will not give but two or three dollars to the support of the Gospel, or the good of God's cause. Is not this too bad? Yes, it is too bad. They that have an income of a thousand dollars a year should give the tenth, at least, to the support of the Gospel.

I will now close by showing, Fourthly, The sad effects to those that will not comply with his claim. If we will not give to the support of the Gospel, we will not only suffer ourselves, but others will suffer around us, and the minister of the Gospel will also suffer, and perhaps be caused, or compelled to stop his travels, and go to work.

And this is not all. Missionaries will stop, in a measure, for want of help. Then will follow the sad end, the destitute and the heathen will grovel on and perish in the dark. Oh, where is the heart that cannot feel for the poor and destitute? Come, my neighbors and friends; come, my brethren and sisters; come, let us give our mite to the work of the Lord. He will bless us in so doing, and if faithful to the end, finally give us a happy lot in his everlasting kingdom. But they that will not obey his word shall be punished in hell, with all the nations that forget God.

May the Lord help us all to do his will, and finally save us in his kingdom, is my prayer.

JAMES W. KEPLINGER.

Big Sugar Creek, Ohio, July 3, 1848.

Sabbath School Celebration.

MECHANICSBURG, July 4th, 1848.

BROTHER WINEBRENNER:—

This being our National birth-day, I attended the Union Sabbath School at this place, and have been exceedingly gratified to see that the Sabbath School cause is on the march, and is designed to prove a blessing to this village and its vicinity.

At 9 o'clock in the morning, at the ringing of the bell, the pupils, numbering about 125, accompanied by their teachers and the Mechanicsburg choir, met at the place appointed, and from thence together with several hundred spectators, proceeded under the direction of Dr. Vanhuff, to the beautiful grove of brother

Jonas Rupp, about half a mile from town, where there was a stand erected and seats prepared for the accommodation of the audience.

After prayer, and an ode by the choir, the Declaration of Independence was read by one of the Sabbath School pupils, after which several of the pupils delivered appropriate addresses. The assembly was then addressed by Elder J. H. Hurley, of the Church of God, and Rev. J. Fritchey, of the German Reformed congregation, in which the Sabbath School interest was laid before the people, and then dismissed for the purpose of partaking of a repast that had been provided by the liberality of the citizens of the place.

After dinner, at the sounding of the trumpet, the assembly was again called to the stand, and after several odes by the choir, the Rev. G. Morris, of the Presbyterian congregation, addressed the School in an appropriate manner, and after an ode by the choir, proceeded to town, where they were finally dismissed.

During the whole day the most perfect order and decorum was preserved; and it is to be hoped that this will serve as a kind of stimulus, to give a fresh impulse to the Sabbath School cause at this place. That it may exert a hallowed influence on the rising generation.

WOREHITE.

Correspondence.

Meeting of friends—Influence of Christianity on friendship—New York and Pennsylvania Yearly Meeting—Thoughts of the Dead—Spirit of Consecration—Resolutions on Sabbath Schools, Missions and Secret Societies—Example of Benevolence—Missionary meeting—Covenant meeting.

It is always pleasant to greet old friends after an interval of absence. Thrilling emotions come welling up as we grasp them by the hand and hear again their well-remembered voices. The associations of the past come trooping one after another, and a thousand delightful memories, perhaps of many months and years concentrate upon a single hour. The mind, with more than electric speed, goes back to live over again the scenes that may have long slumbered in apparent forgetfulness. Incident after incident crowds in brightened recollection upon the memory, until the present is well nigh swallowed up of the past.

These emotions are still more powerful when the parties are connected by the ties of Christianity. Indeed no friendship can be so firm and lasting as that cemented, at the foot of the Cross, by the blood of the Lamb. This binds heart to heart with ligaments which time or death cannot dissolve nor sunder.

Such a train of thought was excited by being permitted to participate in the session of the New York and Pennsylvania Yearly Meeting of Freewill Baptists, held in Veteran, Chemung county, N. Y. With many members of the Conference an intimate acquaintance had long been cherished. But circumstances had separated us for some time, and there we met again, to mingle our joys and sorrows, and recall the struggles, the toils, and the hopes of those by-gone days, when our acquaintanceship was formed and ripened into affection. It was indeed pleasant and profitable thus to review the past. Its realities afforded many a warning beacon, and its mercies were sufficient to keep alive the embers of hope and drive away the spectres of despair.

But other reflections came unbidden. Some who were wont to assemble in these annual convocations were not there. Their places were filled by strangers—but by such as were already made nigh by the blood of the Lamb. The language of the prophet thrilled my soul, "Our fathers, where are they?" Gone—many of them to a rich reward, and a few more years of Christian effort here, will bring us who remain where no such enquiry shall be made in relation to any true disciple of Jesus.

The meeting was one of interest. As we together considered the condition of Zion and of the world, all hearts seemed inspired with a stronger and more fervent zeal to live and die for God. All seemed deeply solicitous to live by the faith of the Son of God. But when the vast responsibilities which probation heaps upon the soul, were considered, man seemed to dwindle to utter insignificance. And what an awakening would startle the world from its dream of sinful pleasure, did every Christian entirely lose sight of self, and every where, by precept and example, proclaim, "Behold the Lamb of God!"

The Conference, corresponding to your Annual Elderships, was held on Friday, commencing at 10 o'clock, A. M. Various subjects were considered, and strong resolutions passed in favor of Sabbath Schools, Missions, &c., and condemnatory of the principles of Secret Societies. The Freewill Baptists, as a denomination, are strongly opposed to such associations, although several influential ministers have united with them. Some of these, however, have withdrawn from them.

One individual, who is not, in the common acceptance of the term, wealthy, gave one hundred dollars for missions, twenty dollars to a poor young brother to acquire an education to better fit him for the ministry, and five dollars for a Sabbath School Library in a destitute district. I mention this as a worthy instance of liberality. Besides, to my certain knowledge, this is not the first hundred dollars that this same brother has contributed for benevolent objects. Go thou, and do likewise!

Saturday and Sunday were taken up with public preaching, and a Missionary meeting; except a Conference meeting; or, as we call it a Covenant meeting, on Saturday, P. M. At these meetings all Christians are invited to speak or pray. We find them very interesting and profitable, and hence they are always held in connection with our Yearly and Quarterly Meetings, or Conferences. The Lord's Supper was administered on Sunday, P. M.

As we parted, we felt that we had attended one of Zion's solemn feasts. Our hearts were knit more firmly together, and I trust our attachment to Christ's kingdom increased.

A. D. W.

To School Directors.

BROTHER WINEBRENNER:—

I HAVE been authorized to mention to you, that brother LEWIS HEXCK, who is an excellent School Teacher, would take a good school somewhere in the country either in East Pennsylvania or Maryland. He has a small family and would remove to the place. He has been a teacher for at least ten years, and is considered one of the best. He would prefer the country to city life. Any School Directors who desire to employ a competent teacher for a school where a reasonable support can be had, will receive prompt answers to post-paid letters addressed to the above named teacher, at Baltimore.

J. F. W. Sr.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHANPEL, JR.

Leaf the Fifth.

The Murderer at Heart.

LOOK! Do you see yon criminal cowering beneath the angry glances, and muttered curses of the revengeful multitude, who are crowded together at the platform of death, from which a soul will soon be launched into eternity by the hands of the hangman? Do you see him there in the most agonizing despair, and his heart stained with the blood of a murdered one? Yes, perhaps you do see him, the doer of the most atrocious crime the law forbids; a blood-stained sinner, a descendant of Cain! But, stop a moment; while you gaze upon him, keep your mouth silent; do not utter forth denunciatory imprecations, do not see him as the only villain in the world! No, no, look at yourself! Ah, why start back? Can you look at your own conscience, and then at the murderer, without making a comparison? No, if you reflect a moment, you cannot! But you may say, "why I am not a manslayer,—I have never shed even the blood of a brute!" Not so fast, my friend, you are almost as guilty of murder as he who stands on the scaffold! It is true—for while he *did* the deed, you wanted, wished, and longed in your own heart, to do it, but fear of the law made you retreat. Can you understand? Think! think!!

Considering the natural proneness of man to revenge himself and do evil to those who harm him, it would be foolish to suppose that you have never desired to do ill. It is entirely a mistake on your part. Search yourself and see if you are not a *murderer at heart!* and consequently, if you do not honestly repent, you will be considered, by the Great Judge in Heaven, as black and guilty as the one who slew with his hand a fellow-man. These are harsh words, but is it not true? ask Conscience—think! Aye! it tells you yes! your passions have been so excited, your heart so under the rule of the spirit of the world, that you could have torn limb from limb of your enemy, and gnashing your teeth in rage, could have acted as the Cannibal heathen. Oh! deplorable! You see and know it is so; then pray to Him above to quell your fierce passions, stop the tempest that can break forth in a moment, and effect such irreparable ruin. Pray to Him to help you, and so gain dominion over yourself, and it will be better for you now and in eternity.

Baltimore, June, 1848.

Indiana Camp-Meeting.

BROTHER WINEBRENNER:—

THE Camp-meeting at Rome, Noble county, Ind., commenced the 15th of June, and broke up the Tuesday following. The preachers present were six in number, viz: Brothers John Beidler, Geo. Thomas, John Martin, E. Gillespie, A. B. Slyter, and myself. There were eight tents. The number of persons baptized were about 10, and those converted and reclaimed from a backslidden state about six or seven. The meeting was well attended, and about as good order as I have ever seen at a camp-meeting. We had experience and speaking meetings nearly every day. The brethren and sisters enjoyed themselves well during the meeting, and I do think, on the whole, it was about as profitable a meeting as I ever attended.

I left there on Tuesday, and went to brother John Martin's, where I remained all night. On Wednesday I left for brother Hiram Kettlewell's, near Wolf Lake, and held meeting in a school-house near his dwelling. I found all well, especially your relatives, David, Andrew and John Winebrenner. On Thursday brother Thomas and myself went to brother Meloy's to hold meeting, and two made application for baptism. On Friday morning we repaired to the water to baptize. Afterwards we returned from the water to brother Meloy's, and took some refreshments, and left for father Miller's, on Ell river, near Millersburg, to preach; but when we arrived there found that he had died and gone to his long home. On Saturday we left for brother Philip Baker's, Wabash county, to hold a two days meeting. There was one baptized during the meeting. The little church in that place is still growing. Brother Thomas remained there when I left, and preached at brothers Comp's, Grubb's and Barnhart's. Brothers Robert Manly and John Sands and myself went on, and got safely home, where I found all well.

No more at present, but still remain your brother and companion in tribulation and the kingdom and patience of Jesus Christ.

THOS. HICKERNELL.

July 9th, 1848.

Letter from Brother John Stump.

BETHLEHEM, Ohio, July 4, 1848.

BROTHER WINEBRENNER:—

WITH great pleasure I raise my pen once more, hoping my letter may find a small place or corner in your valuable paper. I wish to write that which is for the better and not for the worse.

It is now one year since I wrote to you. Since that time a goodly number have been converted to God, and added to the Church of God at this place. Sixteen have been buried with Christ in baptism. We have good preaching; also very good experience and prayer meetings; and above all, sometimes God hears and answers our prayers when in secret. O, brethren, let us not forget secret prayer, for the Lord will hear and answer that which we ask with a sincere heart and in faith, for the word of God says, "the fervent prayer of a righteous man availeth much." This we have realized in days that are gone by.

As we now purpose holding a Camp-meeting in my woods, on the old camp ground, (and which is the only camp-meeting appointed by the Committee of the Ohio Eldership this year,) we need the prayers of those who know the worth of prayer. Oh! for a camp-meeting spirit among the people of God. We would greatly wish that all the people of God were more concerned about camp-meetings, and willing to spend one week annually, at least, in serving God. Some may say, it is too throng a time, I have too much work to do to spend at the tabernacle feast a whole week in the woods, at a camp-meeting.

But I would say, if God gives us fifty-two weeks in each year, O! brethren, let us be willing to spend one week, at least, to work for God, for the salvation of our souls, and for the souls of our children—our neighbors and neighbors children. Some have grey headed fathers and mothers that are yet unconverted. O! my brethren and sisters, what work have we to do that is of more importance than the work of the Lord? God has again blessed us with an abundant wheat harvest, and has set before us a prospect of great crops of corn,

oats, potatoes, hay, and also plenty of fruit, of every kind; so that we now have a prospect of a plentiful supply both for man and beast. If then we consider for a moment that the hand of God gave us all these things, by us using the means, so that we now have a rich support for the body, let us also try to do our part in gaining food for the soul. God is doing his part, as willing to feed the soul as he is to feed the body. But, brethren, are we willing to work as hard for the supply of the soul, (which is of so great value) as we have been to work for this world's goods? We all have a work to do for God, and unless we do that part which belongs to us, we will have just as little prospect of reaping our fruits in glory, as we would have of reaping the fruits of this earth, if we gave the work all into the hands of God, and be unwilling to do anything ourselves. All power comes from God. Of ourselves we can do nothing, yet it is our duty to be instrumental in the hands of God to do good, and to lay up a treasure in heaven. Now brethren, let us examine ourselves, and see which stands the most need of food, the soul or the body. I think none of us so poor and needy, but what we would be able to work one week for God.

Some may say, I am too poor to go to a camp-meeting; I am not able to put up a tent. Come, brethren, all that love God, come and make your wants known, and we will give you a tent. Come up to the help of the Lord against the mighty—let us be co-workers together. If you lack for provision, it shall be given you. The high, the low, the rich, the poor, are all brought to one level with God.

Some may say, Camp-meetings are the cause of sickness. I for my part have never yet known any person that came to serve God who got sick, but I have saw many sick souls get well and healed of their disease. So brethren, lay aside all excuses, and come up with your tents, both far and near; so that we may have the camp ground well surrounded with tents. Be willing to go as far to a camp-meeting, as Joseph and Mary went to the feast. Let the distance not be too great. Come praying, and in faith, and you will be well rewarded for your time. We need the assisting grace of God and the prayers of the people of God. The camp-meeting will commence on the 24th of August, two miles East of Bethlehem, on the old camp ground.

No huckstering or trafficking will be allowed within two miles of the camp ground.

No more at present, but remain

Yours in Christian love,

JOHN STUMP.

Letter from Bishop J. Gillespie.

PERRIOPOLIS, June 14th, 1848.

BROTHER WINEBRENNER:—

AS I have not troubled you for a long time with a communication for your valuable paper, I embrace the present opportunity of offering a few thoughts on several things.

And first, I received your letter, and answered the same, and am waiting for the arrival of the books, as so also are many others who are enquiring of me almost daily for them. Please send them on as soon as possible.

Now, in the second place, agreeably to your request, I am doing my very best to swell the list of subscribers for the Advocate, but the best is but poor. I have succeeded in getting one new subscriber. But I must also inform you that some want their papers stopped. I

am sorry for this, but cannot prevail on them to continue. You should have had this notice sooner, but I thought I could prevail with them to hold on. I have succeeded in getting one still to continue.

The great objection I meet with is, that the paper is too high in price for the size of it. This seems to be the great objection. Now I for one do not feel disposed to object to it on that, nor on other ground. It is a welcome visitor to my house. I feel disposed to adhere to the old maxim, that good goods are packed in small bundles. So with the Advocate. Its a select messenger, always bearing the best of intelligence to the warm-hearted friends of Zion. I conclude for myself, that when the Advocate no longer affords me pleasure in reading its columns, I am verging on a backslidden state of heart. The first peep I take at my paper is to see if brethren are sending in revival news, and if I am disappointed in finding any, I feel measurably sad; but when I hear that Zion is bringing forth sons and daughters to God, my happy soul is on the wing. God bless Zion.]

While I pen these words I feel his reviving love in my soul. I am truly sorry I cannot tell you of Zion's prosperity here. Satan has struck a heavy blow at the cause here, and it has been in rather a withering condition for some time. But trials will come, and in a way we least expect; but Satan shall not reign long. The seed of the woman shall bruise his head by and by. For all this, I feel as confident as I have a soul in my body, that the day is now a dawning when we shall have another revival here, despite of devils and hypocrites; and whatever may oppose, some sincere souls are beginning to feel the pleasing anticipations of the near approach of glorious times, and the best omen of a revival is to feel it beginning in our own hearts.

Lord Jesus increase the heavenly flame, and let it burn up the last remains of sin, and we, soldier-like, march forward in Immanuel's cause. O! what a pity that so much of the ingredients of the old man are still in some folks. It makes them so headstrong and uncomfortably stubborn. Lord save me, and every one else, from such things.

Yours truly, in love,

JOHN GILLESPIE.

Letter from Elder A. Megrew.

WOOSTER, June 22d, 1848.

BROTHER WINEBRENNER:—

AS it becomes necessary for me to write to you at this time on business, I have concluded to drop a few lines for the Advocate.

In reference to the state of religion on my field of labor, with few exceptions, the state of things is good. We still have some trouble with the spirit of independence, (not holy or Christian independence,) but that kind of independence that proceeds from selfish motives under the garb of conscientiousness.—We expect, however, to get rid of these things by and by.

In Wooster, the cause is on the march; the little church, you noticed in the Advocate, is growing. I have baptized, since April, in Wooster and vicinity, 17 happy souls. We have had some glorious seasons on these occasions. The Lord has powerfully owned his truth, by blessing his people, and particularly the candidates or subjects. I had, among the rest, the pleasure of baptizing four of brother Charles Hoff's children at one time, and they all united with their parents in church fellow-

ship, and promise not only to be a comfort to their parents, but to be useful in the church. I baptized three last Sabbath; one at Wooster and two at brother Hoff's. There are more who are convinced of their duty, and I think will obey soon. The church now numbers twenty-five, and there are more who will unite soon. May the good Lord bless the little church in Wooster.

We have felt somewhat disappointed with yourself, brother J. Keller and W. Miller, in not coming to Ohio. However, as we are the subjects of disappointment, we will try to bear it patiently. But I would advise the brethren if they do not intend to come, to give us no intimations or promises of the kind in future, or else, in case of a failure, let us know the cause of our disappointment.

A thought or two in regard to the Advocate. It is truly a welcome visitor to me. I find some wholesome instruction, and some cheering news; but at times I see things I do not like. These are great long letters containing neither information nor good news. And again, those hard raps and deep cuts, and insinuations seen frequently, particularly in reviewers, I do not like. Now it appears to me that some brethren in combating the views of others, (who they think to be in error,) labor more to put them to shame, than to correct their error; and to exhibit their own talent and cuteness with a great row of bombast, rather than to show the things that are more excellent. My opinion is, that if we cannot, in the spirit of meekness show the better way, we had better be still. To arouse a spirit of uncalled for controversy will only end, probably, in hard feelings between numbers of brethren. Let us follow then after the things that make for peace, and whereby we may edify one another. And above all things, have fervent charity amongst ourselves; for that will cover a multitude of these faults.

Yours, in love,

A. MEGREW.

Letter from Brother Fred'k. Booth.

SIPHON GROVE, July 15, 1848.

FRIEND JOHN WINEBRENNER:—

TIME may have effaced the recollection of a quondam friend from your memory. Often does my mind recur to the happy hours and days I spent in the company of friends, pious friends, ere that the cankering sting of grief, with iron grasp, laid fast hold upon me.

I look over the whole course of youth, and find nothing to afford even the shadow of satisfaction; save the assurance arising from, and accruing to religion. The time-worn tablets of memory bring those superlatively happy hours fresh to my recollection, and oft-times awake those latent joys of the soul that grow out of a godly life. In those moments of happy reflection I sometimes rejoice that my youth has not been an entire blank.

About six weeks ago I received two numbers of the Church Advocate. I read and examined, and it appeared to me after seriously considering and weighing, that it is worthy the patronage of all the well-wishers of Messiah's kingdom.

I immediately sent a remittance for one year, since then I have received two numbers more, in which I am not credited. You will please let me know whether you received it or not, and I will see the post master.

With the last number (No. 5,) I am well pleased, and especially with your position relative to H. B.'s letter. I have occupied the

same position for the last six years, and think it one among the most Christian, relative to mooted questions, and party strife hypothesis of any other.

You will please send me the paper regular for one year, and if you are not paid you shall be as soon as you inform me.

I would be very glad if William McFadden or David Maxwell could make a tour through the place, much good, I think, could be done.

Excuse my brevity, I have been in haste.

No more, but remain yours, &c.

FREDERICK BOOTH.

Letter from Bishop T. Hickernell.

WOLF LAKE, Ind., June 9, 1848.

BROTHER WINEBRENNER:—

As I have a little leisure time, I will embrace the present opportunity of dropping a few lines to you. I have nothing very special to communicate at this time, only that I baptized seven persons in the neighborhood of father Sands, west of Vanwert, Vanwert county, Ohio, a few weeks ago, and all members of the Methodist Episcopal church. We attended to the Lord's Supper and Feet Washing on Sabbath evening, during the meeting. There were thirteen attended to the ordinances, and all members of the Methodist church, with the exception of three or four. The people in that neighborhood seem to feel inclined to take the Bible alone as their criterion to go by. They abhor the idea of shut doors and of coming under any other yoke, than the Bible yoke, or the yoke of Jesus Christ.

I have also been to Payton Short's, Jamestown, Green county, Ohio, after my books, and got them home, but a few days ago. Jamestown lies about 36 miles off my circuit, and I had some considerable difficulty in finding the place. It lies about 24 miles south of Springfield, Clark county.

Brother Short is a cripple, by occupation a school teacher, and in principle a profound abolitionist. He goes in strongly for the emancipation of all evil, and is, on the whole, a clever man. He owns a little property near Jamestown, and with him I found myself at home, and was kindly entertained. He has his home at present among the Wesleyan Methodists.

I might write much concerning my travels, of my disappointments, of my difficulties, of various discouragements, as well as of comforts and joys that I realize, if I thought it were profitable, but shall forbear for the present.

Yours truly,

THOS. HICKERNELL.

NEWS DEPARTMENT.

Methodist Colleges.—The Methodist denomination sustains the following Colleges: Wesleyan University, Middletown, Conn.; Dickinson College, Carlisle, Pa.; Indiana Asbury University, Greencastle, Ia.; Allegheny College, Meadville, Pa.; Ohio Wesleyan University, Delaware, Ohio; Augusta College, Augusta, Ky.; McKendree College, Lebanon, Ill.; Iowa city College, Iowa.

These are under the patronage of the church North. In addition to these the Southern division has nine Colleges under its protection. Thirty-four Academies, male and female, are also supported by them.

Religious Toleration in New Granada.—A treaty which has recently been made with this country secures the right of way across the isthmus of Panama to the government and people of the United States. In that arrangement we have no doubt that the interests of both countries will be promoted. Along the line of transit, towns will spring up and attract immigrants from all countries. Immigration is greatly desired by the government of New Granada, and in order to secure it they have determined to offer large inducements in the shape of lands and privileges. Among these privileges is *the most ample religious toleration*. A pamphlet issued by the government of New Granada, and to be obtained from the consul in this city, is the source of our information.—N. Y. Recorder.

Synodical.—The Evangelical Lutheran Joint Synod of Ohio, held its triennial session at Columbus, on the 17th ult., C. Spielman, handed in his resignation as Editor of the Lutheran Standard, which was accepted. He retired from the editorial post on the 5th inst. The Standard is to be conducted by a committee.

Several resolutions were adopted, among the most important is the following:

“Resolved, That we, the Ministerium of the Evangelical Lutheran Joint Synod of Ohio, and adjoining States, do hereby obligate ourselves individually and as a body, to confess the Symbolical Books of the Evangelical Lutheran church, and to interpret the Holy Scriptures in accordance with them; and that henceforth all applicants for licensure or ordination shall be examined in and obligated to these confessions.”

Cumberland Presbyterians.—The General Assembly of this body at a late meeting “strongly recommend due attention to family, Sabbath school, academical and classical education; more especially would they urge the great importance of ministerial education: and in order that men, called of God to the office of the ministry, may be thoroughly furnished unto all good works, they would suggest the propriety of every Presbytery raising a fund constantly to sustain one or more of their candidates at the University or one of the Colleges.”

Rapidity of Speaking.—Some of the reporters state that Daniel Webster speaks at the rate of from eighty to one hundred and ten words per minute; Gerrit Smith from seventy to ninety; Dr. Tyng from one hundred and twenty to one hundred and forty; Mr. Botts, from one hundred to one hundred and twenty; Mr. Clay, from one hundred and thirty to one hundred and sixty; Mr. Choate and Mr. Calhoun, from one hundred and sixty to two hundred. We know a public speaker who can double any of these numbers, and still not tire himself.

Immigrants.—The Tribune gives the following statistics of the influx of Immigrants into N. York during the last month. Total 23,047 passengers, of which were from Ireland 11,524; Germany 7,289—England 2,331; Scotland 542; France 215; Holland 347; Switzerland 236,—Spain 17; Wales 125; South America 4; Italy 66; West India 60; Denmark 7; Norway 163; Sweden 11; Poland 9. The total number of Immigrants arrived since the 1st of January, 1847, is 85,782; 55,924 of which landed in the months of May and June. The commissioners of Immigration have now under their care 1,250 per sons, of which 800 are at the Hospital, Staten Island, more or less sick, and 450 destitute, well or convalescent, at Ward's Island.

Manufacture of Pins.—Brown & Elton, of Waterbury, Conn., have an improved machine for the manufacture of pins, in operation, which turns out two barrels of pins per day. A barrel contains 4,000,000 pins; consequently 8,000,000 are manufactured each day, or 48,000,000 a week. The machine is perfect and simple in its operations. The wire is run into the machine from a reel, cut to the requisite length, pointed, headed and made a finished pin by one operation. From this machine they fall into the hopper, or the sticking machine, as it is called, in which they are arranged, and stuck upon the papers, and come out perfect, only requiring to be packed to be ready for market. So says the Scientific American.

Another Revolution in Mexico.—Paredes has raised the standard of rebellion in our ill-fated neighbor republic. On the 15th of June, Paredes entered the city of Guajuato, at the head of about 400 men, and made himself master of the military stores in the city. The garrison, after a show of resistance, joined him. He is seconded by Padre Jarauta. The Mexican government had forwarded to the scene of insurrection all its disposable force, under Generals Bustamente, Yanex, Minon, and Cortazar. The fall of Herrera is imminent, and the war will indubitably break out afresh upon the frontiers. The monarchist party is active in the city, and is rallying many partisans. They have the clergy for their leaders.

New Invention.—We understand that a machine has been recently invented in this town for folding newspapers and other printed matter. It is to be connected with a cylinder or improved Adam press, so that the sheets come forth from the press folded in the required form. The inventors warrant it to fold 3600 papers per hour, of any size, with the greatest accuracy. As we have not yet seen it applied to any press, we must say with father Ritchie, *nous verrons*.

Wood Carving.—This has hitherto been a slow and expensive process, which seemed to set machinery at defiance. But *Invention*, which in other branches of art has achieved such wonders, has at length extended its triumph to this. By a process, the nature of which we do not understand, perfect *fac similes* can be produced of the most rich and costly carvings, at a cost so low as to bring them within the reach of all. Samples of panels, &c., produced by this process have been shown us, and are all that could be desired. In one hour, a machine will turn out work that would occupy the most skillful manual labor for weeks, if not months. A patent for the invention has been secured, both in England (where it originated) and in the United States.—*Jour. of Com.*

A Steam Omnibus.—The St. Louis Republican of July 1st says: "We were yesterday shown an invention by Mr. William Harris, a practical Engineer, for running an Omnibus by steam. If an opinion may be formed of the success of an invention by the model, we cannot see the possibility of failure in this. Mr. H. will immediately proceed to construct one on his plan, to run from the upper ferry to Market street. By the invention of Mr. Harris it can be steered and turned round with as much ease as you can turn a common buggy."

Smithsonian Institute.—The length of the Smithsonian Institute is four hundred and fifty feet. Its breadth at the towers is one hundred and fifty feet; its general breadth fifty-four feet. The eastern wing will first be finished and put in order for the reception of the secretary, and for the immediate purposes of the Board. When finished it will be a unique and beautiful edifice, worthy of the dignity of antiquity, and of the enlightened liberality of its founder.

Wastefulness of War.—Up to near the close of last November, says the Secretary of War, 11,549 horses had been purchased for cavalry and artillery in Mexico.—In addition 22,900 mules, 16,200 oxen, 5,386 wagons, 54 steam vessels, 4 ships, with brigs, schooners, scows, and surf-boats in like proportion, had been bought by the government. Quite a large share of the live stock has either died or been killed in battle.

Dressing Wounds.—Nine times out of ten a wound will heal quicker, if done up in its own blood than in any other way. As for a burn, whatever will entirely exclude the air the quickest is the best. Cotton will do this. So will oiled silk, if stuck down at the edges by any kind of sticking salve. Put nothing on a burn to heal it. Nature will soon do that, when the air is excluded, and the pain will almost immediately cease.

A Cure for the Asiatic Cholera.—The London Globe states that letters have been received from Dr. Andreosky, physician to the commander-in-chief of the Russian forces in Circassia, stating that the mineral naphtha obtained from Beker, on the shores of the Caspian Sea, given in doses from ten to fifteen and twenty drops, repeated if necessary, had proved a cure for Asiatic cholera, even during the most extreme collapses. This naphtha is of a white or rose color, and is used undistilled. It is much stronger than the ordinary naphtha of commerce.

Indian Chiefs.—Five Indian chiefs, delegations from the Cherokee, Chickasaw, Choctaw, Creek, and Stockbridge nations, were present at the laying of the cornerstone of the National Monument on the 4th of July, in Washington. Through the courtesy of the Committee of Arrangements, seats were assigned them near the Orator of the Day; and it were little to say that none of the vast assemblage present on the occasion listened with more rapt attention or displayed higher gratification.

Low Freights at New Orleans.—The numerous marine arrivals for a few weeks past from Mexico, the North and Europe, have swelled the number of disengaged vessels in New Orleans to an unusual amount, and the rates of freights to all quarters are depressed to a lower point than has been known for many years.—Cotton, the Delta says, has been shipped to northern ports at \$1 a bale, flour at 20 cents per bbl., and that a full cargo of cotton has been taken for Liverpool in a British ship at a *farthing per lb.*

Arrival of the Ratified Treaty.—The ratified treaty with Mexico was received at the President's house, Washington, on the 4th of July. Dr. Rayburn was the bearer of the treaty. Mr. Sevier being sick in New Orleans, concluded to send it to Washington, where it arrived in the midst of the rejoicings in honor of the day.

The Cherokee Chief.—John Ross, the distinguished Chief of the Cherokee Nation, is at present sojourning at Brandywine Springs, Delaware. It may not be generally known that the lady of Mr. Ross is a Quakeress and a native of Wilmington.

Our New Territory.—Oregon is said to contain 218,536,320 acres; California and New Mexico contain 500,000 square miles. These and the other territories of the Union equal at least 1,660,000 square miles, or 260,000,000 square acres.

An Alternative.—"We have heard, by letters, that there are upwards of fifty priests in Italy who intend to leave the Church of Rome, if the Pope will not permit them to take lawful wives."


Railroad Item.—We learn from the Richmond papers that the Richmond and Danville Railroad Company have just contracted for the graduation and masonry of one hundred miles of their road. The contractors are said to be men of high responsibility and great experience.


Another Planet.—A late foreign paper says that Prof. Kaiser, of Leyden, has discovered a new planet, which forms part of the group between Mars and Jupiter. It is the ninth of the group, and performs its revolution in three years and eight months.


Nomination of Van Buren.—"The Barnburners" at Utica have nominated Martin Van Buren, as their candidate for the Presidency. He is taken up as a decided opponent to the extension of slavery in territories acquired by our government.


Mr. and Mrs. Polk.—The lady of President Polk has fitted up the largest and handsomest house in Nashville for their reception after the 4th of March. Having purchased the mansion, Nashville is to be their future permanent residence.


Relic of the Revolution.—At a political meeting held at Chicago, on the 4th inst., was present Mr. David Kenuison, who is said to be the sole survivor of the Boston Tea Party of 1776, now aged 111 years.


 The foundation of the new German constitution, is declared to be the system of sovereign states, taking as prototype the North American Union. Every individual state constitution in opposition to this fundamental principle, has been declared illegal, and an executive power is to be appointed to carry out this principle, at the head of which Von Jagern will probably be placed.

 A Mexican squash, produced from seed brought from Vera Cruz, is growing at Mobile, one of the fruit measured in circumference two feet five inches by two feet two and a half. The fruit is whitish yellow, and in flavor, far superior to the best American squashes.

 A remarkable Rose Tree, called the "Maiden Blush," is growing in St. Louis. Through the centre of each rose upon the tree, a stalk or stem has pushed forward, producing other roses.

 Locusts are showing themselves at Washington in great abundance. The recent weather has killed myriads of them at Montreal.

 The Potato Rot has appeared in the counties of Montgomery and Bucks, in this State; and also on Long Island, New York.

 A planter in Alabama says he never saw such a cotton crop as the present.

MISCELLANEOUS.

FORBEARANCE THE TRUEST BRAVERY.

Nothing is a greater trial to the passions of human nature than to be exposed to personal danger, arising from the cruelty and bad passions of others. Naturally, violence begets violence—anger excites anger; but this ought never to be the case with those who call themselves by the name of Christ, "who, when he was reviled, reviled not again." To flesh and blood this is a difficult attainment, but it is worth attaining, and more than that, it is our duty to attain to it if we would exemplify the Gospel of Christ in our lives and conversation. What pusillanimity! what cowardice! exclaims some rash and thoughtless youth, whose spirit never has been disciplined by the teachings of wisdom. Alas, cowardice and pusillanimity far more frequently belong to the man who wields the sword, and imbues his hand in the blood of his fellow-creatures, on the plea of necessity. There is not much physical and no moral heroism in fighting. It may be brawling—it is not bravery.—*Mrs. Balfour.*

RULES FOR PRAYER MEETINGS.

1. Never let more than one person pray, or be heard to pray at the same time.
2. Let all the congregation, who feel what they utter, at the close of each petition say, AMEN.
3. Never sing praise till the person engaged in prayer has concluded.
4. Persons in distress may be spoken to by others during the time of singing, but not of prayer; but with a low voice.
5. When a soul is saved, (whether it be justification, sanctification, or backslidings healed,) whoever becomes acquainted with the circumstance, let him make it known to the preacher, or the person who conducts the meeting, that the singers, with the whole congregation, may give thanks.

Abide strictly by these rules, dear brethren: and, from the New Testament, the practice of the primitive church, and thousands of matters of fact, we are ready from the pulpit and the press, or in private conversation, to vindicate your work in the Lord.

A HINT TO THE PASSIONATE.—Dr. Caldwell, an American writer on physical education, contends that a well balanced brain contributes to long life, while a passionate and turbulent one tends to abridge it; and if persons knew how many dangers in life they escaped by possessing mildness of temper instead of the opposite disposition, how eager would be the aim of all men to cultivate it.

THE WHEAT HARVEST in Michigan, is said to be good.

HUSBANDS.

Assist your wives in making home happy, preserve the hearts you have won.

1. When you return from your daily avocations, do you find your habitations alluring? Do not sit down in a corner, silent and sullen, with clouded brow, and visage repulsive! Meet your beloved with a smile of joy and satisfaction: take them by the hand.

2. Never indulge in coarse, harsh or profane words. These to a woman of refinement, of delicate and tender sensibility, are exceedingly disgusting, and tend to grieve her spirit. Let the law of kindness dwell upon your lips; write it upon the table of your heart. Modesty and delicacy are gems of priceless value; keep them polished like burnished gold.

3. Husbands be exceedingly cautious, never to say, or do anything that will tend to mortify the feelings of your wives in company. Here, if possible, show them more marked respect than when alone.

4. Give your wives to understand that you esteem them above all others: make them your confidants, confide in them, and they will confide in you; confidence begets confidence, love begets love, sweetness begets sweetness.

5. Above all, sympathize with the wives of your bosoms in the hour of affliction. Rejoice with them when they rejoice, and weep with them when they weep. Who, if not a bosom companion, will wipe from the cheek the falling tear of sorrow?

6. Finally, husbands, remember that death will soon sever the connubial cord! When you behold her, with whom you lived, and toiled and wept and rejoiced, cold and lifeless laid in the coffin:

"Think of the happiness so deep and tender
That filled thy heart when wandering by her
side,
Think how her faintest smile had power to
The darkest moment one of love and pride.

And now that this frail form in death grows colder,

A sweet calm rapture fills the parting hour,
That thou art with her, though a sad beholder,
A witness of the dear Redeemer's power!"

Will you then regret that you studied always to promote her happiness? that the law of kindness and love dwelt on your lips, evermore? Oh, think! and be now her ministering angel!

A STRIKING PREDICTION.

"The Rev. Robert Fleming, in his work on 'the rise and fall of the Papacy,' which was published in London in January, 1701, or nearly one hundred and fifty years since, says the Presbyterian Herald, makes the following shrewd conjecture. On Page 18, he says that 'the final period of Papal usurpations must conclude with the year 1848.' Again, page 46, he observes as follows: 'The fifth vial is to be poured out on the seat of the beast, or the dominions that more immediately belong to and depend upon the Roman see. This judgment will probably begin about 1794, and expire about 1849. The Pope cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do,) until the year 1848. But yet we are not to imagine, that this vial will totally destroy the Papacy, (though it will exceedingly weaken it,) for we find this still in being and alive, when the next

vial is poured out.' His opinion was 'that the Turkish monarchy should be totally destroyed between 1848 and 1900,' and that at least one hundred years more would be requisite for the full introduction of the final triumph of the Church of Christ. The recent events in the Papal countries of Europe render this prediction somewhat the more remarkable, inasmuch as the instability of those governments seems to be almost in the exact ratio of the amount of the Popish element embraced in them.

CHANGE OF SENTIMENT.

The Albany correspondent of the Reflector and Watchman furnishes the following statement of the baptism of a Methodist preacher:

Last Sabbath was to us a day of interest. The Pearl Street Baptist church was crowded to excess to witness the baptism of the Rev. Thomas Armitage, the highly esteemed pastor of the Washington Street Methodist church in this city. Mr. A. is a young man of good talents, and was much respected by the Methodist denomination both here and elsewhere. The relation of his experience and change of views before the church, with which he has now united, was clear and satisfactory. On Sabbath evening last, he preached to a crowded audience from the text: 'Earnestly contend for the faith once delivered to the saints.' The discourse, besides being a complete vindication of his course in leaving a denomination in which he had been a preacher twelve years, and whose order he could no longer fellowship, was also a sound argument in favor of immersion as the only mode of christian baptism, and a clear exposition of the folly of holding on to that relic of Romanism; infant sprinkling. It is but proper to add, that there are other points besides baptism, on which Mr. A. cannot agree with the Methodists. This affair has made no small stir among the people. God grant that may tend to promote the cause of truth!

VIRTUES OF CHAMPAGNE.

There are 32,000,000 of bottles of false champagne every year sent to Russia; but as much is sent to England, and for equal that quantity to the United States. There is a company in Paris, who like natural champagne wine. They take poor chablis, for instance, sweeten it with candy, refine it, and then pass it through an apparatus which charges it with carbonic acid gas, and in fifteen minutes it is ready for the market.

Immense quantities are also made from cider, by the employment of all sorts of drugs; and in England a great deal is made from gooseberries and the stalks of rhubarb. It is not so good as the genuine, but nine out of ten of those who drink it cannot tell the difference, and it will make them just as drunk, and give them the same head ache; and why, then, is it not as valuable? True, some poisonous drugs are sometimes used in the fabrication, but none, perhaps, worse than alcohol.

The annual production of France in this article champagne wine is about 50,000,000 bottles. The annual consumption of the world in the same time is 300,000,000 of bottles; so that 250,000,000 of bottles of false goes down somebody's coat.

SCOLDING CHILDREN.

I will tell you what good it does to scold at your children for doing what you have told them not to do—just as much good as to scold an unruly ox for jumping over the fence and eating the green corn contrary to orders previously given to him. Children are governed by two motives; the hope of reward, and fear of unpleasant consequences. A stream of scolding, as long as from sun to sun, never yet had any other effect on children than to render them wholly regardless of what is said to them. If you wish to make your children troublesome, scold them occasionally. If you wish to make them bad, scold at them a little harder, louder and more frequently. If you wish to ruin them and relinquish all hope of conquering them, scold continually, and you will be sure to gain your object.

A PLEASING INCIDENT.—We learn from the Alexandria Gazette, that the Sons of Temperance, at Middleburg, London co., had made arrangements to give a dinner, on the 12th of July. The sum of \$110, had been subscribed for the purpose; but upon learning from the Rev. J. Poisal, the General Agent of the Virginia Bible Society, who addressed the citizens of London county, on the 11th ult., that many hundreds and even thousands of families in our State were without the Bible, starving for "the bread of life," they magnanimously, with the most perfect unanimity, resolved to transfer the amount thus subscribed to the noble objects of the Virginia Bible Society.

ARTESIAN WELL.—The deepest bored well in the world is at Mondroff. It is 2200 feet deep and still progressing; its waters are 95 degrees Fahrenheit, within 3 degrees of blood heat. The well of Grenelle, at Paris, is 1794 feet deep, mostly through a chalk bed. Its temperature is 72 degrees Fahrenheit. It discharges 20 barrels of water per minute, and rises 50 feet above the surface. It is difficult to account for the rise of the water in these bored wells; inclined strata of rocks having a source higher than the issue is generally supposed to be the cause; but water is as readily procured on high as low lands. Condensation of steam, and the great pressure from central heat, has also been suggested.

FINE ADVICE TO WESLEY BY HIS MOTHER.—And now, in good earnest, resolve to make religion the *business of your life*; for, after all that is the one thing, that, strictly speaking, is necessary. All things beside are comparatively little to the purpose of life. I heartily wish you would now enter upon a *strict examination* of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing, it will abundantly reward your pains; if you have not you will not find a more reasonable occasion for tears than can be met with in a tragedy.

PRESERVATION OF CUCUMBERS.—In Germany and Poland, it is said barrels of cucumbers, of various sizes and ages, headed up water tight, are preserved fresh, from one year to another, by immersing them in deep wells, where the uniform temperature and exclusion of the air seem to be the preserving agents.

☞ The last time brother J. C. Booth visited Fayetteville, was on the 4th of October, 1847, at which time he delivered a Lecture on the subject of Temperance. Out of love to our brother, the following lines were composed by a Sister.

Brother Booth, our dearest preacher,
In the Bethel here did lecture;
He taught the people the great sin
Of drinking brandy, wine and gin.

He took his text about the worm,
That done the people so much harm;
He told them it would surely sting,
And to their souls destruction bring.

He told them to fight the monster Rum,
But not with bayonet, sword or gun;
To take up arms and face the field,
And never to the monster yield.

He told us of the tipplers fate,
And how he mourn'd when 'twas too late,
To shun the drunkard's awful road,
That leads the soul away from God.

He warn'd the old and young men all,
And on the Lord did loudly call;
To keep them from the drunkard's grave,
And then their souls and bodies save.

His ideas were so bright and clear,
He did my drooping spirit cheer;
I thought his mind became sublime,
When set on whiskey, rum and wine.

And oh! what rapture all did feel,
When to the ladies he appeal'd;
The only time he appear'd to joke,
Was when he spoke about the mote.

He surely made the tippler blush,
And on his cheek produc'd a flush,
When talking of the witty art,
He took to blind his fair one's heart.

O! ladies, ladies, don't you mind,
The lesson taught both true and kind,
And how he taught you all to think,
About your lover taking drink.

Oh! how he warn'd the ladies all,
And plead with them both great and small
Never to marry a tippling man,
Who took the intoxicating dram.

O dear young people don't you mind,
He spoke so loving and so kind;
I thought he would your hearts all win,
Never to drink rum, wine or gin.

O how he warn'd the people all,
To keep the pledge, both great and small,
And never let it once be told,
That they were drinking alcohol.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
An mingled into one."

MARRIED—On the 16th of March, 1848, by Elder A. Megrew, JACOB GROSE to MARY SHERICK, both of Wayne county, Ohio.

On the 8th of June, by the same, JOSEPH HOLLINGER to AMANDA METZLER, of Wayne county, Ohio.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Bainbridge, Lancaster county, Pa., on the 28th June, ELIZABETH, daughter of Jacob and Angeline Smith, aged 1 year, 8 months and 3 days.

POETRY.

A HYMN.

As Jacob once traveled, was weary by day,
At night for a pillow, a stone he did lay;
In a vision he saw a ladder so high,
Its foot on the earth, and its top reach'd the sky.

CHORUS.

Hallelujah to Jesus, who died on the tree,
And hath raised up a ladder for you and for me;
Hallelujah to Jesus who died on the tree,
And hath raised up a ladder for you and for me.

This ladder is long, it is strong and well made,
It stood many years, and is not yet decayed;
It is long, it is strong, all that will may get up,
And angels will guard them from bottom to top.

Come brethren, be valiant, there's nothing to
fear,
This ladder has stood for many a year,
And many have reach'd to that heavenly rest,
Where the saints have got home, and the pil-
grims are bless'd.

This ladder is firm, it is built on a rock,
All the storms of adversity never can shock;
It has stood, and will stand, till the dawn of
that day,

When the earth will be burn'd and the heav-
ens pass away.

By faith we are climbing, by faith we prevail,
By faith, if we hold on, we never shall fail;
By faith have the saints reached Mount Cal-
vary's hill,

By faith there are thousands climbing it still.
Oh, glory to Jesus, my soul doth aspire,
While I am ascending this ladder by prayer,
Come, brethren and sisters, let us join to his
praise,

And spend to his service, our remnant of days.
JOHN STUMP.

RELIGIOUS NOTICES.

EAST PENNSYLVANIA CAMP-MEETINGS.

The Committee on Camp-meetings met at Middletown, on Monday, the 26th of June, and arranged the Camp-meetings for the ensuing season, as follows, to wit:

1. One on the old ground, near Linglestown, Dauphin county, commencing on the 4th of August.

Preachers, brethren, and the public are respectfully invited to attend.

2. One near Landisburg, Perry county, on the old ground, the woods of brother John Stambaugh, to commence on the 11th of August.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and the brethren and public are respectfully invited to attend.

3. One on the York Circuit, at or near what is called the Nauvoo School-house, in Jacob Hart's woods, about 2 miles from Lewisburg, and the same distance from Lisburn, commencing on the 11th of August.

4. One at George Bowman's, on the Cumberland Circuit, about two miles from Harrisburg, commencing on the 18th of August.

5. One on the old ground, at the Sidling Hill Gap, in Huntingdon county, commencing on the 25th of August.

6. One near Auburn, Schuylkill county, commencing on Monday, the 28th of August.

OHIO CAMP-MEETINGS.

A Camp-meeting will be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, commencing on the 24th of August.

A Special meeting will be held in the Sugar Creek Bethel, Holmes county, in place of a Camp-meeting, to commence on the 2d of September next.

PROTRACTED MEETINGS.

T. HICKERNELL'S APPOINTMENTS.

The following are the appointments of Elder Thos. Hickernell, for the month of September, viz: On the
1st. At Rome.
2d. At Hill's school-house—two days meet-
ing.

4th. At Tillotson's.
5th. At John Martin's.
6th. At Kilmer's—two days meeting.
8th. At Phrampton's.
9th. At Walters'—two days meeting.
12th. At Mayberry's.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 12½ a 5 25
Do. RYE, do. - - -	2 90 a 3 00
Do. CORN, do. - - -	1 75 a 2 00
GRAIN—WHEAT, per bushel,	95 a 1 00
Do. RYE, do. - - -	62 a 65
Do. CORN, new do. - - -	39 a 41
Do. OATS, do. - - -	33 a 35
Do. BARLEY, do. - - -	— a 75
SEEDS—CLOVER, do. - - -	3 25 a 3 50
Do. TIMOTHY, do. - - -	2 00 a 2 25
Do. FLAX, do. - - -	1 10 a 1 12½
BEEF, per cwt. - - -	5 00 a 5 50
PORK, do. - - -	5 00 a 5 25
HAMS, per pound, - - -	7 a 8
BUTTER, do. - - -	12½ a 14
LARD, do. - - -	7 a 8
TALLOW, do. - - -	8 a 10
HARD SOAP, (Dried) per lb.	6 a 7
EGGS, per dozen, - - -	10 a 12½
POTATOES, per bushel, - - -	40 a 45
ONIONS, do. - - -	75 a 87½
APPLES, do. - - -	75 a 1 00
PEACHES, (Dried) per bush.	1 50 a 2 00
FEATHERS, per pound, - - -	37½ a 45
WOOL, do. - - -	30 a 50
SALT, per sack, - - -	1 60 a 1 65
HAY, per ton, - - -	12 00 a 15 00
PLASTER, per ton, - - -	4 50 a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 12 a 5 37
Do. RYE, do. - - -	3 75 a 3 87½
Do. CORN, do. - - -	2 31 a 2 50
GRAIN—WHEAT, per bushel,	1 00 a 1 05
Do. RYE, do. - - -	76 a 78
Do. CORN, new do. - - -	51 a 52
Do. OATS, do. - - -	33 a 34
Do. BARLEY, do. - - -	85 a 90
SEEDS—CLOVER, do. - - -	3 50 a 4 00
Do. TIMOTHY, do. - - -	3 00 a 3 25
Do. FLAX, do. - - -	1 40 a 1 45
BEEF, per cwt., - - -	7 00 a 8 75
PORK, do. - - -	7 00 a 7 25

PROSPECTUS

OF A

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

CYCLOPEDIA

OR
MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By REV'D. K. ARVINE,

With an Introduction by Rev. Geo. B. Cheever,
D. D.—To be completed in 8 numbers.

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"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witt, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergyman and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers or this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home
and at school.

BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser.*

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Miss Beecher's Domestic Receipt Book,

Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality and ought to be in the hands of every woman who wishes to unite elegance and economy, the management of her household."—*Commercial Advertiser.*

For sale by HENRY PERKINS, 142 Chestnut street, Philadelphia.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in U. S.

This excellent and interesting work contains original histories of fifty different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an introduction giving short accounts of so smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and sold by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige EDITOR.

History of the Church of God.

The history of the Church of God in the United States, as contained in: History of Denominations, is now published in pamphlet form, for distribution in cities, new places, where the principles of the work are unknown. Price, 25 cents per copy, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religions, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—ly.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

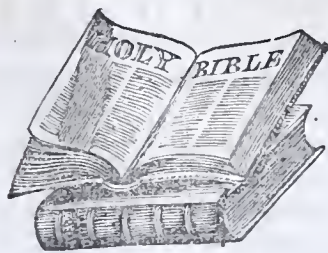
COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*. [May 1.]

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

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VOLUME XIII.

HARRISBURG, Pa., AUGUST 15, 1848.

NUMBER 8.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names.	Am't. paid.	Names.	Am't. paid.
Atticks Jacob	\$1 00	McClanahan J	\$1 25
Anderson James	1 25	Machlan James F	1 00
Allesnouse Jacob	1 25	Moyer John	1 00
Ayles John	1 25	McCormick Wm	1 25
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Goler Philip	1 00	Shultz Samuel	1 00
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Longenecker Elizabeth	1 25	Zieger Michael	1 00
Marker Samuel	1 25	Zacharias Samuel	1 00
Mahany Wm J	1 25		

Reports of Camp and other Meetings.

We hope our brethren will furnish us promptly with full and accurate accounts of the Camp, Woods and Protracted Meetings. The readers of the Advocate are all anxious to know the results of these meetings. We hope, therefore, timely and faithful accounts will be given.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

To our Delinquents.

If our delinquent subscribers will pay us \$2 25 they shall have credit in full for two volumes. By this arrangement they will be released from extra pay and make it a mutual benefit.

Bishop E. Logue.

Bishop E. Logue is hereby informed that he is appointed Missionary for Iowa, for the present Eldership year, and that it is likely he will be amply sustained—one liberal brother having promised \$20 for his share towards his support. The books ordered shall be sent shortly. Other brethren in the West may also look for books shortly.

Linglestown Camp-Meeting.

We attended this meeting for a few days, and tried with our brethren in the ministry to preach to the people the words of this life. The congregations on the Lord's day were very large. Good attention was paid to preaching, but there was no special work of grace till the few last days of the meeting, when there were some awakenings and some conversions. We hope the brethren on the Circuit will give us a full and accurate report of the meeting, for publication.

Post Office Complaints.

The Post Offices, in some places, appear to be exceeding badly conducted. There are grievous complaints throughout the land in regard to this evil. Our subscribers who complain of not receiving their papers regular, must ferret out the cause in their badly managed Post Offices. Great care is taken on our part to pack the papers right and send them off in due time. This is all we can do—and it is hoped all that will be asked of us. Should any fail to get their papers regular

hereafter, we hope they will put the blame where it belongs, on the Post Masters and their clerks, and not on us.

AGENTS WANTED.

A FEW more good Agents wanted for the sale of the *History of Religious Denominations*. Liberal wages will be given.

DEDICATION.

THE new Bethel, or house of worship, at Hinkletown, Lancaster County, Pa., will be dedicated to the worship of God, (no preventing Providence) on the third Sabbath, being the 24th day of September.

A series of meetings will be held in said Bethel, at that time, commencing on Saturday evening previous.

The brethren of the Church, and the public generally, are respectfully invited to attend.

A public collection will be taken up on the occasion, to aid in defraying the expenses incurred by the erection of the house.

By order of the Building Committee.

WOODS MEETINGS.

By the leave of Providence the following Woods meetings will be held at the following places:

One to be held at Waterloo, to commence on the 25th of August.

One at Uniontown, to commence on the 13th of October.

One below Westminster, to commence on the 9th of September.

One at Mount Joy, Lancaster county, Pa., commencing on Friday evening, the 22d of September.

Ministers and the people generally are invited to attend.

Our Terms and Regulations.

LET it be remembered that our terms and regulations require the payment of \$1 50 from and after the expiration of the first quarter. If any of our subscribers do not like these terms, we would advise them to pay in advance next time, and they will save the amount which they have now to pay over the usual price.

Acting Governor of Pennsylvania.

ACTING Governor Johnson was sworn into office at the Governor's rooms, at the State Capitol, Harrisburg, on the 26th ultimo. The heads of departments and a number of citizens were present. The oath was administered by General Packer, the Speaker of the last House of Representatives. TOWNSEND HAINES, Esq., of West Chester, has been appointed Secretary of State.

Attorney General.

JAMES COOPER, Esq., has accepted the appointment of Attorney General of the State of Pennsylvania. It is inferred from this that he will not be a candidate for the office of Governor.

New Subscribers.

AN exchange paper says, "Twenty new subscribers a week has been our rate of increase for some time past." If our Agents would increase our subscription in this way, it would speak well for the reading disposition of our brethren, as well as for their own exertions, and make very prosperous times for the Church Advocate. Brethren, IS IT ASKING TOO MUCH OF YOU TO TRY?

The Rights of Widows.

THE Law Journal for July contains an opinion by Judge Lewis, delivered at the June Term of Common Pleas Court at Lancaster, on a case where a certain man devised to his widow all his property, "provided she remain a widow during her life; but in case she should marry again, my will is she shall leave the premises," &c. The widow having married again, suit was brought by other heirs of the husband to recover the property. Judge Lewis decided that "the condition in restraint of marriage is void, and the second marriage of the widow does not divest her estate—the principles of morality—the policy of the nation—the doctrines of the common law—the law of nature and law of God, unite in condemning as void the condition attempted to be imposed by this testator upon his widow."

Our Trip to Fayetteville & Newburg.

ON the last Sabbath of last month we assisted in holding a meeting in Fayetteville, Franklin county, Pa. There was a good turnout, and a pretty good meeting. The church in that place is, we think, doing well. They are all united in peace and harmony, free from factious feelings, and disposed to contend for the true principles of the Church of God. May the Lord keep them faithful!

On Monday following we went to Newburg, where some unpleasant occurrences called for our interference, and where the spirit of faction and dissension is causing much trouble and harm. How strange it is that men, and good men too, will strain at gnats and swallow camels! How passing strange it is, also, that men will condemn in others what they will allow in themselves. Thus it is with some of these troubles in Israel. A few years ago they strongly censured the Advent brethren for their schismatic, uncharitable and intolerant spirit, now they are indulging the same unlovely spirit, and treading in the

same unhallowed steps—and, in our opinion, for less cause than those whom they so severely censured and condemned.

The Standing Committee will shortly report on the several causes heard and tried before the meeting in that place. We hope it will be a correct and righteous decision.

Vindication of the Church, OR Review of Letters on Sectarianism.—No. 7.

"He that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him."

HAVING shown that the Bible plainly teaches the unity of the Church of God—that schism or division in the Church is expressly prohibited—that in primitive times the whole body of believers were one, perfectly one, in Christ Jesus—that Sectarianism, as it now exists, was then wholly unknown to the church and to the world; and that it yields no good, but a great deal of corrupt fruit—we conceive, therefore, that the way is now prepared to review and criticize more closely and in detail, our authors Letters on Sectarianism, and to point out the truth and falsity, or the admissibles and inadmissibles therein contained.

For the sake of order and perspicuity, and for the better understanding of what is affirmed in those letters, we shall commence by showing, or pointing out, what we are prepared to admit, or receive as admissible. And,

1. The author says in his first letter, "the Bible is really and absolutely susceptible of but one meaning, and its doctrines form one, and only one harmonious whole; sufficient for our guidance in all matters both of faith and practice." This is an excellent saying. It is a priceless truth. It is a strong and broad platform, where we may all stand in "one harmonious whole." Let it be borne in mind. We shall have occasion to use it hereafter.

Again, our author says, in his third letter, "the experience of Peter conclusively evinces that harmony of opinion, and consequently entire correctness of sentiment is not absolutely essential to membership in the church, or necessary to its unity." This is another well turned truism, which no intelligent and unbiased Christian will gainsay. Let this saying also be borne in mind.

Our author still further says, in his third letter, "I am unable to conceive any reason why that which may rightfully exist in fact, may not in name; for names are but the indices of things." This likewise is a good saying. We fully concur in the opinion "that whatever may rightfully exist in fact, may also in name." But sects do not rightfully exist in fact, therefore they ought not in name. The Church of God did rightfully exist, one and undivided, in fact, in the beginning—and as she still so exists, we "are unable to conceive any good reason why she may not rightfully exist in name also; in one harmonious whole, without any sectarian distinctions.

Another correct and truthful saying of our author, in his fourth letter is, "that the Christian is undoubtedly required to recognize as brethren, all whom God recognizes as his children." Proud and Phariseical bigots, only, will dissent from this opinion.

We also agree with the sentiment in the same letter, that "error is always anxious to assume the guise of truth." This remark applies no where more properly, than to the error of Sectarianism. In all its hideous and worst forms it "assumes the guise of truth." In this deceptive and bewitching garb it stalks

abroad and goes about, deceiving and being deceived.

"Truth and error are antagonisms. Whenever you ascertain what truth is, you are at no loss to determine that its antagonism, or opposite is error, and *vice versa*; that whenever error is detected, its opposite is truth!" We cordially endorse this sentiment. Now, as we have ascertained that the unity and oneness of the Church of God is a plain and clear Scripture truth, it follows, of course, that Sectarianism, its antagonism, is a plain, palpable error.

"Christians," it is further said, and well said, "are neither required to perform an impossibility, nor to be released from their obligations to belong to, and support the church." To this we willingly subscribe, for it is all true.

It is true, in the first place, that God does not require impossibilities. But Christians are required to be of one mind—to be perfectly joined together—to love as brethren, and to live in peace. These, and other things, therefore, cannot be impossible.

It is equally true, in the next place, that Christians are not released from their obligations to belong to, and support the Church; that is, the one true Church of God. No other church is known to the Scriptures, of course no other church can be meant.

"Not only the world, but the Church has yet to learn the potency of love. Just in proportion that Christians love each other will they find a drawing towards each other, and softening of the asperities which have separated their feelings. With such a state of feeling continually increasing, it will not be long before it will be embodied in organization." Thus our author says in his fifth letter, when speaking of the cure and remedy of Sectarianism. If *light* and *love* can cure this evil, then let it be done without waiting for the millenium. The sooner the better. And in order to this, let all sects and parties adopt the Bible as their only Church standard—let them learn to understand it right, and conform to its requirements; especially let them rally on the Bible platform of Christian union, and love one another with pure hearts fervently, as did the first Christians, and the great object will soon be attained, the whole family of God will be merged into one.

"Then," as our author further says, "Christians will feel that they have a rallying point, a common ground whereon to marshal against their common foes." "This common ground and rallying point" cannot be found among the sects—it can only be found in the original Scriptural platform of the Church of God. Here, and nowhere else, is the true rallying point, the only common ground for all the different denominations to meet upon, to stand united as one in Christ Jesus—one, perfectly one, and inseparable from the whole family of God in earth and heaven.

"But we will do well to remember that real reforms are seldom rapid in their progress, and truth upon any point is rarely all at once elucidated." There is a great deal more truth in this sentence than most men are aware of. It applies with peculiar force to the reformation of the Church from the trammels of Sectarianism. The feasibility of this reformation is admitted, but its real progress is slow, and its truth, necessity and importance, is rarely all at once perceived. Yet the certainty of its ultimate accomplishment is indubitable.

In view of this glorious and blessed consummation, we shall conclude for the present, in the words, and with the prayer of our brother, "May Infinite Wisdom help us to search for the truth, to know the truth, and to obey the truth," then the saints of God will very soon all see eye to eye, and be embodied in one organization.

LITERARY NOTICES.

THE CHRISTIAN UNION AND RELIGIOUS MEMORIAL.—This is a work devoted to the common interests and the current history of the church in all its branches throughout the world. It is published monthly and edited by Rev. Robert Baird, D. D. assisted by members and friends of the American Evangelical Alliance.

HOLDEN'S DOLLAR MAGAZINE.—This is a monthly periodical, published at New York by Charles W. Holden, at the low price of One Dollar a year. Each No. contains 60 pp. large octavo, embellished with cuts. Its articles are generally of a religious character, and ably written.

CONTRIBUTORS' DEPART'T.

COME, LET US PRAISE THE LORD.

BY H. J. REYERLE.

Jesus, my Lord and King,
To thee I wish to sing

A song of praise:
Send down thy holy dove,
To fill my soul with love,
That I may worthy prove

My voice to raise.
Thou bleed'st on Calvary,
Thy blood, it bought me free:
I'll praise thy name.

Free pardon I received,
My burden was relieved,
When for my sins I grieved,
And to thee came.

O! how I did rejoice,
When mercy's cheering voice
Did comfort me.

Ah! if but sinners knew
What, Jesus, thou can'st do,
They'd surely seek thee too,
And worship thee.

Come then ye ransom'd band,
Proclaim throughout the land
Your Maker's praise.
Put on your armor well;
To all creation tell
You're free from sin and hell,
Through Jesus' grace.

The Gospel news send out,
Salvation! be your shout,
Eternally.

And when we part from here,
We'll banish ev'ry fear,
With heart and soul we'll cheer
For victory!

LINGESTOWN, July, 1848.

Sabbath School at Baltimore.

BROTHER WINEBRENNER:—

AGREEABLY to your request, when you were here some weeks ago, I hereby furnish you with an account of the rise and progress of our Sabbath School. And I hope this account may, with others heretofore published in your excellent paper, have a tendency to rouse the

brethren to action in this important matter in those churches where they have not yet established these nurseries of the church. O what a blessed Institution is the Sabbath School! Dear brethren, awake to your duty. Let the resolution be formed to have a school and you can soon have one in operation.

Some time about the 1st of April last the church here held a business meeting, and after the Lord was asked for His Spirit to guide us in our deliberations, we then made some arrangements relative to the supporting of our beloved pastor Elder John C. Owens. The subject of a Sabbath School was then brought before the meeting, when it was resolved, That a "Sabbath School Association of the 'Church of God,' at Baltimore," should be formed. This Association has, by virtue of its Constitution, the power to establish Sabbath schools wherever it finds it expedient; and has for one of its objects the keeping of all such schools in connection with the Church of God. The Pastor of the Church is the President. All persons joining this Association pay 25 cents a year, or can become life members by paying \$5 on signing the Constitution. All the funds it raises are to be appropriated in sustaining the Schools it may cause to be organized.

At a subsequent meeting it was *Resolved*, That a Sabbath school should be established in the Bethel, to be named "The Fremont Street Bethel Sabbath School." A committee of the whole was then appointed to solicit contributions in money and books. One of the brethren offered the services of two of his little girls for that purpose, and these juvenile solicitors collected about \$20, besides a library of second-hand books. Other children also collected some moneys, as did likewise some of the committee.

When the funds were procured, a meeting was called, and the names of those persons taken down who were willing to become teachers, and Sabbath, the 7th of May was set for the commencement of the school. The Association then authorized the teachers to elect the officers for the school, when brothers Wm. M. Leonard was elected Superintendent; John F. Weishampel, Jr., Secretary; George McConnell, Librarian; Henry W. Gibson, Treasurer, and James Bryson, School Missionary. The duty of this last named officer is, to hunt up children through the city and bring them to the school, and brother Bryson has done nobly in his calling. After the officers were appointed, the Association, at the same meeting, appropriated all the funds it had collected for the establishment of the said school, and after transferring the money to the Treasurer of the school, adjourned, to meet again in three months to receive the quarterly report of the school. The officers of the Sabbath School Association are Elder J. C. Owens, President; J. F. Weishampel, Sr., Vice President; Lewis Henck, Secretary, and George McConnell, Treasurer. I am in hopes this Association will soon be enabled to establish another Sabbath school in another section of the city.

The Fremont Street Bethel Sabbath School was commenced, as above stated, on the 7th of May, with about 20 scholars, and 6 or 8 teachers. The number of teachers and scholars have constantly increased ever since; and now we count about 80 scholars and 16 teachers. We have school twice each Sabbath, and the attendance is as good as we can expect. The behavior of the children is pretty good—some of them learn very fast; and we

look for much good to spring from this cradle of the church, in which the tender heart is trained up in the way of the Lord.

The teachers are very much encouraged; and the Lord is graciously at work among them. One dear young man, who came in as a volunteer to teach, has since been converted and baptized. Several others of the teachers are seeking religion. May God work a mighty work for his names glory.

On the 4th of July the School had a celebration. They proceeded to a pleasant grove; partook of suitable refreshments, had several addresses, singing, &c.; and after spending the day in a most delightful manner, teachers, parents and children all returned home highly pleased with their enjoyments.

Several Sabbaths ago I was at Lancaster and visited the Sabbath school of the church there, and was pleased to see so large and orderly a school as that. I see by the last Advocate that the Sabbath school of the church at Harrisburg is doing well. Well, may the Lord prosper them and ours, and may many of the dear children who attend get religion while they are young, live pious lives and die a happy death, so that they may be saved in Heaven.

I hope the Publication Committee will make every possible exertion to have as many new hymns written as they can, that will be suitable for the new Sabbath School Hymn Book, and that the book will be got up in such a style as not to be objectionable with any Sabbath School in the United States. I know a person who is writing some hymns for it, and another has promised to write several. A book that will bear inspection will doubtless meet with ready sale.

J. F. WEISHAMPEL, Sr.

Baltimore, July 24, 1848.

TWILIGHT MEDITATIONS—No. 1.

Boundless Space!

Nothing is more incomprehensible than this subject. When we think that the blue canopy above, below, and on all sides of us, extends to an unlimited distance—extends and continues to extend, into boundless space—we are lost in utter astonishment, and our senses strive to revolt against us. When we take a contemplative view of the continent on which we live, what a variety and extent of scenery presents itself to our mind! Think of the mighty Mississippi, as its waters roar, and roll, and tumble along for thousands of miles: rocks, forests, and all its chances to meet, have to yield to its resistless torrents. Behold the Rocky Mountains, as they stretch over two continents, elevating themselves thousands of feet above the surrounding surface, their snow covered summits defying the torrid rays of the meridian sun. See our beautiful hills and vales which our good God maketh fruitful by giving rain and sunshine to the just and to unjust. What a diversity of trees, shrubs, and flowers, animals, birds, fishes, and insects. Yet our continent is but a small part of the globe. But what is even the whole earth in size to the planet Jupiter, which is 1300 times as large as the former. And what are the Earth, and Jupiter, and all the other planets of the solar system, compared with the Sun, whose bulk is 1,384,472 times that of the Lilliputian ball we inhabit. Yet all these, the Sun and his planets, and the immense space they traverse, are to the Universe what a drop of water is to the Ocean!

To the natural eye, only about 2000 fixed stars are visible. What we know by the name of milky way, is a countless mass of these luminaries. Dr. Herschel, with his great telescope, saw 50,000 stars in the one-twelfth part of the milky way, all of which passed over his field of view in two hours. And supposing the fixed stars to be as far apart as the nearest of them, Sirius, is from the Sun, 192,000,000,000 miles, we may form a small idea of our Father's house. Were it possible to construct a railroad from the Sun to Sirius, and the locomotive would travel at the rate of twenty miles an hour, it would require nearly eleven millions of years to puff from the one to the other.

All this boundless space is governed by one Superintendent! And all is going on in the most perfect harmony, and with the greatest precision, and nothing occurs but it is under the immediate observation of an All-seeing Providence. Our imagination is bewildered in the contemplation of such boundless space, such boundless wisdom, such boundless power, and such boundless goodness. Well may we wonder with David, "Lord, what is man that thou art mindful of him." Man, weak, ungrateful man, who is as nothing compared with the extent of creation, is still provided for by a Merciful Creator. He gives us rain and sunshine, winter and summer, all in their proper time: and though we may sometimes seem almost forsaken, we are assured that the very hairs of head are numbered. And when this earth, through man's disobedience was accursed of God, he yet "so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Look, for a moment, upon our earthly sovereigns: their tyranny and disposition to oppress, increase with their power. How different is our heavenly Father: behold the great universe, containing thousands and thousands of objects living and moving under his protection; our globe is but like a grain of sand upon the sea-shore; upon this little ball, his creatures rebelled against that Being to whom they owe all they possess; the wages of their sin was death; but our God, in his infinite mercy, gave them another chance for life: His only Son assumed our form and nature, condescended to visit this sin cursed world, and offer *Free Salvation* to all mankind!

Unbounded Grace! Yet how few accept the offer! Sinner, would you but know your bitterness. There may be those who prop and flatter you, and seemingly elevate you to the heights of greatness; but you, as well as they, are nothing, and beneath the hope of life. The future is, to you, involved in dread and terror. You will be the only sufferer by your rebellion. Mark your nothingness: your disobedience will not in the least affect the symmetry of the universe; the only difference is, that instead of going to heaven, you will go into endless punishment. When you cease to breathe, you will be forgotten here upon earth, and your mouldering bones trodden under foot. Though God takes no pleasure in the death of the unrighteous, his statutes will stand to all eternity. He has already done more for you than you deserve; and if you will not now, to-day, hearken unto his voice, before to-morrow's sun rises, you may be lost beyond all redemption. You daily behold the greatness and goodness, the power and love, of God,—to-morrow may show you, but alas! too late, that he is also a God of truth and jus-

tice, and will deal with man just as he said he would.

Turn your eyes aloft, dear reader, and take another glance at the beautiful Sun. To-night he may set to rise no more! Behold those countless twinkling orbs: the time cometh when they all shall be destroyed! One word called them into existence, and since their creation, these vast bodies have moved around each other in the most perfect order. Hundreds and thousands of years have passed, without disturbing their harmony. But the time will come when the powers of the heavens shall be shaken; the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven. Vegetation and life shall cease, and the elements be burnt with fire. Then there shall be an end of time.

Come, my dear friend, walk along to yon beautiful brook: behold the clear chrystal water, as it playfully rolls onward, sparkling and laughing in praise of its Creator's skill. The Queen of Night looks down upon us: now she hides her amiable face behind some straggling cloud, which seems to have tore loose, as with fear, from yon black mass, approaching from the West. How beautiful is the night! No sound is heard save the rippling of the water beside us, and every now and then a faint roll of thunder, adding grandeur to the serenity of the hour. Ah! what a time to come home to one's heart! My friend, what are you now, and what may yet become of you! Eternity, thou art coming with rapid strides. Friend, can you rejoice, or must you grieve? Did you hear that lisping voice? Hark! Angels call you to return to God! The Pale Horse and its paler rider are let loose upon you, and you are still upon the broad road to destruction. God can create and he can destroy. Death is approaching you with noiseless yet certain steps. Soon your pulse will cease to beat, and your body become cold and lifeless. Your soul will take wings for another world, to harvest what you sowed here on earth. Methinks I see you hasten with doubled steps, to tumble headlong into destruction. Will you stop?

Christians, pray for a dying world. Let us not shrink from our duties, and hold to the promises of God.

H. J. B.

Lingletown, July, 1848.

Dissertation.—No. 1.

BY ELDER C. PRICE.

Ezekiel 43: 10, 11. From the 4th chapter to the end of this book, we have a description of the Temple (with all that appertain to it) as seen by the Prophet Ezekiel in the 25th year of the Jewish Captivity, and about 574 years before the ushering in of the Gospel dispensation. Many great and good men, after having prayerfully examined this portion of Scripture, have freely acknowledged their inability to comprehend its meaning in all points. However, nearly all agree that it has a spiritual meaning, and alludes to the Gospel temple erected by Christ and his Apostles, the dimensions and glory of which should far exceed that of Solomon's. That it cannot allude to the Jewish temple is very evident, and must therefore refer to the Gospel temple or church of the living God, the pillar and ground of truth.

Viewing it in this light we proceed to notice the charge given to the Prophet, viz: "Thou son of man shew the house to the house of

Israel," &c. Israel has sinned against God, in that they had "set their thresholds by his thresholds, and their posts by his posts."—They have forsaken my ways saith God, and in following their own have fell into idolatry—(spiritual whoredom) and every abomination, and in so doing have defiled the place of my throne, and the place of the soles of my feet—*My Temple*—in which for their sake (for a short period) I have condescended to dwell. But now my glory is soon to depart from it, and the place of my abode is to be a temple not made with hands, a holy temple, a spiritual house, the pattern of which I now give you, and command you to imitate and show it unto the house of Israel. Let them measure the pattern, and if on comparing themselves with it, they become ashamed of all that they have done, then thou shalt proceed and show them the particulars thereof; i. e. "The coming in and going out thereof. Show them the form and fashion thereof; and also all the ordinances and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

Ezekiel having received such a commission faithfully discharged his duty; and in so doing set an example worthy of the imitation of all Gospel ministers, whose duty it is to go into all the world, and show to Jews and Gentiles the mystical temple, the spiritual house of God, and explain to them the coming in and going out thereof, the form and fashion thereof, in connection with all the laws and ordinances thereof. The minister who comes short of this, fails to discharge his duty, and makes himself liable to be excluded from those unfading glories that will crown the church in her triumphant state. If this should be the case, as evidently it will, alas! how many there are now laboring upon the walls of Zion, who through the love of worldly honor, or filthy lucre, will come short of an entrance into that city whose maker and builder is the Lord?

Oh, my brethren in the ministry; you who profess to be guided by the revealed will of heaven, take heed lest ye come short of your duty, and finally fall. Watch over your conversation and daily actions, and while you are endeavoring to build, be careful that you build (in all things) according to the Divine pattern given you by the Great Head of the Church. Think not that there is no danger of evading the ancient land-marks, and in an unexpected hour be found upon forbidden grounds. For one, I can say, that daily experience teaches me the necessity of holding on to the pattern, and looking into the form and fashion of the house of God, in connection with the laws and ordinances thereof.

Upon this subject we will say something more in our next communication.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Sixth.

Immortality.

It is evident to the common sense of every rational being, that there is a something within Man which is destined to perpetual existence. This is called the soul of Man, and none but human creatures possess a soul.—The highest order of intellect in the brute creation is instinct. Even the benighted heathen, by the side of his victim-gorged idol, has an idea of future existence. The Red Men of

the forest believe in life hereafter; and go where you will, from the East and West, over every land, not a nation exists but has a belief in the immortality of something within the body. Every person who has not been blinded with the deepest infidelity, cannot help but believe it also. Even some of the French revolutionists and terrorists of the last century, after having proclaimed that "Death is an eternal sleep," died with a fear of Eternity. To the wicked, an everlasting death would be welcome, but to the Christian the idea of living forever is productive of the greatest pleasure.

To create man to live but a few years and then to cease to exist altogether, would be against the nature and wisdom of the Almighty. He never created a subject, organic or human, which was not good, and, consequently never intended that they should be annihilated. But it is not our lot to discuss the wisdom or utility of the Creator's doings,—we merely can look forward and believe in His promises. The word of God reveals to Man the fact of the Immortality of the Soul; and that it will live in a state of misery or happiness hereafter—exhorting us to prepare for the change. And as we believe it to be so, (being taught by the Holy Spirit of its reasonableness and truth,) we should all strive to do the better part, and gain reward instead of meriting punishment.

IMMORTALITY! Struggle on Christian—a few days of trouble is an atom compared to an eternity of happiness! Toil on—an earthly life of misery is well repaid, a million times, by a reward of unceasing pleasure and glory! It is the only hope and aim of the Christian—without that assurance this life would be a dreary one. But, sinner, can you think of it without a shudder, and a blasphemous hope that it will not be so? Can you dream of the future without wishing that "Death was an eternal sleep?" No. Then repent, so that when you come to leave this world, you will "die the death of the righteous."

Baltimore, July, 1848.

The way the Wesleyans do.

GREEN COUNTY, Pa., July 19, 1848.

DEAR BROTHER WINEBRENNER:—

I take my goose quill from behind my ear, to write to you in regard to a Wesleyan sermon which was preached at our meeting house on Sunday last, the 16th inst. The sermon was preached from this text: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."—Isaiah 41: 14, 15.

After having quoted the above text once or twice, agreeably to the rules of the day, the Rev. H. commenced his discourse by telling the assemblage congregated, that there were mountains of sin in existence, that would have to be demolished before the cause of religion could prosper, or Christ's kingdom flourish, for the accomplishment of which the ministers of the Gospel should use "sharp threshing instruments."

After having thus introduced himself, the people were confident that a Gospel sermon would be preached, and much good done in the name of Jesus. But instead of enumerating the many mountains of sin which are dragging many precious souls to a vortex of

eternal ruin: such as intemperance, Sabbath-breaking, swearing, and other pernicious practices which are impeding the cause of religion, he made himself a metaphorical stepping stone, and left his text in the hands of the people, and proceeded to make a prodigious hue and cry about the sin of Slavery; as though it was the only sin that deserved notice at his hands. After he had made some few remarks to prove the many sins which are couched in the institution of Slavery, he proceeded to discuss, at length, the principles upon which this monster Slavery should be abolished.

His sermon was characterized by a great many vile invectives, such as would almost be indecorous at a political debate, let alone at Sabbath preaching. He went on, not directly, but indirectly, to unchristianize all religious societies, except the Wesleyans, United Brethren and Universalists, and to leave them out as unconverted sinners and rebels against God, merely because they do not chime in with all the principles of the anti-Slavery or Abolition party in the United States.

After, having closed his remarks a furious and unequalled for debate took place, in which the Rev. H. was a ready participant. A good deal of unnecessary talk was made use of, accompanied by a great deal of tittering and laughing by the youngsters who were present. Thus ended the whole affair, which proved neither to be a Gospel sermon nor a political speech; but a sort of harangue against Cass and Taylor, impregnated with a great many cant words and jargons. Thus you may see that his instruments were very dull, doing no good, neither religiously nor politically, but merely stirring up a little strife.

What I give is a fair description of the Wesleyan meeting which was held at our meeting house, at the Windy Gap, Green Co., Pa. I would state that the Church of God in this place, down Fish Creek, and on the Ohio, are, I trust, striving to serve their Lord and Master. And further, that Daniel Wertz, our minister, is a faithful watchman, and we believe he is doing a great deal of good in the name of the holy child Jesus.

Yours in love.

S. B. E.

Letter from Brother G. U. Harn.

PHILADELPHIA, July 28th, 1848.

BROTHER WINEBRENNER:—

As I have a little business, I will also drop a few lines for the paper, and with them use your pleasure. In the first place, I can give nothing very flattering on our religious prospects. I have been trying to preach three times every Lord's day, except two, and twice on those. Forenoon services are regularly held in the Howard Hall, Shippen street, between Third and Fourth. We have a small, but very attentive and regular number of hearers at that place. I have also attended the prayer meetings of a portion of Elder Quigley's congregation, and was pleased with their exercises, but am unable to tell what course they intend pursuing.

Sunday evening services were held in the Native Hall, North Third street, except two; but, as that is rented, we will be unable to get in, any more. I would rather spend my labors there, than any place in town, I have yet seen, as I am more known about there, and my number of hearers increased to the last.

I have also spoken twice at the Spring Garden Market house, at five in the afternoon, and expect to continue doing so while I remain or

weather permits. I have had good attention and quite good attendance there, and believe it would add to my night congregations had I a suitable room in that part of town to keep regular services in.

As regards the old members, a few appear quite willing to, and do take hold and act.—Others are disheartened, and can see no prospects to induce them to take any part in the effort I have been sent here to make. And others do not desire to see any prospects of success. Now, sir, such is the real state of things, and I have been sent here to do something towards furthering on the cause without means, which others failed to do with it. May you not readily perceive my task is one of the most unpleasant nature, then? I have had things presented in a different light to what they really were here, but still, I do not despair of some success. However unpleasant it may be, I feel not to forsake the undertaking yet a while.

I had the pleasure of hearing Elder Holman on last Sunday evening. I understand he has some idea of locating again in this city. I learn an offer has been made him by the Mt. Zion P. M. congregation, in Kensington.—This I cannot vouch for. I surely should be pleased to see him return, and wondered why he did not, for he has a good many friends yet living in this place.

This is a very dull time in town, in nearly every thing but pleasuring. Tens of thousands of persons are engaged in it. Excursions and Pic Nics of all descriptions are as common as the rising and setting of the orb of day. Church doors are locked up, and ministers are enjoying the pleasant breezes of Cape May. As a consequence, no time is more barren in religion.

Last Monday was a great day in this place, as you have learned, in consequence of our Civic Procession to welcome the returning Volunteers. The day was beautiful, and the gorgeous appearance of fine banners, and richly attired home military, with the beauty and fashion of the fair ones presented quite a contrast by the side of our poor, ragged, and care-worn soldiers, just from the plains and mountains of Mexico. As they passed, I could scarcely suppress the feelings of my bosom, from bursting forth into tears. What few return appear to be in good health, it is true, but O! how thinned are those ranks that once appeared so formidable. Well do I recollect the time these companies passed on to the seat of war. They were then full, and all countenances were brightened with the prospects of the bubble of military glory.—They have since grasped at it as faithfully as any set of men living or dead. They have gained it, but does it satisfy and reward?

As we are now getting the remnant of our army among us again; and as we have a nominal peace with Mexico; and the opposition to war may not always be construed into a political move; and as the worldly historian will soon chronicle the recent war, as one of the acts of piety of the present age, as has been the case in all other wars, does it not behoove the friends of peace to rise in their strength, to prevent the like ever happening again in our land of Christianity. Should not Peace Societies be organized in every city, town, village, and neighborhood in America? And should not the ministry use redoubled efforts? Should not regular sermons in every pulpit be preached; setting forth the sinfulness, expense, and indeed impracticability

and inefficiency of war, be presented with renewed zeal? As regards the American ministry, I believe I have never read of a more unanimous feeling of opposition to war than they have evinced during the late struggle with Mexico. Since its commencement, I have been in thirteen States of the Union, and I have never heard a half dozen preachers express themselves favorable, and I have been with hundreds of them during that time. But now is our time to work more than ever. May God help us so to do. You shall hear from me again on this subject.

Fraternally yours,

G. U. HARN.

Letter from Brother Joseph Glenn.

ROCKLAND, July 9th, 1848.

BROTHER WINEBRENNER:—

This will inform you that since my last I have still been endeavoring to preach the Gospel of Christ, not only to the Church in this place, but in other places. I have been acting as missionary through Clarion county. Brother Klein and myself held a meeting at what is called Stull's School-house, in March last, and the consequence was, some got something they called religion, but I am not so sure it was, judging from the fruit they bore. However some, I believe, are laboring for the kingdom. May God help them to ever be bright and burning lights in that place.

I think I have never witnessed so much craft among sectarian professors as at present, for when our appointments are made they try to have prayer meetings on the same hour, in order to keep their brethren away from hearing us preach, lest they would see into a more Scriptural way of doing business, and adopt it. O! how long will men persist in such wickedness, forgetting that they are not only accountable to God for what they know, but also for what they are capable of knowing, or may know. For to whosoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more. Luke 12: 48. Hence we ought to give the more earnest heed to the things which make for our peace and happiness, that the end thereof may be everlasting life.

In April last, I paid a visit to Indiana county, and on my way out we had preaching in Armstrong county, at friend Sheeklar's. We were glad to see each other. I left there for my father's residence, but the roads were so muddy, and my horse so young, that I thought it best to stop over night. The next day I got home about 3 o'clock, it being Thursday evening; and on Sabbath following we had preaching in the Bethel at Grass Hill. Through the week we had meeting in the neighborhood. On Sabbath we had preaching in a School-house, where the people wanted to hear what this babler would say. Accordingly in the morning we preached for them, and they were very well pleased with this strange doctrine, and desired me to preach again; and knowing they professed religion without the evidence that they enjoyed it, I took occasion to preach on the evidences of Christianity, from Luke 15: 18, 19. When they began to see differently they began to say, how can these things be? O! that the time might not be far distant when they may find out how God for Christ's sake saves his people.

But, having no continuing city here, I am led to seek one above, and knowing it is found through duty, I was ready to preach the Gospel to the people of Brush Valley also. So I

arrived and preached several times. We had good meetings with the dear brethren in that place. On Monday morning I left there for Venango, and having several appointments I came to the first one, and preached to a steel-hearted, iron-sided set of Calvinists, as will appear from the treatment shown me, for on Monday night my horse was let out of the stable. In the morning I started on pursuit, and followed her tracks a short distance, but it commenced to rain so fast that it became very disagreeable to travel. However, I travelled 34 miles that day, and heard nothing of my beast, so I travelled for five days, and then I found she had been taken up. Accordingly, I remained over night where she was. The next morning I went seven miles to an appointment, and preached in the afternoon. The next morning I started back after my saddle, and having succeeded in getting my things together, I came on to Venango county and resumed my appointments.

We held a meeting in the Rockland church, a short time since, but there was nothing special took place, though some parts of the meeting was very interesting to the brethren.—Brothers Hovis and Williams were in attendance with us. I expect to baptize some persons at my next appointment, God permitting me so to do. No more at present.

Yours, in love,

JOSEPH GLENN.

Letter from Bishop J. Hickernell.

WESTMORELAND COUNTY, Pa.,
July 27th, 1848.

BROTHER WINEBRENNER:—

IN consequence of my long silence it might be thought we are doing nothing; but I can assure you this is not the case. So far as travelling is concerned, we are doing considerable, at any rate.

During the last year, till April 1848, some good has been done. The Church of God at Grass Hill, or in Susquehanna township, Cambria county, Pa., has realized some refreshings from the presence of the Lord. Last winter some few embraced religion. The 3d of last June brother Ober and myself commenced a protracted meeting, during which time we attended to the ordinances. Five were baptized. This church is doing well.

The church in Brush Valley seems to be much encouraged. Last winter two embraced religion. On the 8th inst., we commenced a meeting and had good times. There we attended to the ordinances likewise; one was baptized. The brethren in this church have built themselves a meeting house; in it, we held our protracted meeting. It is, however, not quite finished, but it is expected to be comfortably fixed by the meeting of the Eldership.

When we consider the small number and poverty of this church, and the time they commenced the building of the meeting house, and what is done to it already, we may say they have done remarkably well; and should be imitated by other churches who have none.

In finishing this house, the brethren in Brush Valley will want a little more money. Their being some in the old settlements that have subscribed to the building of that meeting house, which they will please to remember. I was requested to collect the subscribed money, and give it over to the brethren at Brush Valley.

To others that have not subscribed I would say, if you wish those brethren well, you will

please show your kindness by handing over a little into the hands of the writer of this epistle, and he will hand it over to the above mentioned friends. Now, brethren, let us see what you will do.

The church near Youngstown, Westmoreland county, at this time, has quite a zeal for the cause. Last winter we held a protracted meeting when four professed to have embraced religion. Since that time the brethren in that place are much encouraged. It is quite a satisfaction to be among them. On the 23d of June we held a meeting there, and attended to the ordinances as in the above churches—feet washing, communion and baptism. Three were baptized, five were received in fellowship, and three last winter. We also held a meeting in Salt Lick township, Fayette county, where five were baptized. I could say more, but will close for this time.

Yours, in love,

JOHN HICKERNELL.

OBITUARY

OF

Sister SUSAN FACKLER.

BROTHER WINEBRENNER:—

I take my pen in hand to drop you a few lines for the satisfaction of the readers of the Advocate, on the death of Sister SUSAN FACKLER, who died at her residence, about 4 miles from Harrisburg, Pa., on the 2d of August.—Her body was conveyed to the tomb on the Friday following, attended by a large concourse of people. Her husband was buried about five years ago. He was happily converted to God on his death bed, and died in the full triumphs of faith.

Sister Fackler embraced religion shortly before her husband's death, at the revival in that neighborhood, and came out a valiant soldier for Jesus. She showed to the world that she had chosen the good part at the feet of Jesus, which was not taken away from her. It is supposed her disease was Consumption. She lingered about five months, suffering a great deal, but bore it all with great patience, and died happy in the Lord, leaving a bright testimony behind that she has gone to the land of rest. She has left six children to mourn the loss of a kind and affectionate mother.

"Tis finish'd! the conflict is past,
The heaven born spirit is fled;
Her wish is accomplish'd at last,
And now she's entomb'd with the dead.
The months of affliction are o'er,
The days and the nights of distress;
We see her in anguish no more—
She's gain'd her happy release.

No sickness, or sorrow, or pain,
Shall ever disquiet her now;
For death to her spirit was gain,
Since Christ was her life when below.
Her soul has now taken her flight
To mansions of glory above,
To mingle with angels of light,
And dwell in the kingdom of love.

The victory now is obtain'd;
She's gone her dear Saviour to see;
Her wishes she fully has gain'd—
She's now where she longed to be.
Then let us forbear to complain,
That she has now gone from our sight;
We soon shall behold her again,
With new and redoubled delight."

Yours, in Christian love.

SARAH GROVE.

August 7th, 1848.

Advice to Anonymous Writers.

YOCUMTOWN, August 3d, 1848.

BROTHER WINEBRENNER:—

THERE is probably no other paper that contains as great an amount of useful information as the Church Advocate; but permit me to say, I should be much pleased, and I believe the paper would be much more acceptable to its readers generally, were each and every piece contained in it accompanied by the name of its author. There have been numerous anonymous publications which would have been far more pleasing and profitable to us had the authors signed their proper names. As for my part, I would prefer having such pieces omitted, whose authors are ashamed to be known. It can be considered in no other light than mere cowardice. To such then I would say, and particularly to opponents to the Temperance cause, let your names be known, and hide them not in secrecy. As you appear to be greatly opposed to secrecy, come out like men, and let the initials be stricken out, and your full name be annexed.

WM. KRAMER.

Letter from Bishop J. Lininger.

AUGHWICK, Pa., July 26, 1848.

BROTHER WINEBRENNER:—

THE state of religion in my immediate neighborhood is somewhat encouraging at present. The church here dwell together in peace and union. Our meetings are generally very warm, and pretty large congregations. There appears to be a general excitement through the country round.

There is a good deal of sickness through our country at this time, and some very sudden deaths. I was called off to two different places this week, to pray with sick penitents. Last night I labored with an old man, sixty-two years of age, who was lately bereaved of his companion. Some of the folks that used to be violent opposers of the Church here, are becoming quite friendly to it now. I do hope and pray God that all these things will work together for good to these people, and that their souls may be saved in the day of the Lord Jesus.

I remain yours in Christian love.

JACOB LININGER.

NEWS DEPARTMENT.

Another Fourierite Concern Defunct.—The famous Brooke Farm, the seat of the Associationists at West Roxbury, containing 470 acres is advertised by the Sheriff to be sold at auction, on Monday next. So they go, one after another. This establishment came nearer to the Utopian idea of social perfection, than anything ever started in this country. It had talent, capital, ground, buildings, market, every thing that a Fourierite ever asked for—but it has gone as every Fourierite concern will go and ought to go.—N. Y. Obs.

Crops in Wisconsin.—The Milwaukee Daily Wisconsin says: "We learn from every county in the State, in the North, South, West and Centre, the prospect of the harvest of spring-sown crops is the most favorable ever known. The corn this year will be equal to the best in Texas."

Debt of Five European Nations.—The following is from an exchange paper, and it shows the indebtedness, the population and revenue, of five principal governments of Europe.

When the reader contemplates the mountain load of debts, that sit upon the energies of these countries, pressing the people into hopeless poverty, he cannot be surprised that the mass have risen, and will rise against the governments which have so oppressed them with prodigality.

ENGLAND.—Debt, \$4,000,000,000.

Revenue, \$200,000,000.

Population, 28,000,000.

Making a debt thirteen times greater than the revenue, and an indebtedness equal to about \$142 to every man, woman and child of her population.

FRANCE.—Debt, \$780,000,000.

Revenue, \$192,000,000.

Population, 35,000,000.

Making a debt four times greater than her revenue, and equal to \$22 to each individual of her population.

RUSSIA.—Debt, \$300,000,000.

Revenue, \$86,000,000.

Population, 50,000,000.

Debt over three times her revenue, and \$6 to every soul.

AUSTRIA.—Debt, \$200,000,000.

Revenue, \$100,000,000.

Population, 37,000,000.

Debt three times over her revenue, and \$9 to every soul.

PRUSSIA.—Debt, \$100,000,000.

Revenue, \$40,000,000.

Population, 15,000,000.

Making a debt twice and a half over her revenue, and \$7 to each soul.

The influx of Specie by Immigrants.—If the statistics could be obtained, we have no doubt that it would turn out that even the great exports of specie for the last six months have been more than counterbalanced by immigrants. Even the poorest have a gold piece or two, and some families have from a thousand to ten thousand dollars. One party arrived at New York last week from Great Britain, are stated to have brought with them \$10,000,000 in gold.

To the Unnaturalized.—Congress has just passed by a unanimous vote in each House a bill so amending our naturalization laws that any immigrant who has had a residence for five years in this country, and over two years past declared his purpose to become a citizen, shall henceforth be entitled to naturalization, although he may have meantime been once or many times out of the country.

Patey's Orris Tooth Paste.—Take one pound Paris White, half a pound Rose Pink, three ounces Orris Root, Alum half an ounce; Oil Cloves and Nutmegs, each one drachm. Use Honey enough to form a paste.

Congress.—A committee of eight members, consisting of four members each of the two great parties, equally divided betwixt the free and slave states, Mr. Clayton, of Delaware, chairman, was chosen to frame a bill for the government of the territories of Oregon, California and New Mexico. The bill reported was framed on mutual compromise, with a view to avoid a decision of the distracting question of the right to introduce or prohibit slavery in California and New Mexico. The two following sections contain the provisions relative to this subject:

"The governors and judges in the territories of California and New Mexico, to constitute a Legislative Council, and to be authorized to pass laws—subject to the revision or rejection of Congress; but such council not to legislate respecting slavery, the establishment of religion, the pledging the faith of the territory for debt, or to dispose of the soil.

If any question on the subject of slavery arise, it is to be left to the decision of the judiciary of the United States."

This compromise bill, after an arduous debate in the Senate, was passed by a vote of 33 in favor, to 22 against. In the House of Representatives, a motion was made to lay the bill on the table, and carried 112 votes to 97. A motion to reconsider was decided in the negative, 114 to 96.

California Corn.—We have been presented by our fellow citizen, Chancellor Leeson, says the Mobile Advertiser, with a stalk of corn, which was grown on his place, near the city, having eight ears; seven of them fully developed, and the eighth partly formed. The ears commence with the joint next to the root, and are contained on every joint upwards to the tassel joint. The ears are small, but quite full, and three of them, we presume, would equal one ordinary ear of our common Indian corn. Its excellence consists in its sweetness, and it is peculiarly valuable for stock, as the shuck, corn and cob are all eaten. The stalk is about seven feet high. A few of the seeds were brought from California by an American officer in the late war and presented to Chancellor Leeson, and some of the product will be distributed when the crop is matured.

Missionaries to Asia.—We learn that Mr. Henry L. Vanmeter, licentiate of the Fifth Baptist Church, and Mr. Samuel B. Smith, licentiate of the First Baptist Church, now members of the Senior Theological Class at Hamilton, have been appointed missionaries; the former to Burmah, the latter to Siam.

Two Bitters make a Sweet.—It has been discovered that a mixture of nitrate of silver with hypo-sulphate of soda, both of which are remarkably bitter, will produce the sweetest known substance.

The Presbyterian Church.—From the minutes of the General Assembly, just published, it appears that there are now in its connexion—

Synods,	23	Ministers,	1803
Presbyteries,	117	Licentiates,	250
Churches,	2459	Can. for Ministry,	373

The increase in eight years in this (the Old School) division of the church has been 560 ministers and 636 churches. The Assembly, at its last sessions, directed its missionaries to form three presbyteries and a synod in China, one presbytery in Western Africa, and one in the Creek Indian Nation. It had already a synod of three presbyteries in Northern India.

A Wonderful Printing Press.—A Mr. William Heaton has invented a printing press which, it is said, is calculated to print off eight sheets in a single revolution of the cylinder, taking any impression on both sides of each sheet. The number of sheets which it is estimated that it will print in an hour, is not less than twenty thousand. The wear of the type is also likely to be diminished by the invention.

To keep a House cool all day.—Open the windows and doors at five o'clock in the morning, keep them open two hours: then close them all—windows, doors, and window shades—and the house will remain cool during the hottest part of the day.

Shaving Cream.—Take a strong ley of Wood Ashes; boil it with Spermaceti and Lard until it forms a creamy soap. To make a close imitation of Guerlain's celebrated Shaving Cream it should be colored with Cochineal, and perfumed slightly with Oil Rose.

Wesleyanism vs. Chartism.—The correspondent of the Eastern Counties Herald says, that three members of the Wesleyan Society have been expelled at Stourton, in the Gainsborough circuit, for becoming Chartists.

The Cotton Crop.—An old planter in Alabama says that he never yet saw such a cotton crop as the present promises. He will make a half crop over the average—and it is the same in all his neighborhood.

Ohio.—The crops through Ohio, it is said, are unprecedented. It is estimated that Ohio will yield this year, 8,000,000 bushels of wheat, over one-third more than ever before in one year.

The Ten Hour Law.—Since the operation of the ten hour law, all the factories in Allegheny have closed. The workmen are holding meetings, at which the determination is expressed to adhere to the law.

Resigned.—Professor McClintock has resigned his professorship in Dickinson college, to take charge of the editorial chair of the Methodist Quarterly Review.

Seven Days Later from Europe.—The Britannia has arrived from Liverpool, whence she sailed on the 10th. There is no political intelligence of very great importance. The harvests are promising, and prices of all kinds of produce had further receded. Affairs in Europe remain in an unsettled state. Paris was tranquil. The commission on the constitution of France had decided that the political constitution shall be a Democratic Republic, one and indivisible. It has also determined that there shall be but one legislative chamber, composed of 750 members.

A great battle had been fought between the Austrians and Piedmontese, in which the latter seem to have been victorious.

Be Careful of Spirit Lamps.—At New Orleans, on Monday week, a dentist, named Dickey, was occupied in some analytical investigation, when a spirit lamp, which stood near him, full of spirits of wine, suddenly burst, and in an instant the flames completely enveloped him, burning his face and neck, and, but for his presence of mind, his eye-sight must have been destroyed. As quick as thought he caught hold of the ample window curtain at hand, and wrapping it around him, with the assistance of two gentlemen, who were with him at the time, the flames were extinguished.

Atlantic Steamships.—Ten magnificent steamships are now running between England and the United States. Eight belong to the Cunard line, arriving with astonishing punctuality, every week alternately, at New York and Boston, from Liverpool. Two others, the Washington and Herman, run regularly between Bremen and New York, via Southampton in England. The United States, another of the largest class of ocean steamers, has begun her trips steadily between New York and Havre.


Model Artists.—The N. Y. Globe says that in former ages, the exhibition of model artists has been a precursor to the downfall of nations. It is said they were originally exhibited in Crete, many centuries ago; afterwards in Iona. And in the luxurious grove of Daphne, the shameless and profligate population of Antioch crowded to witness these infamous exhibitions.


New Material for Cloth.—It has recently been found that the leaves of the pine-apple contain an extremely fine, glossy, and silken fibre, easily separated by heating and washing. The ultimate fibres are finer than those of cotton or linen, applicable to the same purposes.


Evangelical Alliance.—The second Annual Conference of the British Evangelical Alliance was held at Bristol. The attendance was considered numerous, and the business interesting.


Episcopalians.—It appears from a late number of the Churchman, that there are in the United States, twenty-seven Bishops, fourteen hundred and four clergymen, and sixty-seven thousand five hundred and fifty communicants.


Religion in France.—A female club in France lately discussed, during a meeting of six hours, the question of God's existence.—It was finally put to vote, and by a majority of twelve, it was decided there was a God!


 **The Wilnot Proviso,** and other questions touching slavery, which have been used as material for political capital in Congress, have been happily adjusted by the Select Committee of the Senate, *by letting them alone.*—That is the true way to dispose of all *divisive* questions in Church, and State—on which Christians or Patriots can never agree. *Let them alone.*


 **The Sugar Crop of Texas** will, this year, be more than double that of 1847. The first exportation of sugar from that section of the Union was made in 1846, and amounted to only fifty hogsheads. The crop of 1847 amounted to 2,000 hhd., of which between five and six hundred hogsheads were exported.—The crop of this year is estimated at five thousand hogsheads.


 **The Potato Rot,** we regret to learn, is rapidly extending in the New England states, and in New York and Pennsylvania. A farmer on Long Island, near Astoria, has saved his entire crop, by cutting off the tops. He mowed the fields in June, and again last week. This has effectually prevented the rot.

 It is estimated that there are now upwards of 200,000 "Sons of Temperance," or members of that order, in the United States; and we venture to say the Daughters of Temperance are even more numerous, as the ladies are all on the right side on the subject of temperance.

 A new kind of Diamond has been discovered in large quantities in Siberia. The stone resembles the diamond very much, but is lighter and not so hard, although harder than granite. Specimens have been deposited in the Imperial Museum at St. Petersburg.

 The Cholera is making rapid strides westward in Europe, and has reached the vicinity of St. Petersburg. It is stated to be much more malignant than in 1831.

 The Seaboard Telegraph is now completely connected from Portland at the North to New Orleans at the South.

 Mackerel are very plenty on the coast of New England.

MISCELLANEOUS.

A WORD TO "COME-OUTERS."

There is a class of men in our midst who properly come under the appellation found at the heading of this article. Having at one time belonged to the Church, they have seen proper (some for one cause, and some for another) voluntarily to withdraw themselves from her communion. They still, however, profess religion, and regard themselves as the legitimate followers of the Lord Jesus Christ.

Nothing is plainer from the word of God, than that a Church has been instituted by the Master himself, for the spiritual benefit of all his genuine disciples; and their happiness, usefulness and safety, require that they avail themselves of all the advantages to be derived from it.

According to an apostle, there is a distinction between those that are *without*, and those that are *within*; hence he says, 1 Cor. v, 12, "What have I to do to judge them also that are *without*? do not ye judge them that are *within*?" Then again Col. iv, 5, he gives the following directions: "Walk in wisdom toward them that are *without*." It is most manifest that St. Paul in these places refers to those who were *without* or *within*, the pale of, (not the invisible,) but visible Church of Christ. This visible Church is called, "The house of God;" "The Jerusalem that is from above, which is the mother of us all;" "The body of Christ," &c.

Now, the question is, can we voluntarily turn our backs upon a divine institution, gotten up by infinite wisdom and goodness, for our salvation, and be guiltless? If we can, then we can leave the house of God, turn our backs upon our own mother, and separate ourselves (as members) from the body of Christ, and occupy the same relation to him that we did before. Now, this is a conclusion too absurd to be admitted for a moment, seeing that the bare admission of it would disarrange some of the most prominent features of the divine economy, and annihilate at a signal stroke the very existence of Christ's visible Church upon earth: for if it is not the duty of one Christian to attach himself to the Church, neither is it the duty of any other Christian, under similar circumstances, to do so. And this being admitted, it will be no longer true, that "the gates of hell shall not prevail against her," because she is virtually (if not formally) destroyed already.

The man who *will come out*, and *stay out*, of the Church militant, is certainly in a fair way to be *kept out* of the Church triumphant. One of two reasons must always operate upon the mind in this retrograde movement, and those who are guilty of it, must either believe that the Church is not good enough for them; or that they are not good enough for the Church. If they believe the former, they are proud and inconsistent—proud in having such a high conceit of themselves; and inconsistent, in putting themselves out of a place not good enough for them, when, in the act of doing so, they have put themselves into a place that is worse; for as bad as the Church is, she is better than the world.

The best fruits are gathered from those trees under the culture and inclosure of the husbandman, and not from those in the wild woods, where they are never looked after, cared for, or attended to. Some tell us, they can get along just as well out

of the Church as in it. We fear that such persons never did and never will (unless they are changed) get along very well in a religious point of view anywhere; for they are too wise to be instructed, too good to be bettered, and too conceited to be reformed.

We read, Acts ii, 27, "And the Lord added to the Church daily such as should be saved." But this was altogether superfluous, if they could have been saved as effectually without being churchied at all. After the Lord had added those persons to the Church, would it have been decorous, proper, or safe, for them to have taken a freak, and *come out* of the Church? Those who act in this way manifestly endanger their immortality; and they can be looked upon by all intelligent Christians in no other light than as the public disorganizers of the religious community, who do all they can to annihilate the Church of God, which is the pillar and ground of the truth.

Among the primitive Christians, when a man was expelled from the Church, they were in the habit of mourning for him as they mourn for the dead. This proves the high estimate they formed of Church privileges and Church communion.

David desired to dwell in the house of the Lord, and to inquire in his temple: and he declares in another place, that he preferred being even "a door-keeper in the house of God, than to dwell in the tents of wickedness." How perfectly antagonistic is all this to the views and practice of our modern "COME-OUTERS!" They prefer the world as their home, its votaries as their companions, its maxims as their guide, its spirit as their delighted element; and its prejudices against the Church, to all that God and good men have said of her beauty, excellence, durability, and final triumphs. God commands us *not* to be conformed to the world: but to *come out*, and to be separate from it. But those, of whom we are now speaking, have seen proper to pursue a different course, and they would do well to consider the results of their action in the premises, lest in their preference of the world, they do not, in the final issue, find themselves *condemned* with it. JAMES SEWELL.

York, Pa., July 15, 1848.

THE DUTY OF CHRISTIANS TO WATCH FOR SOULS.

Create opportunities. We are daily surprised by observing what may be done if there is first the willing and resolved mind. What invention, what toil, what perseverance are displayed! If a man is only resolved on making an acquaintance thought to be profitable to himself, will he not compass sea and land to effect it? Recently, a person came as a stranger to this metropolis: he was soon observed as such by two evil-disposed men, accustomed to prowl on the innocent and unwary. It appeared that they watched every movement: that they invented methods of approach to him: that they followed him incessantly for two days and a night: in fact, that they never left him till they robbed him of all he possessed. Shall wickedness have all this policy and zeal to destroy, and will not you put forth your invention and energy to save? Like your Saviour, if you would save the lost, you must *seek* them.

Say not that you have no talent. All have some. It does not need much talent or great knowledge. It needs only common sense and earnest piety. The lowest

and the least can speak freely of the things they love, and with which they are conversant. What mother but can discourse about her children? What mechanic but can talk reasonably and well about his trade? If religion is to you a subject of interest—that which you have seen and handled, and tasted—you have talent enough to make it known to others. If you pray you can tell what prayer is. If you have mourned for sin you can tell of its bitterness. If you are converted you can tell what it is to be unconverted. If you love the Saviour, you can make others understand that he is worthy of their love.

Say not that you want influence.—You have it. You must dwell in the desert, silent and alone, not to have it. You have more than you think. Ah! you complain of the want of it: consider whether some may not complain of your evil use of it? Are there none whose condition is the worse for you? Want influence! you have too much of it if it is not to be used for good. Correct yourself on this subject, and hold what you have as a steward for God. All possess this invaluable talent, and generally beyond what they admit. I have known a child of fourteen bring by his persuasion nine other persons to worship on a special occasion. I have known a child of seven the instrument of converting one parent, and of bringing both under the means of grace. I have known a Christian woman, a poor widow, unusually deaf, the means of introducing seven or eight persons to the fellowship of the Church! Who then shall deem himself exonerated from such service—disqualified for such pleasure?

The blessedness of success in saving souls.—You have, perhaps, been the favored instrument of saving a fellow-being from temporal death. Can you make the mind which cares only for itself understand your felicity? I once looked on a veteran seaman, who, by his heroic courage, was supposed to have saved upwards of one hundred lives on the Goodwin Sands. When the circumstances was referred to, he attempted not to explain his joy; but a calm and complacent pleasure beamed over his fine countenance, and assured you that he was conscious of having lived for a great and noble purpose. You have read of Harlan Page. What must have been his humble gratitude and joy when on the bed of death, though his life was short, and himself a private Christian, he could say, "I trust, through the blessing of God, I have been the means of saving not less than 100 souls." Oh! know the bliss of blessing others; and not merely for this life, but for ever! Let the thoughtless multitude seek their bliss in wealth, in fame, in ease, in appetite, in the world and in themselves: but do you obey your noble vocation; find a blessing they shall never know in laboring for the salvation of your fellow-men and the glory of your common Saviour! Resolve, by the grace of God, not to go to heaven alone. Think little of your personal bliss, and much of that bliss and honor which shall accrue to the Redeemer by causing him to see of the travail of his soul, and you shall be happy indeed!—Dr. Reed.

MUTUAL TOLERATION.—This we know that none is fit to pronounce for all the world a judicial, definite, obliging sentence on controversies of religion; but only such a man, or such a society of men, as is authorized thereto by God. And besides, we

are able to demonstrate that it hath not been the pleasure of God to give to any man, or society of men, any such authority. And therefore, though we wish heartily all controversies were ended, as we do that all sin was abolished, yet we have little hope of the one or the other, till the world is ended; and in the meanwhile, think it best to content ourselves with, and to persuade others unto, an unity of character and mutual toleration; seeing God hath authorized no man to force all men to unity of opinion.—Chillingworth.

POETRY.

CHRISTIAN UNION.

Higher, higher, raise!
Notes of union—notes of praise,
All together all our days,
Days of greatest length.

One in doctrine, heart, and mind,
Let our interest be combined;
Preaching proof to all mankind—
Unity is strength.

Bound in love by righteous laws—
Bound by Jesus' sacred cause,
By the banner of his cross—
Bound in unity.

One in prayer as incense rise—
One in offering sacrifice—
One in contest for the prize,
Faith and victory.

'Tis union makes a happy home,
Plans and fills the honey-comb;
Let union for the time to come
Be life-blood in each vein.

In hymns divine we are agreed—
There's no collision in our creed—
O, were we one in word and deed,
No hand could make us twain.

With God the Father, God the Son,
And God the Holy Ghost in one,
Let ministers and members join
In perfect harmony.

Rule all our passions by thy grace,
Let all enjoy thy perfect peace,
Then raise us all to see thy face,
In full felicity.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 6th of June, by Elder John Hickernell, Mr. JAMES MATCHEN to Miss MIRIAM PITTMAN, both of Indiana county, Pa.

On the 10th of August, by J. Flake, V. D. M., Mr. JACOB YOUSLING to Mrs. ANN MARIA LOCHMAN, all of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At her residence, at McAllister's, Dauphin county, on the 11th of August, MARY SNYDER, aged 31 years, 10 months and 21 days. Funeral service by Elder J. J. Miller.

On the 18th of July, at the residence of her parents, Marble Place, Philadelphia, ANN ELIZABETH, only child of William and Eliza Davies, aged one year, 3 months and 6 days.

"The tyrant death came rushing in,
And thus his power did show;
Out of this world the child did take,
And laid its visage low.

No more the pleasant child is seen,
To please the parent's eye;
The tender plant so fresh and green
Is in eternity."

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 12½ a 5 25
Do. RYE, do. - - -	2 90 a 3 00
Do. CORN, do. - - -	1 75 a 2 00
GRAIN—WHEAT, per bushel,	95 a 1 00
Do. RYE, do. - - -	62 a 65
Do. CORN, new do. - - -	39 a 41
Do. OATS, do. - - -	33 a 35
Do. BARLEY, do. - - -	— a 75
SEEDS—CLOVER, do. - - -	3 25 a 3 50
Do. TIMOTHY, do. - - -	2 00 a 2 25
Do. FLAX, do. - - -	1 10 a 1 12½
BEEF, per cwt. - - -	5 00 a 5 50
PORK, do. - - -	5 00 a 5 25
HAMS, per pound, - - -	7 a 8
BUTTER, do. - - -	12½ a 14
LARD, do. - - -	7 a 8
TALLOW, do. - - -	8 a 10
HARD SOAP, (Dried) per lb.	6 a 7
EGGS, per dozen, - - -	10 a 12½
POTATOES, per bushel, - - -	40 a 45
ONIONS, do. - - -	75 a 87½
APPLES, do. - - -	75 a 1 00
PEACHES, (Dried) per bush.	1 50 a 2 00
FEATHERS, per pound, - - -	37½ a 45
WOOL, do. - - -	30 a 50
SALT, per sack, - - -	1 60 a 1 65
HAY, per ton, - - -	12 00 a 15 00
PLASTER, per ton, - - -	4 50 a 5 00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 12 a 5 37
Do. RYE, do. - - -	3 75 a 3 87½
Do. CORN, do. - - -	2 31 a 2 50
GRAIN—WHEAT, per bushel,	1 00 a 1 05
Do. RYE, do. - - -	76 a 78
Do. CORN, new do. - - -	51 a 52
Do. OATS, do. - - -	33 a 34
Do. BARLEY, do. - - -	85 a 90
SEEDS—CLOVER, do. - - -	3 50 a 4 00
Do. TIMOTHY, do. - - -	3 00 a 3 25
Do. FLAX, do. - - -	1 40 a 1 45
BEEF, per cwt., - - -	7 00 a 8 75
PORK, do. - - -	7 00 a 7 25

RELIGIOUS NOTICES.

EAST PENNSYLVANIA CAMP-MEETINGS.

The Committee on Camp-meetings met at Middletown, on Monday, the 26th of June, and arranged the Camp-meetings for the ensuing season, as follows, to wit:

1. One at George Bowman's, on the Cumberland Circuit, about two miles from Harrisburg, commencing on the 18th of August.
2. One on the old ground, at the Sidling Hill Gap, in Huntingdon county, commencing on the 25th of August.
3. One near Auburne, Schuylkill county, commencing on Monday, the 28th of August.

WEST PENNSYLVANIA CAMP-MEETING.

A camp-meeting will be held on the old ground, near the parsonage, in Irvin township, Venango county, commencing on the last Thursday in August.

The preachers in West Pennsylvania are requested to attend.

OHIO CAMP-MEETINGS.

A Camp-meeting will be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, commencing on the 24th of August.

A Special meeting will be held in the Sugar Creek Bethel, Holmes county, in place of a Camp-meeting, to commence on the 2d of September next.

T. HICKERNELL'S APPOINTMENTS.

The following are the appointments of Elder Thos. Hickernell, for the month of September, viz: On the

- 1st. At Rome.
- 2d. At Hill's school-house—two days meeting.
- 4th. At Tillotson's.
- 5th. At John Martin's.
- 6th. At Kilmer's—two days meeting.
- 8th. At Phrampton's.
- 9th. At Walters'—two days meeting.
- 12th. At Mayberry's.

PROSPECTUS

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco* decimo form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Poul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c. They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents. Harrisburg, October 15, 1845.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

CYCLOPEDIA

MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By REV'D. K. ARVINE,

With an Introduction by Rev. Geo. B. Cheever, D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an abundant fund of pleasant reading." *N. Y. Observer*.

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist*.

A work of inestimable value to the clergyman and Sabbath School teacher as well as the general reader."—*Boston Paper*.

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home
and at school.

BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser*.

"Practically studied, this book is better than most boarding schools, with all their long train of accomplishments. Let all American women read it."—*Dem. Review*.

Miss Beecher's Domestic Receipt Book,

Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household."—*Commercial Advertiser*.

For sale by HENRY PERKINS, 142 Chestnut street, Philadelphia.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige EDITOR.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides, *Kunst's English and German Dictionary*, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—ly.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*. [May 1.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., SEPTEMBER 1, 1848.

NUMBER 9.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

AGENTS WANTED.

A FEW more good Agents wanted for the sale of the *History of Religious Denominations* Liberal wages will be given.

To our Delinquents.

If our delinquent subscribers will pay us \$2 25 they shall have credit in full for two volumes. By this arrangement they will be released from extra pay and make it a mutual benefit.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

The Summer is ending.

THE last days of Summer are on us in all their brightness and beauty. So we are passing away like a long summer day—going, let us hope, where winter is not known.

Our Camp-meeting in Cumberland county, three miles from here, closed on Thursday

morning, the 24th ult. I formerly disapproved of holding such meetings near a town, but have within a few years thought that it was a good thing after all. Our object on such occasions is to obtain a large gathering of people, in order to preach to them the everlasting Gospel, and this we can have where the population is dense. Many will attend a meeting of this kind who perhaps are not found within the walls of our Bethels.

The Camp-meeting spoken of was very good in all that we could have desired. A few souls—perhaps more than I know of—found the Lord and gained peace by repenting of their sins and believing in Jesus. And those who were already true believers were encouraged and strengthened to hold fast their confidence in the Lord, and to bear the burden and heat of the day while on their way toward Zion. Unity and good feeling abounded among the preachers and the people present, in a manner seldom witnessed at large gatherings. The preaching was spoken of as being very spiritual and edifying. It seemed as if the souls of the preachers had found new life, and light, and liberty again.

The most of our society from Harrisburg were there, with six tents; and all formed one goodly family, around a table under the trees, superintended by sister F. and other good women, who had the pleasure of feeding the hungry, which is at least good work, and very acceptable to those who go to Camp-meeting. Therefore give them thanks for their kindness.

On last Sabbath we had a good day, well filled up in this place. Several brethren were with us on a visit. In the morning brother McFadden preached and brother Winebrenner exhorted; and in the afternoon we met at the Bethel and proceeded to the Susquehanna river, where seven believers were buried in the stream in holy Baptism. In the evening brother Williams, a Free-Will Baptist preacher, from the state of New York, preached for us, and several united with us in church fellowship.

The flock of Christ—the household of faith—do not rend it in pieces, and drive the members away—but bind them together, and build them up, in faith and love, and holy obedience to the Lord. I feel that I am in fellowship with all who love our Lord Jesus Christ.

I am sojourning at present in Harrisburg preaching the blessed Gospel to saints and sinners, and hoping for a better day than our world has ever yet seen. The prophecies cannot fail; but the good time will arrive, when the Gentile nations will come to the light, and the remnant of the natural seed of Israel confess their King.

But it will not be until Jesus returns again to visit our guilty world. The day of wrath

and terror will usher in the day of salvation, when a nation shall be born in a day.

J. F.

P. S.—Our Editor is gone to attend Camp-meeting in Schuylkill county, and so the foregoing goes in as Editorial.

The Buffalo Convention.

At the "Free Soil Convention," held in Buffalo in August, it is said that 50,000 people were present. All the Free States were represented, and some of the Slave States. Martin Van Buren, of New York, was nominated for the Presidency, and Charles Francis Adams for the Vice Presidency.

The platform of the Convention was adopted in three resolutions, viz:

- 1st. It is the duty of General Government to abolish slavery wherever it possesses the constitutional power.
- 2d. In the States slavery is under the control of the State authority.
- 3d. Slavery in the territories should be prevented by action of Congress.

The August Elections.

In Kentucky Mr. Crittenden had been elected Governor by a majority of about 7000, and both branches of the Legislature are, as usual, thoroughly Whig. In Missouri the Democrats have carried the Governor, Legislature, and all the Congressmen. In Illinois the Democrats have elected six members of Congress, and the Whigs one. The Legislature, of course, is Democratic by a large majority. In North Carolina Mr. Manly is elected Governor by about 400 majority, and the Whigs have in the Legislature a majority of two on joint ballot, which just prevents their losing a Senator, as Mr. Badger's term will be out in March. The Whigs have usually a very large majority in this state. In Iowa and Wisconsin the Democrats appear to have carried the day.

Great Fire in Albany.

THE city of Albany has been visited with a most terrible conflagration, which has occasioned a fearful loss of both property and life. On Thursday, the 10th ult., a fire broke out in a stable in the rear of the Albion hotel, in Herkimer street, and the wind blowing a gale, the flames spread and raged with such fury that, though engines were promptly on the spot, they were of little or no avail. The fire was not arrested till five in the afternoon, and then, only by a change of wind, followed by a drenching rain. From Herkimer street, where the fire broke out, to Columbia street, where it was arrested, is more than half a mile.

The burnt district comprises thirty-five acres of ground, the whole of which was densely

covered with buildings, four-fifths of which were of brick, most of them large and substantial. The number of houses destroyed is upward of four hundred, and the loss of property is estimated at from two to three millions of dollars.

Tests of Fellowship.

WHAT other test of Christian fellowship was required by the Apostles, but faith in the Lord Jesus Christ? We can find no authority whatever in the word of God for adopting any other test than this. "If thou believest with all thy heart, thou mayest."

But there are those who are for adopting various tests of church fellowship. Some would make *politics* a test, and admit only such as are free from its influence. Some would exclude all members of *secret societies* from the church, such as Masons, Odd Fellows, Rechabites, Sons of Temperance, &c., and of course would have at present rather a close, narrowed communion. Others are desirous of testing by creeds, and allowing none to enter their communion, unless they happen to believe as they do. The introduction of such tests, directly or indirectly enforced, has split the church into various sects, and prevent them from coming into the "unity of the spirit and bond of peace." All who love our Lord Jesus Christ, and who are willing to take his word as the man of their counsel, and strive to follow him in the straight and narrow way, who are willing to believe and *let believe*, we shall recognize as our brethren, and extend to them the hand of fellowship, and strive to meet them in glory.

OBITUARY

OF

Sister ANN MARY SHOENER.

DIED, on the 16th of August, at Linglestown, Dauphin county, Pa., sister ANN MARY SHOENER, aged 29 years, 5 months and 3 days.

Sister Shoener was the eldest daughter of Daniel and Mary Reeme. She intermarried with J. Jonas Shoener, about six years ago. She and the most of her brothers and sisters were converted and added to the church at Linglestown, where they have been consistent and useful members for years.

Sister Shoener was in delicate health for the last five years, or upwards. A few days before her death she took a bleeding from the lungs, and in one of these spells she was carried off. She was conscious of her approaching end, yet in view of death and eternity, her mind was clear and calm, and her hopes and prospects of eternal life, bright and unclouded.

Her funeral was attended by a large collection of neighbors, friends and relatives. Services by Elder T. Strohm and ourself.

OBITUARY

OF
Brother HENRY KLINE.

DIED, on the 7th of August, at his residence, near Landisburg, Perry county, Pa., brother Henry Kline, aged 75 years, 10 months and 21 days.

Brother Kline was happily converted to God some 12 or 15 years ago. He was much opposed and persecuted when he first set out to serve God, but he was marvellously sustained, and lived to see some of his friends and more violent opposers changed and saved from the error of their ways.

He was baptized and received into fellowship as a member of the Church of God some few years after he professed religion. His house was made a preaching place, and continued so till the day of his death. He was an humble and zealous member of the church, and he died a happy and peaceful death. His funeral sermon was preached by brother Jos. Ross, on the camp ground, on Sabbath, the 13th ult., to a very large and attentive congregation.

CONTRIBUTORS' DEPART'T.

Dissertation.—No. 2.

BY ELDER C. PRICE.

FROM the moment that God said let there be light, and there was light, perfect order and glory has characterized all his works. Yea, the heavens declare the glory of God, and the firmament sheweth his handiwork; Day unto day uttereth speech, night unto night sheweth knowledge. Order has not only characterized the works of God, but it was intended to characterize the works of man; especially those works that appertain to his future welfare. This will appear very evident when we consider the fact, that in every instance where God has enjoined upon his people any special work, that work has invariably been accompanied by a rule, by which they have been required to labor and complete the work made obligatory upon them.

Thus it was enjoined upon Noah to build an ark. A rule was given him to work by; and unless he had worked by that rule, we cannot with any propriety suppose that his work would have been accepted, or the ark proven effectual in the salvation of himself and family. Again, the Lord having commanded Moses to build a Tabernacle, gave him a rule to work by; and we are informed that Moses completed and reared up the Tabernacle as the Lord commanded him. And mark how exact the Divine law-giver was in describing to Moses the materials, as well as the form and fashion of the altar. With no less care did he point out to him the materials of the ark, and lay down a strict rule by which he was to build it, in connection with the mercy-seat, and the cherubims whose wings were spread over it. Exod. 25.

Leaving the mighty works which were wrought (according to God's rule) in the wilderness, let us pass the river Jordan into the land of Canaan, and gaze upon Mount Moriah, and ask who was the Arch-architect of that Temple, the glory and fame of which having spread to earth's remotest bounds—suddenly—like the morning dew, disappeared before the increasing glory of the Babe of Bethlehem. He that enabled Noah to build the ark; that called Abraham out of the land of the Chaldeans, and guided his spiritual seed by his un-

erring counsel; He that dictated to Moses the materials, the form and fashion of the Tabernacle, the altar and the ark, He, and He alone guided Solomon in the erection of that edifice. And does not reason teach us that He who forms, fashions and regulates the types, ought also to form, fashion and regulate the anti-type? Yea, certainly. But if through vain philosophy and human traditions reason herself should have become so benumbed and stupefied as not to comprehend this truth, the revealed will of heaven teaches us the fact, that the mystical temple, the spiritual house of God was commenced by the Lord Jesus Christ, and established upon the foundation Apostles, himself being the chief corner stone, and that He, who alone has all power in heaven and on earth, is the only one whose prerogative it is to form, fashion and institute laws to guide and regulate His church to the end of the world.

Dissertation.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy."—1 Cor. 7: 4.

Mr. Barnes, a distinguished Presbyterian in Philadelphia, and a prolific writer in that church, whose works are popular, and whose commentary now lies before me, says—that the passage can possibly have no allusion to baptism whatever. Yet from the days of Peter Edwards till now, it has been allowed to be a strong proof of pedobaptism. I find, however, that as Biblical and true philology and general criticism are cultivated, the strong holds of infant membership are being surrendered one by one into our hands. Mr. Rice very modestly alludes to "household baptism." Mr. Taylor, some twenty years ago, made it an overwhelming proof. Mr. Barnes gave up 1 Cor. 7. Mr. Rice does not care a straw for circumcision, nor Jewish proselyte baptism; and, I think, before long, will care as little about "identity." I have seen a great change within thirty years on this subject.

But, in the mean time, I intend to show that 1 Cor. 7: 14, is also decidedly against infant baptism. I think it may be made evident to all intelligent and candid persons, from this passage, that infant membership was never thought of during the Apostolic age. I only wonder why Baptists have not generally made more use of it in all the discussions of this question. Most commentators and learned men, among whom are Dr. Gill, Dr. McKnight, and many Baptists and Pedobaptists, have in their dissertations on this passage, wholly mistaken the most prominent point in it, which would have decided the whole matter; even Barnes himself has mistaken its meaning. They have supposed that Paul here, to illustrate his meaning of the words *holy* and *clean*, and their contraries *unsanctified* and *unclean*, referred to the children of persons intermarried with unbelievers, and not to the children of the whole church. In one word, they make Paul say, "else were their children unclean," instead of "else were your children unclean, but now are they holy." This mistake most evidently led them astray.

The case is this—a question arose in Corinth, whether persons intermarried, one party a Christian, the other a Pagan, ought to continue, as a husband and wife, and still live together. It was referred to Paul. He takes up the matter, and using the words *clean*, sanctified, and *unclean*, in the current ecclesiastical Jewish sense, affirms that "the unbelieving

wife is sanctified to the believing husband, and the unbelieving husband to the believing wife, otherwise your children were unclean, but now are they holy." As our food is said, by Paul, to be "sanctified by the word of God and prayer," so he uses the word here, not to denote *real* holiness, but that kind of lawfulness or holiness in the use of persons and things, authorizing the use of them, and an intimate civil connection with them. It is not, then, the legitimacy of wives, husbands, and their children, but whether believing and unbelieving parties might, according to the law of Christ, continue together. Paul's response is briefly this: They may live together—they are sanctified or clean persons, as to one another, in this relation. If you may not do so, you must put away your children also, for all your children stand to you as do these unbelieving unholy persons. If you must reject your unchristian, unprofessing husbands and wives, you must, for the same reason, reject all your unprofessing, unbelieving children. Does not this passage, then, conclusively prove that infant membership and infant baptism had never accrued to any one in Corinth, for in that case Paul's proof would have been taken from him by one remark, such as—No, Paul, we may retain our children, for they have been baptized, and are not all like our unbaptized and unsanctified wives and husbands. I do, sir, then contend that in 1 Cor. 7: 14, we have, at length, found a clear and invincible evidence that infant sanctification, or dedication, or effusion, or immersion, or baptism had not entered into the mind of a Jew or Gentile, that all the children of the members of the church in Corinth, stood in the same ecclesiastical relation to the church as did their unbelieving, unsanctified, unbaptized fathers and mothers. Paul does, most indisputably, place all the infant children of the church in a state of such cleanness as unbelieving parents occupy towards believers. This passage, I have no doubt, in the great fact involved in it, will go farther than a thousand lectures to displace this superstitious usage from the church.

The usual argument from this passage is, indeed, a very good one: 'That if the relative holiness of the child gives it a right to baptism, the relative holiness of the unbelieving father or mother would also give them a right to this ordinance. But that is an argument not *ad rem*, but *ad hominem*. It is an argument designed not for the question but for the party.

To recapitulate this argument, let it be observed that the main question turns upon *your* children, and *their*, the parents' children. 'That the children of all the members of the Church in Corinth, stood in the same relation as did their unbelieving parents—and if it would be lawful to baptize the children upon the faith of one of the parents, because of being sanctified to their parents; then it would be equally right to baptize the unbelieving party on the faith of the other, or because sanctified in, to, or by the other. *Campbell & Rice's Debate*, page 783-4.

Sabbath School at Newburg.

FOR some length of time I have desired to say a few words, relative to the Union Sunday School at Newburg. This school was organized, by the officiating aid of Elders Wm. Mooney and Wm. McFadden, in May, A. D., 1845, since which time (by the will of God and aid of kind friends, brethren and sisters,) the school has been regularly conducted

through heat and cold, sometimes laboring with discouragement. Notwithstanding, under all circumstances, a sufficiency of zeal was had, to sustain the school until this day, and at no time was the school in a more flattering or prosperous condition than the present. The school numbers near 70 scholars, and has about 20 teachers, including attending officers of the school. There is much zeal manifested by all active participants, and I am greatly encouraged in witnessing the same, as I also do verily believe it to be nothing less than the nursery of God's church, when properly conducted—in weakness, with many discouragements, have I (with others) labored hard, as the superintendent, to keep it in as healthy and growing condition as possible. And in that weakness, by the aid of my co-helpers, I doubt not, that some seed has been sown, and fallen on ground during the period of this school, which will spring up and bring forth fruits meet for repentance—yea, some may become firm pillars, and bright ornaments to the Church of God. Oh! how consoling would it be, to the faithful laborer or teacher, in "That Day," to have it made manifest, that the salvation of one soul only was dated from lessons imparted by him or her in the Sunday School at Newburg.

In view of this consoling and heart-cheering consideration, fellow laborer, faint not, nor grow weary, in this apparent small, though doubtless important duty, for in due time, if faithful, ye shall reap and angels shout the harvest home.

I consider it highly important that all justifiable efforts should be put forth, to establish Sunday Schools throughout the church, as was also strongly recommended by the last annual Eldership—as I deem them blessed auxiliaries to the enlarging of Zion's borders. Why should we remain indifferent in regard to the spiritual nurturing of our children. They very soon must "occupy" in our stead, and may not most of us well desire they should "occupy" to a more noble purpose, than we have hitherto. Dare we suffer them indifferently to grope their way in this world? No! no! But in view of the best interest of the rising generation and the church, let us, as parents guardians and teachers, enter into a more active participation, to establish and sustain Sunday Schools. True it requires more than labor, it will demand (in time) some dollars and cents, but who is it that may withhold his mite, according as the Lord may have blessed and prospered him; for so laudable an object. No one can withhold, when properly viewing the blessing attendant. A word more. The cause of some Sunday Schools not continuing in operation is sometimes owing to the withdrawing of some one or more teachers, others become discouraged thereby and leave off too, and finally it is deemed useless to continue the schools with probably 2, 3, or 4 teachers, and consequently down it goes, and in all probability to the gratification of those first leaving off and to others too, professing Godliness. Brethren, these things should not so be. Do not, under any circumstances (if possible) suffer your Sunday Schools to go down. Nay, if but 2 or 3 only will cling unitedly together, the Lord will (if humbly beseeched) give success, and ultimately bless and again favor the school with new and free-will co-helpers, and the latter end may become more glorious than the former was. O may He that hath said, suffer little children to come unto me, bless the institution of Sunday Schools.

I shall most cheerfully hail the publication of a Sunday School Hymn Book, by the printing establishment of the Church, as recently suggested by brother J. S. Gable, of Lancaster city. Yours in Love,

S. S. SNYDER.

Newburg, July 10, 1848.

Practical Commentary.

"For me to live is Christ, and to die is gain."
—Philippians 1: 21.

The Epistle in which the text occurs was written while Paul was a prisoner at Rome. He had been cruelly persecuted by his countrymen: he had been apprehended and sent in bonds to Rome, to be judged by the Emperor, on charges which if established against him, would cost him his life. While awaiting his trial, he addresses several Epistles to the churches, and amongst the rest, this Epistle to the Philippians, which beautifully exhibits, and expresses the experience of the Apostle, the power and the preciousness of the grace of Christ. Its power is manifested in the changed and sanctified character of the Apostle. Its preciousness in sustaining and comforting his heart in the immediate prospect of a cruel and ignominious death.

The language of the text represents the Apostle as occupying a position the most honorable and the most enviable. We behold him on an eminence, at the confines of two worlds, looking back upon the career of his past life, he sees how he has been sustained by the everlasting arms, amidst the conflicts and the fears through which he had passed. He remembers that when he was weak then he was strong, that he had done all things through Christ strengthening him; and he has experienced the fulfilling of the precious promise, "I will never leave nor forsake you."

And now in the strength of that Master, whom he had faithfully served, he welcomes with composure, him, who to the unprepared, is the king of terrors. And in the faith of the operation of God, he looks beyond the dark stream and beholds the glorious inheritance of those, who, having lived in Christ, find it gain to die.

The expression, "for me to live is Christ," may be rendered with equal propriety, "Christ is my life." It is so in the German, if I am correctly informed. Christ is our life, as he has brought life and immortality to light by the Gospel. As by his perfect work, he has redeemed us from death, which is the penalty of God's violated law, so he perpetually fulfills to the soul the life-giving promise, "my grace shall be sufficient for you." And as he is the bread of life, so all that come to him, shall never hunger, and all that believe on him shall never thirst. John 6th chap.

Again, to live in Christ, is to obey his commandments. He who is not baptized into Christ, cannot live in him. If we live in Christ, we will walk in his statutes and keep his judgments, to do them, to glorify his name, with our body and our souls which are his: letting our lights shine before men so that they may see our good works.

For to live in Christ, is to follow his examples of piety, prudence, moral courage, meekness and love. Taking up the cross and following our master through the regeneration, following peace with all men, without which, no one shall see the Lord.

To submit cheerfully to the appointment of his providence, realising that not even a sparrow falleth to the ground without our Heaven-

ly Father's notice, and therefore, our times are in his hands. That since he is our Shepherd we shall not want—since he is our King, we shall not fear what man, or demon, can do to us. Alas! how we plan and toil to render the flesh independent of the providence of God, and flatter ourselves, that we should be beyond the reach of adversity, if we were but released from the obligations to know him as JEHOVAH JIREH, whilst some fail of the happiness of their sphere by neglecting its duties, and paralyze their energies by vain longings after some more eminent position, and as though the captain of the Lord's host were ignorant of their qualifications, and had left them in obscurity. Others seem at times to forget who is their captain, when they so ardently desire the opportunity of leaning on a strong arm of flesh. Be it our wisdom, so to live to Christ, so as to do with our might whatsoever our hand findeth to do, wherever he appoints our labor in his blessed service, while with singleness of heart we eat our bread, the daily provision of his bountiful hand. But again,

If we live with Christ, we labor for the extension of the Gospel. I ask, is it possible for a soul living with Christ, to escape the influence of his evangelizing grace? Can a redeemed sinner remember his condition, as he lay in this blood, at the very verge of an awful hell, and not have his heart deeply affected at the similar condition of all the impenitent? How, I ask, dwelleth the love of God in him who proposedly enlists under Christ's banner, does not weep over sinners as Christ wept, and labor for their salvation as he labored? Shall we not cease to be the church of Christ, when he withdraws from us his gracious presence? And to whom has he promised his presence, but to them who by their profession of religion are bound to preach Christ or the Gospel to every creature?

J. H. HURLEY.

Cumberland county, 1848.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Seventh.

Wilderness Worship.

A Camp-meeting, far off from the haunts of busy man, is one of the best places to worship God that could be selected. How beautiful the scene. The snow-white tents surrounding a vast concourse of people, the hum of insects and the warbling of birds, the green forest leaves shading the whole, and gazing down upon the scene as the multitude sing the praises of their beneficent Creator. There is a vast deal of good effected at such meetings. Many sinners who are attracted by the novelty are often convicted of their sins, and converted. Professors of religion, who have grown cold, are revived; young pilgrims are strengthened; hoary headed disciples are encouraged; every class is benefitted, except, perhaps, the ungodly mortal who passes away and refuses to partake of the mercy of heaven—his iniquity is on his own head. Brotherly love and holiness are promoted and bickerings are healed. To those who go to such meetings with a good desire, and a heart filled with God's spirit, it is a glorious season. What better than to see brother leading brother, parent entreating child, and friends inviting friends toward the seat of mercy and pressing them to seek pardon of God for mispent lives. O! it is glorious! thus to see one great family worshiping and praying to

the King of Kings, and causing the vallies to echo with their shouts of victory over the evil spirit of this world. Souls are gladdened, and

"Hallelujah! praise ye the Lord!"

issues from every happy mouth. God's mighty influence spreading, fills the young convert, and while standing amid the kneeling mourners he shouts in the fulness of bliss—

"Tongue cannot express

The sweet comfort and peace
Of a soul in its earliest love!"

Is it not so, reader? Christian? young convert? Does not your heart thrill when you think of Camp-meeting? Methinks you answer with a flood of tears, not of sorrow, but of joy.

But (alas! that it is a truth) many of our fellow creatures have reaped nought but condemnation by attendance on such meetings. Oh! impenitent mortal why will you retire from mercy, as she advances with a crucified Redeemer, offering

"Free salvation to wretched, fallen man!"

Why will you refuse to obey your best Friend? why will you tread in the paths of folly—oh! why will you die?

Digressing from the subject just commenced, let us say another word to the unsaved. Considering Religion in a mere worldly view, it is much better to possess it than not. Because it makes a man honest, truthful, faithful, contented, peaceable, industrious and sober—it elevates the mind, matures the judgment, and gives to its possessor what all mankind seeks after, and has so rarely found—happiness. A devil would sooner trust an angel than a fellow devil—would believe him sooner and respect him more. Why? We all know the reason. In a moral sight the duty and advantages of Religion to man are much greater, and every one who has come to the age of accountability has a knowledge of it. Then why not choose the better part, oh! why not cease to travel in such a dangerous way? Must God come down from heaven and entreat you to do your duty? He did. He descended and redeemed you; Repent then, or else when he makes his second descent, you may repent too late.

Camp-meeting, Cumb. Co., Pa., Aug. 1848.

"Home Truths for Home Consumption."

I am not one to interfere in family feuds, especially where I am not elected to umpireship. In the remarks that follow, I may venture a little beyond the limits which I have long since staked off as a boundary line, and this only, because an evil hath hove in sight, with which I would grapple for a few moments.

I have occupied a position for some years from which I could look upon the different movements of the religious world. I have seen much to ravish the eye and gladden the heart, and to call forth those holy aspirations with which God is pleased, and in the ecstasy of the moment I have exclaimed, "It belongs not to earth, 'tis lovely as Heaven!"

But alas! How soon change affects the aspect of things: of all earthly things!! I have of late seen a spirit, the baneful influences of which is spreading grief and sorrow wherever it is suffered to act unchecked; and strange to tell, that it is cherished by great and good men, in almost all churches in Christendom.

I have reference to that abominable practice

of making the world the arbiter of every petty difference that may originate in the church. This is an evil that must be timely corrected. "'Tis a viper whose pangs will prove the engines of death to those who warm it in their bosoms." This practice is so different from the Master's teachings, and so dishonorable to the Christian character, that reason, and revelation call alike loudly for reform. Reason and revelation are far from teaching that a foreign power, and especially an unrelenting foe, should be the arbiter, where differences are to be adjusted in a family, that they point alike, and at once, to the father of the family! Is he not the head of the family? Is not the family called by his name? Does he not take care of, and provide for it? Certainly then, the umpireship belongs to him. Shall Christians then who are the children of one Father, of our Heavenly Father, instead of calling on him, call upon a heartless, fault-finding, opportunity seeking world, to act upon an adjustment of their difficulties!! How unwise! How unguarded!!

A brother thinks he hath found a point, where others differ from him, and however trivial the matter involved may be, he sets down, grasps a pen, and after expatiating on the Democracy of church government, and his right to be heard—his preamble and resolutions are sentimentally and respectfully submitted. Perhaps in a few days or weeks, another member of the same body thinks himself called upon, and qualified to reply.—His plans are arranged, and in the language of a bombastic barrister, he thinks to correct the error by wholesale sweeping puns, and sly innuendoes. He appears to have a preconception that he cannot deal in weight: and to supply this important desideratum, he deals in points, points too, that cut the "Golden cord," thread by thread until it is severed, and the parties are rendered the bitterest and most hostile enemies to each other. At this crisis, the arbiter is delighted: the issue could not be more congenial to his wishes; while Zion, oh how sad to tell, weeps and laments the untimely fate of her offspring.

CLERICUS.

Siphon Grove, August 11, 1848.

REMARK.—This letter contains some very sensible and seasonable remarks. We hope the writers for the Advocate, and the churches generally, will endeavor to profit by it.

An Appeal.

To the Church of God:

BRETHREN, lend your aid; an enemy of fearful magnitude has entered the borders of Zion and is making sad havoc among her children. We hear from the several quarters of the globe, that it is a time of drought and great indifference with the people of God.—The love of many has waxed cold, whilst others have returned to Babylon, and brought an evil report upon the good land, while old soldiers maintain the principles of the church, but seem to be upon a dead hang. Oh! Lord, what a sad state of things portrays to view. An enemy has done this. We call upon the brotherhood to aid us in making an attack upon this fearful foe. He can be driven from the borders of Zion if manfully faced; but understand, we want no cowards in our band, who will their colors fly, but we call for valiant hearted men, who are not afraid to die. I vouch, from Divine authority, that the Church of God has the principles of Divine Truth, that will accomplish the victory over this

deadly foe, if rightly managed. Then what else is wanting! More religion. Yes, more religion is wanting. That is a battery hell can't shake.

Here I bring my appeal to your conscience. How was it in former days, when such evident manifestations of God's power was felt in your souls! Fearless of men or devils you could shout glory to God. Sermons and exhortations were almost irresistible. And why! The question is easily answered.—You had more religion. O, what love was manifested in those days. And now, brethren, shall we live at this poor dying rate. O, God, is not our salvation nearer than when we first believed; and shall it be that the nearer we get home, the less concerned we are about it. O, heavens, save us from such a deluded thought.

But when we try to urge these things upon professors, the pitiful answer is, O, the cause is about gone here. Cold consolation indeed, is such talk from professed friends of Jesus. Indeed we must think the cause is gone out of their hearts. As an individual I never expect that the cause of God is going to fall, as long as I can feel in my soul that He is God over all, blessed for ever more. I never will accede to such an idea. I expect ere long to send you some good news, as the result of seeking more religion. The Lord God bless the Church of God, ministers, and members, is, and shall ever be, my prayer.

If you think this worthy of a place in the Advocate, you will give it room.

JOHN GILLESPIE.

Perryopolis, July 22, 1848.

The Church of God near Emmitsburg.

BROTHER WINEBRENNER:—

This is to inform you, and the readers of your paper, of what the Lord has been doing for us. Last spring the Standing Committee appointed brother J. C. Seabrooks to take charge of the Hagerstown circuit. He arrived here, and preached for us about the middle of April. The difficulties which we were in, were many; as the church had been in deep troubles, and our young brother came bearing the precious seed of the word of God and sowing it amongst us. He sowed in tears and now he can reap in joy.

Upon the third round on his circuit, we found the Lord was about reviving his work amongst us. We sought the Lord by prayer, and his cause began to move. The church had been cold, but now the Lord made his appearance in our midst, and while our brother preached the fourth sermon, the power of God came down from Heaven and dwelt among us. Sinners trembled and saints rejoiced, for all the good things the Lord had done.

We continued our meeting from Thursday night until Sabbath night, during which time there were a number out to be prayed for, and one embraced the Saviour. By this time the church became alive to her condition. While we did labor it was under great difficulties, as our house for worship was very small, being a dwelling house. Our meetings are now crowded, both night and day. The baptism of the young convert took place on Sabbath last, being the 13th of August, in presence of a large congregation.

The house we have for worship being very small, has agitated a feeling here to make the effort to build a meeting house for our own use. Being encouraged by a number of per-

sons, saying they would help us, we have got to work, and are now preparing and collecting the materials for building ourselves a Bethel to worship God in.

We are few in number, and poor at that, but in the strength of our God we depend, knowing he will aid us in this glorious work. We have the land and some part of the timber already, towards the erection of this house.—We extend our invitation to ALL, for assistance, as we number but twelve members in all.

Brethren in the Lord, will you assist us?—If so, your alms will be received by us with thankful hearts. We hope our brethren in different directions, and in all places, will consider our condition. Remember, what you give to the poor, you lend to the Lord. But you may say, you have no way to send it to us. We have appointed our pastor, elder John C. Seabrooks, agent, to receive money; therefore send whatever you can, by letter, to Emmitsburg, Frederick county, Md. Brother Seabrooks purposes visiting a portion of Maryland and Pennsylvania, for the purpose of soliciting their aid in our behalf. May God grant to help us through, to the honor of his holy name. It is a great undertaking, but when we remember the re-building of Jerusalem, we press on. All the people of God at that time helped, and we hope they will help in this matter too.

The little church here is moving along.—Our prospects are cheering; our meetings are good, and well attended, and we look forward to the day when God will reward us for all we are doing. May the Lord bless the church every where, is our prayer.

Yours, truly, ELDERS.

Emmitsburg, August 14, 1848.

P. S.—We expect, by the help of God, to have our Bethel ready for worship this fall

Lingestown Camp-meeting.

This meeting commenced the 4th of August, according to appointment. There were only sixteen tents, whereas there might have been twenty or upwards, if those that profess to be the friends of the cause of God had done their duty in regard to tenting.

The meeting at first was very dark and gloomy, (the cause of which may well be known,) although the congregations were very large and attentive, with the exception of one night, when some bad boys who know not how to behave when they get out of their father's door, got somewhat mischievous. I call them boys, for any man of sense or good breeding, will conduct himself becomingly at any religious meeting. I have been thinking it would be better for such characters if they were dealt with according to the laws of the country; they might probably know hereafter how to behave.

On Sunday it was thought that there were about 3000 persons on the camp ground. On Monday the meeting began to get better. The brethren and sisters became zealous in the cause of God, and at night two mourners came forward. On Tuesday the Lord of a truth came down in power, and a glorious time commenced. Sinners began to feel that all was not well, and some commenced to mourn over their sins. At night we attended to the ordinances of God's house, and a happier time is not soon to be seen than there was among God's children. After the ordinances were over seven mourners came out to be prayed

for, and thank God all of them professed to find peace in believing on the Lord.

Three only were baptized. The meeting was well attended by the preaching brethren. Preaching during the meeting was very good, and God owned his word in the conviction and conversion of sinners.

THOMAS STROHM.

Lingestown, Aug. 24, 1848.

Which the greater fool.

A brother at the Cumberland Camp-meeting remarked that if Calvinism were true he was at a "loss to know which was the greater fool the priest or the devil!"

Strong as this remark may seem, its truthfulness is by no means so doubtful when Calvinism is stripped of its specious verbiage. According to this dogma, the elect will certainly be saved at all events, and with all the efforts of the minister the salvation of the "reprobate" is utterly impossible. Upon the other hand, the damnation of the reprobate is absolutely certain, while Satan cannot possibly seduce the elect.

So, then, both the devil and the servant of God are engaged in a hopeless work; and those employed in so bootless a business may perhaps be no more unprofitably employed in demonstrating which of the above mentioned characters manifests the greater folly.

A. D. W.

Protracted Meeting at Matamoras.

This meeting commenced on the 18th of August, and continued until the 23d inst. It was a very good meeting, particularly for the church. Some few got religion, and one person was baptized. The church at this place was very much revived. May God keep the little Church at this place faithful.

THOMAS STROHM.

Lingestown, August 24, 1848.

Letter from Brother T. Hickernell.

BROTHER WINEBRENNER:—

This is to inform you that I am now at brother David Kinsinger's, Champlain county, Ohio, and having a few leisure moments to write to you, I feel like trying to do so, although I have nothing very special to communicate at this time.

We had a two days meeting at the School-house, near Samuel Anderson's, Logan county, last Saturday and Sabbath. I preached five times during the meeting. On Sabbath evening, a young woman presented herself as a subject of prayer. There were no brethren present from a distance, excepting brother D. Kinsinger, his wife and sister Elizabeth Dean. The meeting on Sabbath evening was quite profitable and interesting. I expect to preach on Pretty Prairie to-night, if nothing prevents; and then I shall pass on to brother Wiley's and Strock's, near Addison, and from thence on to Miami and Preble counties, as usual, and afterwards strike north for home.

I have long been looking for a paper containing an account of the proceedings of the General Eldership, but it appears my paper containing its proceedings has either not been sent, or has been miscarried. I should like to have it forwarded, as I discover others have received theirs, in Logan county. I have the Journal of the General Eldership now before me, and in it I discover that my appointment as agent for the Western Elderships was taken into consideration; and further, that the Cor-

responding Clerk was instructed to address me relative to my agency. I have received no letter as yet, and if a letter is not at our office in one week from hence, I shall not get to see it till the 16th of September next, except it come out through the Advocate, and then I may get to see it sooner, and be prepared to respond earlier.

I have a few remarks to make relative to my agency, through the Advocate. I had got nearly four hundred dollars subscribed for the Relief project in the bounds of the West Pennsylvania and Ohio Elderships. All that I have collected of that I have sent to you,* and also what was due the establishment for the Gospel Publisher; excepting what I paid over on the St. Mary's affair. I have also gave you a statement concerning that affair and how disposed of. In the year that is past I have done nothing in the Relief affair, only that I requested the brethren who have subscribed to send their money on to the persons appointed to receive the same. I am still keeping my eye on the monies due the Gospel Publisher, in the bounds of the Eldership where I live. Some or most of that, I expect to receive. As soon as paid over, I will send it on.

I should be glad if the brethren could appoint another agent. I have thought if brother Weishampel could take a tour to the West to collect monies due the establishment, it would be a good plan. With regard to acting as a general agent in this matter myself, I have only to remark, that my calls and engagements on the Circuit are such that I do not see how I can attend to it, without some one takes my place.

With regard to the boundary line question, probably some of our brethren think that the Ohio brethren are altogether to blame in this matter; but they have established only one line, and that too at the request of the Indiana brethren, who petitioned the Ohio Eldership to set off a new county running North and South, in Ohio, to them. Of course this would take me into the Indiana Eldership, and so the Indiana brethren made sure of one traveling preacher. And would you not do the same if you had a chance? You know those western territorians have a tremendous job of getting hold of preachers. As for other boundaries we have none, either South, West or North; and where to make them I cannot tell, and even if made it don't do much good to me, for I am such a strolling character, and so forgetful at that, (and a little stubborn in the bargain) that I never look where they are, and get over them; even now, I believe, I am about 40 miles East of my line. However, for the sake of order it is well enough to strike a line some where. I am in favor of order, and good order.

Yours,

THOS. HICKERNEILL.

P. S. I see there is a discussion going on between brothers Holms and Hurley, and it goes tit for tat. Let your moderation be known to all men.

T. H.

Letter from Bishop T. Hickernell.

COVINGTON, Ohio, Aug. 14, 1848.

BROTHER WINEBRENNER:—

I would again inform you that I have been over into Preble county to Euphemia in the neighborhood of John and William Hutton's. On Saturday evening I preached in Euphemia and staid over night with brother M. Megrew and on Sabbath I preached in the woods near Hutton's to large congregations. I have good prospects there of some good being done, and

expect to hold a large meeting there, commencing on the 28th of September. I wish I could get some assistance as I expect to keep the meeting up 6 or 8 days. I also send you some money for books and Advocate.

Yours truly,
THOS. HICKERNELL.

OBITUARY

OF

WILLIAM F. EBERMAN.

DIED, on the 3d of August, WILLIAM F. EBERMAN, of the city of Lancaster, in the 46th year of his age, after a long protracted disease, which he bore with Christian fortitude. The deceased was awakened last fall, and felt a deep conviction of sin, which led him to seek an interest in the all-atoning blood of Jesus Christ, his only hope and helper. By repentance, prayer and faith he found peace in the pardon of his sins. His latter end was serene and peaceful.

Dear reader, if you are yet out of Christ, remember that it is allotted to all men once to die, and after death the judgment. Seek, therefore, an interest in the atoning blood of Jesus Christ; repent and believe, and you will be happy in this life, with the promise of that life which is to come. Poor sinner, turn from your evil ways, and embrace the Gospel call of mercy and peace through Jesus Christ, ere it be too late, and you are cut off as a cumberer of the ground and forever cast out with the miserable.

Obituary of Charles R. Eberman.

DIED, in the city of New York, on the 16th of July, after a short illness, CHARLES R. EBERMAN, son of John M. Eberman of this place, in the 26th year of his age.

The deceased was a young man of education, talents, and good moral deportment; promising usefulness in life; but in the midst of life he had to obey the summons of death.—During his illness he had not the consolation to be surrounded by a kind parent, sisters or brothers, yet still he had kind friends to console him, and it is hoped that the good advice and early religious instructions given by kind parents were not lost, but were a consolation to him during his illness, and in the hour of death, and that He that sticketh closer than a brother did not forsake him and cast him off, but that through His mercy he may be among the number of the saved.

Obituary of John Albert Eberman.

DIED, on Friday, the 18th of August, JOHN ALBERT EBERMAN, son of John M. Eberman, of this place, in the 24th year of his age.

The deceased marched from Cincinnati, Ohio, as a volunteer to Mexico, at the commencement of the war. During the war he enjoyed uninterrupted health, and was safely led through the dangers of the battle-field, by the hand of a protecting Providence, until the declaration of peace. On his return home, he, with three others of his companions, were attacked with the fatal disease of that country, which cut off so many of our young Americans. His three companions died on their way home, on board of the vessel. He arrived at Cincinnati, and was honorably discharged on the 18th of July, after serving his country 22 months. He remained in Cincinnati a short time to get medical aid, and on the 6th day of August he arrived at his father's residence, in this place, much reduced in physical strength, but rejoiced to meet a kind

father and friends. However, his stay with them was short. He remarked soon after his arrival home, that his time was nearly run out, and the close of his earthly existence near at hand. He was calm and resigned during his illness, trusting in the mercy of God and the merits of the blessed Saviour. It is hoped that he now rests in peace in his Heavenly Father's house.

Thus in the space of one month a father has been bereaved of two sons, just arrived to manhood, and also a kind brother. How mysterious are the ways of God! but the Lord giveth and the Lord taketh away. Relying then on the promise, "that all things shall work together for good to those who love the Lord," let us acquiesce in the Lord's doings.

Dear reader, this with many other warnings is a voice to the living that man has no abiding place here, and that all must obey the messenger of death. It is therefore wise, in time of health, with the means of grace, to prepare for death. If, reader, you are yet a stranger to God, and out of Christ, seek an interest in the blood of the atonement through Jesus Christ the Saviour of mankind. Accept the offers of mercy and peace, and embrace the religion of Jesus Christ as set forth in the Gospel, which if you follow you will find it not to be a peevish, morose scheme, inconsistent with true happiness. No. This is a mistake. On the contrary it is the perfection of human nature and the foundation of all real and exalted pleasure; the only source of true and lasting happiness. It will bear you up under the trials and afflictions of life, and can alone sustain you in the hour of death, and ensure to you happiness in that life which is to come.

Dear reader, think not this appeal to you a delusion. It is the voice of reason, it is the language of Scripture. You witness almost daily that man is born to die; and after death the judgment will follow. Be wise, then, and embrace the Gospel call of mercy and peace. Repent and believe in the Lord Jesus Christ. Delay not, young man; boast not of your strength, for you know not what a day may bring forth, you know not at what hour you may be called to die. Therefore watch and pray ere it be too late, and you are lost forever. There is no repentance beyond the grave.

BY A FRIEND.

OBITUARY

OF

Sister TABITHA D. LOGUE.

BROTHER WINEBRENNER:—

I take this method of informing you and the readers of the Advocate of the death of a beloved sister, TABITHA D. LOGUE, consort of Elder E. Logue, who departed this life, at her residence, in Trenton, Henry county, Iowa, on the 31st July, 1848.

Sister Logue was a member of the Church of God in Maryland, and after her marriage left the parental roof of her parents, and with her husband removed to the state of Ohio, where they lived nearly five years, during which time she exhibited the character of the pious Christian. From thence they emigrated to Iowa, where she lived about three years, still exhibiting the Christian character, being beloved by all who knew her. She had contemplated visiting her mother, and friends, in Maryland last Spring, but was deprived of the privilege in consequence of delicate health. They then contemplated to perform the visit next Fall, but God thought fit to thwart their calculations by taking her to himself.

During her sojourning in Iowa the Lord was pleased to take from her kind embraces two beloved babes, (at different times,) which she bore with holy resignation and Christian fortitude. A few days before her death she was delivered of a third child, which is still living and well. Her husband is left to mourn the irreparable loss of a pious, loving, and affectionate wife; and the inhabitants of Trenton seriously feel the loss of a much beloved sister, a kind neighbor, and affectionate friend, and a devoted exemplary Christian. I visited her on Saturday evening and remained until Monday, when she departed this life. During this time, the same Christian spirit was exhibited which characterized her former life, and between 10 and 11 o'clock, A. M., she sweetly fell asleep in the arms of Jesus.

A funeral sermon was preached by brother Waters, of the Congregational Church, from Job 14: 12, followed by your humble servant. May the dispensation of God's providence prompt us all to diligence, to live the life of the Christian that we may die the death of the righteous and meet our sister in glory.

Yours, in Christian love.

SAMUEL SCOTT.

Trenton, Aug. 2d, 1848.

NEWS DEPARTMENT.

Runaway Slaves.—The Runaway Slaves from Lexington, Kentucky, have nearly all been captured, but not without bloodshed. A deep laid scheme appears to have been concocted by the parties superintending the movements of these slaves. The Lexington *Atlas* of the 11th instant gives the following particulars:—

We saw and conversed with Dr. B. F. Barkley, of Harrison, yesterday morning, who had just arrived, bearing under his charge Doyle, *alias* Kelley, *alias* Smith, *alias* Rankin, who was apprehended under the charge of aiding the negroes to escape from the neighborhood. Dr. B. says that the first intimation the people of Harrison had of the *stampede*, two negro men belonging to M. T. Scott and B. Gratz, Esqs., of this city, came to Claysville, Harrison county, on Monday morning, in a state of starvation, and begged to be brought back.

They reported between forty and seventy negroes to be in the neighborhood, concealed in the woods. Many persons being present in the village, for the purpose of attending to the election, steps were immediately taken to arrest them. Dr. Barkley arrested, when alone, a boy belonging to H. T. Dunean, and one to Lawson & Erdman, of this county, both being armed with revolving pistols.

On Monday evening, about 7 o'clock, the company raised in Claysville overtook the negroes on the Germintown road and had an engagement with them, in which Charles W. Fowler, a very respectable young man, of Harrison, was mortally wounded.

The whites, being only ten strong, were compelled to retreat. In a few minutes the whites were reinforced by ten others, when another engagement ensued, in which

Jos. Dunean, was wounded in the mouth. Duncan's horse was also shot under him and fell, throwing him in the midst of the negroes; but by the good use of his revolver, he succeeded in fighting his way thro' them. The whites were now compelled to retreat a second time. The negroes in the meanwhile became scattered through the woods and bushes.

At 10 o'clock Monday night, the whites were reinforced by three or four hundred recruits. The rest of the night and Tuesday was spent in scouring the woods up and down Licking river and its tributaries. A party also pushed on to the Ohio, to have Foster's Landing, Dover, and other places along the river guarded. On Tuesday the white man was arrested. The whites were with great difficulty restrained from hanging the prisoner on the spot. But at the earnest solicitation of Gen. Desha he was spared. He was then carried to Claysville before three magistrates, tried and committed.

Dr. B. says the most intense excitement prevailed through the country, several thousand men scouring the country between Licking and the Ohio rivers.

Dr. B. and some others secretly removed Doyle from the jail of Cynthiana at 12 o'clock on Wednesday night, and arrived in this city early yesterday morning, and lodged him in jail. Doyle was brought here for fear the excited populace would pull down the jail of Cynthiana and hang him. Up to Wednesday night, thirty three negroes had been arrested and one killed.

The Oregon Bill.—The friends of man have reason to rejoice and take courage. The Oregon bill, anti-slavery proviso and all, has passed both Houses of Congress, received the signature of the President and become a law. Every exertion was made by some of the southern slaveholders to defeat the bill, but in vain. The Senate sat all night on Saturday, and passed the Oregon bill on Sunday morning between 9 and 10 o'clock. The scenes of this night are described in the Congress news. The trespass upon the Sabbath was without the justification of necessity, and eminently disgraceful to the country. John Q. Adams, on a similar occasion, refused to act, even when the plea of necessity was urged.

Temperance in Canada.—The Catholics in Canada have begun an earnest and thorough movement in behalf of temperance; tardy to be sure, but better late than never. A meeting of the clergy of Montreal was lately held, at which the Bishop presided, and resolutions were passed adopting the teetotal pledge. The Bishop was urged to put forth all his apostolic authority to suppress the habit of drinking, and authorized to write a letter to proprietors and commanders of steam boats, requesting the abolition of their bars.

Effectual Preventive for Hydrophobia.—In the event of a bite from an animal in a rabid state or otherwise, sponge and wash the part, as soon as possible, with clear water, and then take good *leaf tobacco*, and make a bandage of it on the place bitten or lacerated. Change the bandage three or four times a day for a week; this will effectually absorb and extract any poison that may have lodged in the part bitten. If leaf tobacco cannot be obtained, take strong manufactured cut tobacco, and use it in the same manner. In America, the Indians carry the leaf tobacco with them, and when they are bitten by serpents, or other venomous reptiles, they use the leaf tobacco in the way described, and it is an invariable antidote to hydrophobia and other fatal effects.

Indian Disturbances.—We have just been informed by a gentleman from the west, that a body of Indians, to the number of fourteen hundred warriors, belonging to eight different tribes, principally Saes and Foxes, have left their homes on the Missouri, and came over into this state and settled down in Poweskiek county. The gentleman says that they have become troublesome and mischievous, and were killing all the cattle and hogs belonging to the whites; and they had even went so far as to threaten the lives of some settlers if they did not leave the country in a specified time. He says further that most of them had left their farms and all moved to other parts of the state.

Newspapers.—Mr. Calhoun, missionary, states that in all the countries where the beautiful Arabic language is spoken, comprising Syria, Arabia, the Barbary States, and Egypt, with a population of 40,000,000, there is only one, if indeed one newspaper in that language, and but three or four in French or English. In all the Turkish dominions, including a population of 60 or 70,000,000 there is but one in the Turkish language, and that conducted by an Englishman. Such facts, he said, illustrated the character of Mohamedism—a religion with no tendency to improvement, in intellect, morals, or economies. But pure Christianity favors every improvement.

Pennsylvania Central Railroad.—The Pittsburgh papers state the subscription of 20,000 shares of the stock of this company by the Commissioners of Allegheny Co., has been finally consummated. It is stipulated that this subscription, together with the additional sum of one million of dollars, shall be expended in the construction of the road from Pittsburgh eastwardly to the Allegheny mountains. Other conditions, which were also accepted, require that the terminus of the road shall be within the city of Pittsburgh; and that the Railroad Company shall pay 6 per cent. interest on this subscription until the road is finished.

Telegraphic.—A gentleman who was recently making a tour of inspection along the line between this city and Philadelphia, states that one afternoon he was exceedingly interested in observing the effect of the fluid upon a long row of swallows that alighted upon one of the wires. While he was admiring the long extended line of the little fellows as they sat so apparently secure in the enjoyment of their position, all at once they turned a sunset under the wire, and there remained suspended for a moment, to all appearance dead; but in an instant more, as if revived by another current of the fluid, they all let go their hold and darted away as swift as ever.

Great Sale of Army Horses.—The Washington correspondent of the Philadelphia Ledger says:

"I learn that some ten thousand horses and a few stands of arms will be left in Mexico, the transportation of which, to New Orleans, would cost about a million of dollars, and which, in that or any market in the United States, would not command nearly so much money. In addition to this saving of one million, Mexico is said to allow our government one million of dollars for them, which makes a saving of *two million* to the Treasury of the United States."

California.—The following items are gleaned from files of the San Francisco Star by the St. Louis Republican:

A large emigration from China may soon be expected there. Some of the "Celestials" had already made their appearance.

An immense mine of silver had been discovered in the valley of San Jose, four miles from the town of that name, by Mr. J. F. Reed. The vein is described as being three and a half feet thick, having an uninterrupted run east for three miles; the depth unknown.

Scraps of Information.—The color of the mourning dress among the Chinese and Siamese, white; with the Turks blue and violet; Ethiopians gray; Peruvians mouse color; Japanese white; Persians brown, and Egyptians yellow.

The human body can be brought to endure a heat of 280 degrees of Fahrenheit. The experiment has been tried successfully in this country.

In the year 1510 a shower of stones fell at Padua, Italy. One of these stones weighed 120 pounds.

New Spoke Machine.—Mr. Emerson Goddard, of Petersham, Mass, has invented a new spoke machine, which will turn, with tennon, 20 spokes in a minute. It is self feeding and self-piling, leaving them when turned in a regular pile under one side of the machine, opposite to the feeding side. Lasts and fork handles can be turned in it with nearly the same facility as spokes.

Chicago and Galena Railroad.—The contract for the rails for this railroad has been concluded, and a portion of the rails are already on their way to their destination. It is expected that some fifteen or twenty miles of the road, westward from Chicago, will be in active use during the present season. This road opens the trade of the whole northwestern district—the lead region—to the lakes, and hence it is regarded as an improvement of great interest.

Mexico.—It is rumored that there is a revolution in Mexico. Paredes has defeated Bustamante, and is likely to overturn the present government. The revolutionary party declares war against the United States, and avows their intention of reconquering the territory ceded to our government. It is likely that we will have several steamers in our trade soon, as many of them will soon be out of the employment of the government.

The Potato Rot in Maryland.—The disease says the Cumberland (Md) Mountaineer so prevalent throughout the country, has at length made its appearance in Allegheny county. In the region of the Crossing and the Glades, the crop of potatoes so far as discovered, is found to be rotten.

Bible in New Orleans.—During the last five months, the Agents of the New-Orleans Bible Society disposed of three thousand five hundred and fourteen Bibles and Testaments, published in eleven different languages.

North Carolina.—Chas. Manly, the Whig candidate for Governor has been elected by a majority of about 400. The House of Representatives is a tie, and the Whigs have a majority of two in the Senate.

Flying.—a man named Andrews, in Rahway, New Jersey, has invented a flying machine which is to cost \$15,000.

The Telegraph Through.—New Orleans is now connected with New York and other eastern cities, by the Telegraph.

Arkansas.—Every person taking up a lot of 160 acres and cultivating it, will be entitled to a deed. This is liberal.

Revenue.—The amount of revenue collected at the port of Boston, during last week, was \$65,345.56.

The expedition to California and New Mexico, will be commanded by Lieut. Col. Washington. It will be composed of five companies of dragoons, each seventy strong, and one company of light artillery one hundred strong. Brevet Maj. Graham will command the dragoons.

The Sons of Temperance in Plymouth, Clark Co., Mich, recently purchased the only distillery in the county and made a bonfire of it.

The trial of Daniel Dayton is still progressing at Washington, for the abduction of 72 slaves in the schooner Pearl, in April last. An attempt was made to prove that he stole them, not with a view of freeing them, but to sell them. The proof, however, was not conclusive. If found guilty on all the indictments, his imprisonment would extend to eight hundred and forty years.

Iron Bedsteads are becoming extensively introduced. Their peculiar neatness of construction, great durability and cheapness, will go far towards bringing them into general use. The posts are cast in various fanciful designs and patterns, and a neat wire net-work supercedes cords or canvass.

Reuben Morris, a drover of Franklin County, Ohio, was murdered and robbed of \$1,000 near Philadelphia, on Thursday or Friday. It is supposed that he was watched by the murderers, who saw him go to Philadelphia with a drove of cattle, and laid in wait for him on his return.

Two Agents of the French Government have arrived in the 'United States,' with a view of buying a tract of land for the purpose of sending thither a part of the insurgents of June. The Philadelphia "Democrat" has been assured that these agents are now in treaty for a tract in Virginia comprising some 100,000 acres.

The Legislature of Wisconsin has passed through every stage a bill exempting the home stead of a family from sale on execution for debt. The area exempted is forty acres in the country or a quarter of an acre in a village.

MISCELLANEOUS.

PROF. FRANCKE'S RULES FOR OUR CONDUCT IN COMPANY.

Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that He, the Majesty of Heaven and Earth, is present; and that in such a situation, a solemn awe becomes you.

Never speak of your enemies except in love, for their good, and the honor of God.

Do not speak much. When it is necessary to say anything, do it respectfully, advisedly, and kindly. Always speak with earnestness, with clearness and deliberation.

Do not make the things of this world a subject of conversation, except when God may be honored or good done to your neighbor thereby.

Avoid severe and reproachful language, and every thing that might excite evil feeling. Inquire of a friend whether you ever offend in this way; for you may do it unconsciously.

Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence.—Never make the name of God or Christ a mere by-word. He who honors God in his heart, will not dishonor him with his lips.

Be cautious, in narrating anything, that you adhere strictly to truth. Men sometimes supply some circumstances from their own invention, which their memory has not retained. Think afterward whether you have not in your conversation done this.

Trifling jests and anecdotes do not become a Christian. When you are in conversation, avoid speaking of yourself, or desiring so to do.

Never change the conversation from a profitable subject. Much is to be learned, both in the discipline of the mind and in the collection of facts, by much conversation on the same topic.

Never interrupt a person who is speaking and be silent if you are interrupted.

If you would reprove another for some misconduct, take care first to conquer the fear of man. But it is well beforehand, to think of your own defects, that you may reprove with meekness, and with love.

Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful, not a trifling state of mind. If others laugh at foolish jests, and improper expressions, do not join with them. If they are not pleasing to God why should they be to you? If you laugh with those who delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

Cultivate a talent for directing conversation in a proper channel.

Never think more highly of yourself, than of another, on account of any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

Love is humble, and secures the respect and friendship of others: but a haughty man is disagreeable to all.

Remain not a moment in society, when your only object is, that you may thus pass time away.

NIAGARA SUSPENSION BRIDGE.

This wonderful work of art is the subject of much remark, and naturally astonishes every one. The Rochester Democrat publishes a fuller description of it, and of the sensations it produces, than we have seen elsewhere. We extract the following:

"It is impossible to give the reader a clear idea of the grandeur of the work.—Imagine a foot bridge 800 feet in length, hung in the air, at the height of 230 feet, over a vast body of water rushing through a narrow gorge, at the rate of thirty miles an hour. If you are below it, it looks like a slip of paper, suspended by a cob-web. When the wind is strong, the frail, gossamer-looking structure, sways to and fro, as if ready to start from its fastenings; and it shakes from extremity to centre under the firm tread of the pedestrian. But there is no danger. Men pass over it with perfect safety, while the head of the timid looker-on swims with apprehension.

"We saw the first person pass over it, Mr. Ellet, the builder. His courageous wife soon followed him, and for two days, hundreds, attracted by the novelty of the thing, took the fearful journey.

"It is worth a trip to the falls to see this great work, although it is not probable that one in twenty will have the nerve to cross upon it. Far, strange as it may seem, there were those who had no hesitation to slide over the awful chasin, in a basket, upon a single wire cable, yet could not be in-

duced to walk over the bridge. And this aerial excursion is thrillingly exciting. A seat on a locomotive, travelling at the rate of sixty miles an hour, is nothing to it. When you find yourself suspended in the air, with the roaring boiling Niagara two hundred and fifty feet below you, if your heart don't flutter, you will have nerve enough to swing over Vesuvius.

"And yet the sensation is not altogether unpleasant. The ride itself, as the old lady said about skinning eels, 'is nothing when you get used to it.'"

KEEP YOUR PROMISES.

We have often been shocked at the reckless disregard which many persons manifest for the fulfilment of their promises. They are ever ready to make engagements for the future, but when the time arrives for their fulfilment, they seem to have forgotten them entirely, or at least, to treat them as though they involved no obligation whatever. Such conduct is sinful in the highest degree, and when indulged in by professing Christians, furnishes glaring evidence of essential defect in their christian character. It is also highly injurious in its influence upon society itself, inasmuch as it necessarily tends to destroy that confidence of man in man, which is so essential to the happiness of the community. It is especially detrimental to the interest of the individual himself, who is guilty of it, as he thereby forfeits the respect and confidence of his fellows. His word accordingly, is not relied upon, and he is obliged to suffer all the unhappy consequences. This sinful and injurious habit is one of the most inexcusable of which any one can be guilty. In ninety-nine cases out of a hundred, there is no absolute necessity whatever for any one to break his word. No one should ever make a promise unless he looks well into the circumstances before hand, and has every reason to believe, that it will be in his power to fulfil his promise. And whenever a promise has once been made, it should be his fixed determination to keep it, and with a particular reference to this, his subsequent conduct should be shaped. Were this course to be faithfully pursued, not only would the serious evils resulting from a disregard to one's word be avoided, but also the confidence of those around speedily gained and enjoyed, and a character thereby eventually established, that will be of more value than "ermine, gold, or princely diadems."—*Weekly Messenger*.

OCCUPATION.

The man who has no occupation, is in a bad plight. If he is poor, want is ever and anon pinching him; if rich, ennui is a more relentless tormentor than want.—An unoccupied man cannot be happy, nor can one who is occupied improperly. We have swarms of idlers among us, the worst of which are gentlemen idlers; that is the men who pursue no useful occupation, and sponge their way, often enjoying the luxuries of life, living upon the hard earnings of others. In this wide spread and expanding country, none need be without some useful occupation, all trades and professions are open, from the honest hod carrier to the highest place in the agricultural and commercial world. Those occupations that require manual labor are the surest, most healthy, and independent.—The two great professions of Law and Physic are fearfully overstocked at the

present time, and it is a fact, they are on the daily increase; so much so, that "pettifoggers and quacks," are swarming our cities. But a small portion of these succeed well: a few make a bare living, while many struggle for a time, running in debt wherever they can, frequently becoming dissipated and ruined. Every boy should be put to a trade, which, when once acquired, is a guarantee for life. There are now, by far, too many sent to study law or physic, or placed in stores at an early age. If the number of these could be reduced three-fourths, and these put to different trades, it would serve to greatly increase individual happiness and aid in the prosperity of our country.

ANECDOTE OF PATRICK HENRY. When the celebrated Patrick Henry, of Virginia, was near the close of his life, he laid his hand on the Bible, and addressed a friend who was with him: "Here is a book worth more than all others printed: yet it is my misfortune never to have read it with proper attention until lately." About the same time he wrote to his daughter—"I have heard it said that deists have claimed me. The thought pained me more than the appellation of 'Tory: for I consider religion of infinitely higher importance than politics, and I find much cause to reproach myself that I have lived and given no decided public proof of my being a Christian."

THE RELIGIOUS PRESS.—Almost all the papers with which we exchange, (says the 'Watchman and Observer,' Richmond, Va.) are making urgent application to their subscribers for arrearages due—stating what we suppose to be true in relation to most of them, that their current receipts fall far short of meeting their current expenses, while the arrears are constantly accumulating. In all such cases, it would be a great relief if old scores were paid up, and if subscribers would habitually act, as some do, upon the principle of always paying in advance.

PARENTAL PRAYER.—It is related of the Rev. Dr. Finley, that it was their practice soon after the birth of each of their children, to set apart a day for prayer, that it might be an heir of eternal life; and that they had the happiness of seeing their eight children, distinguished by their piety in their youth, and in growing in graces as their years increased. "Most of them lived to an old age, were useful in their several spheres, and greatly respected and beloved on account of their christian character."

HEADS OF SERMONS.—The excellent and eccentric Rowland Hill, when once in Scotland, was found fault with because he had not heads and particulars in his sermon. When he next ascended the pulpit, he made an apology for past omissions, and announced that he should now have four heads—how many particulars he did not yet know—*first*, he should go round about his text; *second*, he should come up to the text; *third*, he should go through his text; and *fourth*, he should go away from his text.

BEST PRESERVATIVE.—When a young man has a love for reading, and of course a healthful relish for intellectual pleasure, he has become possessed of one of the best preservatives against dissipation.

SIZE OF THE FEMALE WAIST.—Women ought to measure 27 and 29 inches round the waist, says the Home Journal, but most females do not permit themselves to grow beyond 24. Thousands are laced to 22—some of them less than 20, and thus by whalebone, wood and steel, the waist is reduced to half its proper size.

REMEDY FOR LOCK JAW.—A waiter in the Baltimore Sun says, if any one runs a nail or a stub into any part and lock jaw ensues, it may be cured by blowing tobacco smoke into the wound. Two or three pipes full will set the wound to discharging.

POETRY.

THERE IS A GOD!

BY C. N. PINE.

Deny it not! there is a God
Who watches o'er the earth,
By whose almighty power 'twas formed
And ushered into birth;
His pow'r is felt in ev'ry clime
Wherever man has trod,
And all His works proclaim and chime—
"There is—there is a God!"

Go to the solemn solitudes
Where nature holds her reign,
In all her grandeur, wild and rude,
O'er forest, hill and plain;
Or, to the mountain's low'ring peaks
That pierce the passing cloud,
And all, though silent, plainly speak—
"There is—there is a God!"

The whisp'ring zephyr, and the winds
The howling tempests send,
The flow'rs that bloom, and birds that sing,
The glorious faith defend;
The brook, that ripples on its way,
And cascade roaring loud,
In unison with conscience say—
"There is—there is a God!"

Who, that beholds the starry skies,
Or yet the glorious sun,
Or hears the ocean's roar, denies
There is a ruling ONE?
When lightnings flash and thunders break,
Beneath Jehovah's nod;
When Heaven frowns, the heart will quake
That doubts—"There is a God!"

When death, with stealthy step, has come
In all his dreaded gloom,
And taken from our happy home
A lov'd one to the tomb;
And when we've seen that lov'd one laid
Beneath the silent sod,
Has not the bleeding bosom said—
"There is—there is a God!"

When, in adversity's dark hour—
When love of earth has sped,
And earthly pleasures, and their pow'r
To please the heart, have fled;
Or when, in hopeless grief, we've groaned
Beneath affliction's rod,
Has not the heart, in silence owned—
"There is—there is a God!"

Though unbelieving skeptics rail
Against Almighty Pow'r,
The courage of the hearts will fail,
When comes the trying hour;
When death, with unrelenting grasp,
The feeble form has bow'd
Upon its final couch, they gasp—
"THERE IS—THERE IS A GOD!"

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 12½
Do. RYE, do. - - -	3 37½	a 3 50
Do. CORN, do. - - -	2 25	a 2 30
GRAIN—WHEAT, per bushel,	95	a 1 00
Do. RYE, do. - - -	62	a 65
Do. CORN, new do. - - -	41	a 43
Do. OATS, do. - - -	30	a 33
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	7½	a 8½
BUTTER, do. - - -	12½	a 14
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	40	a 45
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	75	a 1 00
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 40	a 1 50
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 25	a 4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 37	a 5 50
Do. RYE, do. - - -	3 87½	a 4 00
Do. CORN, do. - - -	2 75	a 2 80
GRAIN—WHEAT, per bushel,	1 07	a 1 10
Do. RYE, do. - - -	70	a 72
Do. CORN, new do. - - -	56	a 57
Do. OATS, do. - - -	34	a 35
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 50	a 3 75
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32½
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Sunday last, the 27th ult., by William McFadden, V. D. M., JOHN FERGUSON, Printer, to Miss ELIZABETH MICHAEL, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place on Friday morning the 25th ult., Mr. DANIEL W. GOWEN, in the 33d year of his age, after a long and painful illness, which he bore with Christian fortitude and resignation, in the glorious hope of a blessed immortality beyond the grave.

RELIGIOUS NOTICES.

DEDICATION.

The new Bethel, or house of worship, at Hinkletown, Lancaster County, Pa., will be dedicated to the worship of God, (no preventing Providence) on the third Sabbath, being the 24th day of September.

A series of meetings will be held in said Bethel, at that time, commencing on Saturday evening previous.

The brethren of the Church, and the public generally, are respectfully invited to attend.

A public collection will be taken up on the occasion, to aid in defraying the expenses incurred by the erection of the house.

By order of the Building Committee.

WOODS MEETINGS.

By the leave of Providence the following Woods meetings will be held at the following places:

One at Uniontown, to commence on the 13th of October.

One below Westminster, to commence on the 9th of September.

One at Mount Joy, Lancaster county, Pa., commencing on Friday evening, the 22d of September.

Ministers and the people generally are invited to attend.

PROSPECTUS

OF A

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brennehan, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippenburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1815.

CYCLOPEDIA

OF

MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By REV. D. K. ARVINE,

With an Introduction by Rev. Geo. B. Cheever,
D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an abundant fund of pleasant reading."
N. Y. Observer.

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others."
N. Y. Evangelist.

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home
and at school.

BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book."
Baltimore Advertiser.

"Practically studied, this book is better than most boarding schools, with all their long train of accomplishments. Let all American women read it."—*Dem. Review.*

Miss Beecher's Domestic Receipt Book,

Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household."—*Commercial Advertiser.*

For sale by HENRY PENKINS, 142 Chestnut street, Philadelphia.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JONAS WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige
Editor.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.
LUTZ & SCHEFFER.

December 15, 1847.—ly.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*.
[May 1.]

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., SEPTEMBER 15, 1848.

NUMBER 10.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Cumberland County Camp-meeting.

This meeting was not so large as in former years, yet truly it was a very good, interesting and reviving time. A better meeting, perhaps, has not been held in Cumberland county for some years. Great peace and harmony, and no small degree of zeal and power characterized the meeting from first to last. About one score of precious souls were hopefully converted—a goodly number of professors were greatly revived, and some five or six were baptized in the name of the Lord.

A more full and accurate account of this meeting will be found in another column.

AGENTS WANTED.

A FEW more good Agents wanted for the sale of the *History of Religious Denominations*. Liberal wages will be given.

To our Delinquents.

If our delinquent subscribers will pay us \$2 25 they shall have credit in full for two volumes. By this arrangement they will be released from extra pay and make it a mutual benefit.

York County Camp-meeting.

THE York county Camp-meeting was large and good. We spent a few days there with much pleasure and satisfaction. The brethren in York county are zealous and faithful. What they do, they do it heartily, as to the Lord, and not to men. The Lord bless them, and keep them united and true to the church and cause of God.

For a more full account of this meeting, see contributors' department.

Advice to Christians upon Politics.

WE wish to give our brethren in the Church of God, a word of advice with regard to politics. Politics is two fold; true and pseudo politics, or lawful and necessary, and unlawful, false and hurtful politics. Lawful and true politics is the art or science of government, or a prudent and necessary vindication of the principles and measures of civil government. Over heated contentions and extreme measures is pseudo politics.

Civil government is ordained of God, and when rightfully administered, is a great blessing to the people.

In a democratic government it devolves, as a duty, upon every votable citizen to guard the public wheel, by lending his personal aid to protect pure and proper principles, and to elect suitable persons for the administration of the government. Christians are, in our opinion, the best qualified persons in any government, to mould and direct public opinion. If public opinion can be got right, then it is an easy matter to administer the government properly. But to secure this object care must be taken not to adopt improper and hurtful means and measures, nor even to carry lawful ones to extremes. Here lies the greatest danger. Pure politics, is pure natural good. But pseudo politics is hurtful and dangerous.

On this point, particularly, we wish to caution our brethren of the Church of God.

Be your party politics what they may, Democratic, Whig, or Free-soil; be your party principles, in your account, ever so good and so necessary, yet remember, as Christians, you are bound to let your moderation be known; to be wise and prudent; to maintain your Christian integrity—and under no circumstances to follow the multitude to do evil, but to avoid even the appearance thereof. We hold it to be highly improper and hurtful for Christians to mix up with all kinds of

noisy blustering politicians and political gatherings—to hear or make stump speeches, and to hurrah with the rowdies. Christians ought to be well informed—to judge righteously—and to act conscientiously in respect both to men and measures, at the primary meetings, and at the ballot box—and what they do even there, ought to be done prudently, peaceably and quietly. They should disdain the idea of being any thing like a crafty, designing, self-seeking and boisterous politician. Have no connection and doings with such. Take no part with the ultra, grog-shop and rowdy like movements of any party. But be wise and prudent, lest your good be evil spoken of. Remember the hurtful campaigns of 1840 and 1844. Be true to the cause of Christ. Never sacrifice your Christian character and injure the cause of religion for the sake of politics.

Doings of the Standing Committees.

OHIO.

THE Standing Committee of the Ohio Eldership met at the house of David Neidigh, in Wayne county, on the 21st of August, 1848 in order to investigate charges alleged against Samuel N. Miller, by A. Megrew; and after mature investigation of his case, he was found guilty, and accordingly expelled, for insubordination and encouraging schism.

A. HOLMS,

On behalf of the Committee.

August 21st, 1848.

EAST PENNSYLVANIA.

1. Granted brother Wilson Geo. Coulter, of Schuylkill county, a preachers license.
2. Suspended Josiah Quigley from his pastoral duties, till the meeting of the next Eldership.
3. Appointed Emanuel Logue Missionary for the state of Iowa.
4. Ordered that the report on the case of J. Lenker and others, in the church at Lingsletown, be carried out and submitted to by the respective parties, on pain of expulsion.
5. Decided that we have no authority, under the rules passed by the last Eldership for the government of the Standing Committee, to receive a preachers license and grant him a dismission from that body; and that we disapprove of every attempt on the part of the preachers to dismiss themselves from the Eldership, by joining a sect, or by a simple act of resignation. As no one forms a connection with the Eldership, by an act of his own, so neither can, or ought he, we think, to dissolve his connection by his own act of resignation.

TO OUR FRIENDS.—We wish all of our Ministers and Elders, as well as all those that feel an interest for the paper, to act as our Agents.

The Parlor Magazine.

Devoted to Literature, Morals and Religion. E. E. Miles, 135 Nassau street, N. Y. Two dollars per annum.

This is one of the very best of our monthlies, and its appearance is always hailed with pleasure. It is a successful attempt to supply this reading age with something tasteful, and attractive; and at the same time free from that overdrawn portraiture of life which creating a morbid sensibility, causes us to undervalue the realities of life.

A catholic spirit pervades its pages, and the Christian parent may safely put it into the hands of his family without fear of an irreligious tendency, or on the other hand, of the bias of Secarianism. Its articles are all original and from some of our best writers.

A. D. W.

Missionary Collections.

WE hope the preachers and elders will not neglect taking up their Missionary collections between this and the next Eldership. There will be a considerable sum of Missionary money needed to enable the Board to meet its engagements. Let all lend a helping hand, and do what they can—especially let the preachers not neglect to appoint suitable times for holding these collections, and give the people an opportunity of ministering something to the support of the poor and needy missionaries of the cross.

Our Trip to Philadelphia.

LAST week we took a trip to Philadelphia. On our way we tarried over night in Lancaster, and had a pleasant interview with some of the brethren there.

Sabbath last we spent with the brethren in Philadelphia, and preached in the Howard Hall at 10 o'clock, A. M., and in the Spring Garden Market-house, at 4½ o'clock, P. M.

The cause in Philadelphia is, we think, looking up. The brethren seem to feel more encouraged, and are beginning to rally under Messiah's banner. Brother HARR is very much esteemed, and his preaching takes well with the people. O! that the Lord would revive his work, and build up his church and people in that great city. Let us all labor together in prayer to God for it.

WEST PENNSYLVANIA ELDERSHIP.

THIS body will hold its next annual meeting, *Deo volente*, in Brush Valley, Indiana county, Pa., commencing on the second Tuesday, being the 10th day of October next.

OHIO ELDERSHIP.

THE Ohio Eldership will meet, *Deo volente*, with the Church of God in Chester township, on the third Mouday, being the 16th day of October next.

Vindication of the Church, OR

Review of Letters on Sectarianism.—No. 8.

"Convert him from the error of his way."—JAMES.

IN our last piece, we scanned the *admissibles* in our brother's Letters on Sectarianism: in this, we shall point out, and descant on his *inadmissibles*.

In the first letter of our author on Sectarianism he asserts that "Sectarianism as applied to a body of Christians agreeing in sentiment, and even as indicative of an organization among themselves, is certainly not only unobjectionable, but proper and necessary." This assertion is wholly inadmissible. It is based on a false assumption. It assumes the right of forming distinct organizations, because of the existence of different sentiments; and then Sectarianism, as applied to these denominational bodies, is declared to be "proper and necessary." Now, we deny the right of creating schism in the mystical body of Christ, for any cause whatever. If a difference in opinion forms any good reason for schism or sectarianism, then when is it so repeatedly and unqualifiedly prohibited in the Scriptures? And why were the Corinthians so sharply rebuked for this sin by the Apostle? If a disagreement in sentiment justifies sectarian divisions, and makes the thing not only "unobjectionable, but proper and necessary," then there ought to be some warrant for it in the Scriptures, or at least some allowances made; but instead of this, it is utterly disallowed and condemned in every part of God's book. So that we know of no better way for those "honest Christians who differ in their conceptions of Divine truth," than to fast and pray for the unity of the faith in order to the unity of the body. For if it be true, as our brother has said, that "the Bible is really and absolutely susceptible of but one meaning, and that its doctrines form only one harmonious whole, sufficient for our guidance in all matters both faith and practice; then all we have to do, as Christians, is to buy of him eye-salve, or in other words, to pray that he would open our understanding, that we might understand the "one true meaning of the Scriptures;" and with that attainment there will be no necessity for different denominational organization. Then like the primitive Christians, we would all be members and promoters of one "Sect," falsely so called—*alias*, CHURCH OF GOD.

But again, our author asserts, in his second letter, that if a plurality of denominations be wrong, then I must regard that one whose doctrines harmonize with my views, as the proper one; and hence must discard and dis-fellowship all others as such. This (he adds) is unavoidable from the laws which govern our mental and moral constitutions, and its significance cannot fail of being perceived."

To this we would reply: "The Bible is susceptible of but one meaning"—Sectarians put different meanings on it—Hence, therefore, they cannot all be right. Nevertheless, they may not all be so grossly wrong as to forfeit their claims to a Christian character; and if not, there is no "law governing our mental and moral constitutions," which "unavoidably" leads one to "discard and dis-fellowship" another, merely because he is erroneous in some of his sentiments. "Charity suffereth long, and is kind."

Our author, further asserts, "That the different evangelical denominations constitute a common brotherhood, which I regard as the

true 'Church of God.'" Different evangelical denominations are unknown to the Scriptures, and hence they ought not to be recognized in the church, as being proper and necessary parts and parcels of the same.

It is further alledged, that "Angels fell from Heaven and man from Paradise, but neither from any tendency in Heaven or Paradise.—So may we prostitute and abuse this gracious permission." Sectarianism is no "gracious permission." It may be a permission, but no gracious one. Its tendency too, is very different from that of either Heaven or Paradise.

In our authors third letter he says, "In view of the fact, that you have attached yourself to a body of Christians, having sentiments, and consequently practice, differing from all other bodies professing to be Christian churches, you must admit; either that a plurality of denominations, arising only from different conceptions of God's truth, is admissible and proper; or, that all other bodies are not, and cannot be Christian churches." This declaration, to say the least of it, is illogical. It does by no means follow, that a plurality of denominations is right and proper, because we have associated with brethren holding different sentiments from others; nor yet, "That all other bodies are not, and cannot be Christians."—Our brother no more allows pedobaptism to be true, than we do, and yet he will admit there are pedobaptist Christians. So we disallow sectarianism, and yet admit there are sectarian Christians. If there are no saints in Babylon, the call for such to come out of her would be useless.

Fast Day.

THE first Friday in October next has been recommended by the General Eldership as a day of special fasting and prayer, throughout all the borders of the Church of God, for the revival of pure and undefiled religion. We hope the day will be generally and suitably observed by all the churches.

The recommendation is made in the following words, to wit:

"In view of the great deficiencies in Religious experience and practice all around us, it becomes our duty to humble ourselves in penitence before the Lord, and seek for the grace and help of the Holy Spirit to heal the backslidings and divisions that exist in some places, and that we may again see, as in days that are past, the ingathering of souls to Christ, who are now living in sin and unbelief.

They therefore call upon all the preachers, and brethren, to examine themselves wherein they may be to blame, and in humility of heart to seek mercy and grace to help in time of need.

They also recommend to all the churches to observe the FIRST FRIDAY IN OCTOBER, as a day of fasting and prayer, in connection with special meetings of several days duration."

Memorial Notice.

THE following resolutions were passed by the last Eldership, and which, it is hoped, will be borne in mind, and observed by all whom they may concern.

"Resolved, That all the ruling elders in attendance this year shall be entitled to full membership; but hereafter none shall be so admitted, except such as are regularly appointed to represent the several stations and

circuits, equal to the number of their teaching elders.

"Resolved, That in the future each preacher, having in charge a circuit or station, report to the Eldership the number of preaching places on his circuit, or in connection with his station; and if any appointments are dropped, give information to the Eldership the cause of so doing."

EAST PENNSYLVANIA ELDERSHIP.

THE East Pennsylvania Eldership will hold its nineteenth annual meeting, *Deo volente* at Orrstown, Franklin county, Pa., commencing on Wednesday, the first day of November next.

The opening Sermon will be preached by brother E. H. THOMAS. Services to commence at 10 o'clock, A. M.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

CONTRIBUTORS' DEPART'T.

Hope.

DESPAIR, like leaden curtains of sable hue, hung o'er Eden's lately fair and floral face, as Jehovah took his daily round amid the shrubbery of his choice, planted by his own hand in the loveliest spot of all the worlds. Man, the demi-god of that universe in miniature, by sin had lost his title clear as chieftain there to reign. His maker's presence to him assumed the dreadful one of terror, like equinoctial storms of thunder, beneath the torrid sun. No longer the warblers of the boughs joined cheerful notes to increase the melody of his eventide and twilight songs. The spotless lilly, the bashful violet, with her deep blue eyes, all filled with sparkling tears, the florid, blushing bower rose and wild eglantine, with every leaf that gentle zephyrs fanned, put on stern reproving and reproaching looks. The less refined and courteous orders of animated nature, the lion, the bear, the tiger, the wolf, the domesticated cur, the braying ass, the noble and ambitious horse, the fleet and neat limbed forest deer with reptile race, in sulky silence passed him by, or hissed him for his treason. What had they now, they felt, their passions to restrain, since man, their Lord had first declined from virtue's peaceful path. The winds howled dreadful ghost-like notes, to fright his soul in nocturnal visions wrapped. Earth, with her gauze of emerald carpet, shrank beneath the step of his unhallowed foot, while the crystal fount, the limpid stream, purling their monotonous odes of sadness, and the silver-mirrored lakes, where he and "mother of all living" had been wont to view their second selves, or very express images of their persons, in portraiture of pledges yet unborn, hitherto as calm as the unruffled bosom of conscious innocency, heaved up their lofty and foam crest swells or mountain waves, and tossed their ocean mane in proud defiance, driving to his guilty soul an endless hydrophobia! Forsaken by God, angels, and creation all; intelligent and nonintelligent, animate and inanimate, man wandered in despair, and viewed the world but a desolating HELL, and woman, his eternal companion in woe and misery. Annihilation then a welcome

would have met, but Justice, to render sin more sinful and despair more desperate another hell on hell still heaped.

But, meanwhile, fair weeping Mercy, prostrate lay before the throne, and offered up strong cries and stone melting lamentations, with prayers of heavenly fervency, that man, a ray of hope, and moment's respite might yet fall heir to. That cloud of unmitigating wrath that densely hung o'er Jehovah's incensed brow, surcharged with all the flaming terrors found in Justice's magazine, and gathering young vengeance from restraint, by man as woman reclined upon his breast and he before his Maker stood, was seen first to tremor. In quick succession a dark narrow chasm opes, and one faint, feeble, dim, dull, dark, glimmering ray of light is seen quivering, as though it had wandered from its proper orb, and now was on forbidden ground, consecrated to woful ends. Simultaneously the lips of Deity ope, and he swears "The seed of the woman shall bruise the serpent's head."

Though wrap'd in mystery dense, the solemn oath,

'Twas the plank of hope, to Eve and Adam both.

On this they stood and, as creatures new, appeared

Learn'd wisdom from folly; hope of whom they feared

Hope, with expectation and keen desire fair, Plum'd her bright pinions then spread them to the air,

And sailed through space of increasing light divine,

To see what glory in seraph's heaven shine. Thus man was made a new being, to set about duties of new relations, and new responsibilities. How changed again! How wide the contrast between despair and hope!! and yet how sudden the transit! No more sudden than that from hope to despair eternal, which shall seize the wicked, whenever he heaves his dying groan.

But let us contemplate hope, more dispassionately. The great master commentator on moral and intellectual science says, *By hope we are saved*. How pregnant with meaning is every word! It is then our all! Hope is as far from despair as holiness from sin—salvation from damnation—heaven from hell!!

We will then treat it under the following chapters.

I. Its import and kind.

The import thereof, is, then, first in order. Its correspondent in Greek is *Elpis*, and means first, *desire with expectation of realizing*. It differs from belief, in that men and devils believe, and that firmly too: many things they desire not, yet expect and expect many scenes, for which they have no relish. Many criminals desire freedom from their chains, shackles, hobbles, and cells. But the massive walls, the ponderous doors, the mighty bars, the complicated meanderings of prison passages, and the sleepless eye of watchfulness, constantly kept upon their most secret movements forbid expectation.

The poor and hopeless murderer, while standing on the scaffold of death, with the rope around his neck, his cap drawn over his eyes, his hands bound safely behind him, a guard of stern, faithful, well armed soldiers, forming a hollow squad about, may feel the trap door sinking beneath his feet! and entertain the most vehement desire for life, as he sinks into, and down the throat of eternal death, yet dare not expect. Or, he may penetrate the dark,

dreary, damp vista of death, to the grave, and beyond it the boundless eternity of future woe, and see, on hell-wrought canvass drawn, the history of his hopeless doom, expect it firmly but desire it not.

In that dreary world of hopeless misery, the lost sinner retrospecting his mad career of folly; and with quickened memory, that calls to mind the whole of his forgotten history of crime, may desire, with a superhuman earnestness, to enjoy the increation of his deeds of blood, or sin; but durst not expect nor look for a drop from the tip of sainted Lazarus's finger, to cool a flaming tongue, dried and scorched by fevers bred alone in hell.

And devils, with keen capacities and passions stronger than men, susceptible of anguish more acute, may expect every awful curse denounced against their guilty heads, with undoubted belief, but have no relish to desire the anointment of heaven's last vials of wrath severe.

Hope does not only imply a desire for good with the prospect of realizing, but a desire for evil, with the same prospect. A fiendish heart, may desire the injury of a fellow mortal, look on with demon-like emotions, and watch with murderous eye, every fatal step made by the object of his hatred toward the cascade of his ruin and maelstrom of certain destruction. A few instances of its former use will not be out of place here. "It is good that a man should both hope and quietly wait for the salvation of the Lord." "And when her masters saw that the hope of their gains were gone, &c." "He that plougheth should plough in hope, and he that thresheth in hope should be partaker of his hope."

2. By metonymy, the object desired and looked for, is sometimes used as the thing itself: as, Hope that is seen is not hope. By seeing, is here meant enjoying or realizing, as, Except a man is born again he cannot see (enjoy) the kingdom of God. "And mine eyes shall no more see good, or, as it really means, I shall not enjoy it. So that which a man enjoys he cannot desire and look for as yet in the future. This object of solicitation and anxious expectation is called Hope.

3. By license of the same rhetorical flourish, the foundation and ground-work of this mental and moral edifice "which is Christ in you, the hope of glory," is so called.

4. In like manner also it is employed for trust, or unwavering confidence in the ability and willingness of God to accomplish his benevolent purposes; a pledge and demonstration of which he has given, in that He raised Christ up from the dead, and gave him glory; that your faith and hope might be in God," for it is also said, "my flesh shall rest in hope," or confidence.

We will treat of its quality or kind, in the next place.

1. There is a hypocritical hope, or hope of the hypocrite, which deceives and deludes the poor, ignorant, blind and dishonest possessor of it more, and far more *fatally* too, than any one else. "This, it is said, "shall be cut off." It may gratify his sensual soul in life, when no danger appears nigh, but will not answer his purpose,

"When check'd his bosom's power to throb,
Or when his heart with pulses drear,
Beat like a death-watch to his ear."
Then his uncandid expectations will leave him as the night-hag flees before the blazing orb of day. Yea, "the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost!"

2. There is a living or life-giving hope. One that fires and stimulates to acts of daring goodness. To this the disciples had been begotten *again*, or the second time, "by the resurrection of Jesus Christ from the dead." He had died, and with him died their hope; but God raised him, and begat them anew. And oh! what life they ever after had!

3. Hope is also abiding, or constantly a companion of him who loves his Maker. It is an inmate of the swept and heavenly garnished castle—an *every day* associate of the child of God. *Now abideth* faith, hope and charity, but the greatest of these is charity. The former two shall fail, only when fruition comes, but the last will never cease, but grow, expand, increase, enlarge, augment throughout eternity!

4. Hope is said to be blessed. "Looking for that blessed hope on the appearance of the great God, and our Saviour Jesus Christ. It is blessed for it brings blessed privileges—the resurrection of the dead, eternal life, and the long expected inheritance of the pilgrim saints, and redeemed seed of faithful Abraham.

5. And lastly, it is sure and steadfast—an anchor to the soul, cast within the vail that separates us from heaven. There, made sure to the throne of God, its jaws and beards cleave fast, and "by law of sweet compulsion, strong and sure as gravitation to the larger orb the less attracts, through matters whole domain," inclines and draws the spirit home to blissful heaven. And as the happy mariner draws each yard of cable on ship Zion's deck, the nearer he gets to the eternal shore, and is lastly welcomed by the long, and loud, and happy shouts of angel ranks, and kindred spirits redeemed from earth.

But time and space gives admonition to consider another part of the text, viz:

II. *The legitimate progeny of hope.*

'Tis said we are saved by it. Who can compute the value of the blessing? Who? Who can tell its various bearings? Who make known its endless variety of operations? We are saved by it! In this, is implicated what we otherwise would not have.

1. Deliverance from fear of fellow man. By it we are enabled to keep that command, "fear not them who are able to kill the body *only*." By it said David when rehearsing the devices of the wicked to ensnare his feet, "I will not fear what flesh can do unto me." 'Tis hope that impels the warrior when ten thousand deaths are darting at him, ten times ten thousand spears all dipped in smoky venom. 'Tis hope of unholy success, and salvation worse than ruin!

2. Deliverance from cowardly shame. How strange and yet how true, that mortal man should be ashamed of God! What millions daily are!

"Asham'd of Jesus! sooner far
Let ev'ning blush to own a star;
Asham'd of Jesus! just as soon
Let midnight be asham'd of noon;
No: when I blush—be this my shame,
That I no more revere his name."

Let me glory in the cross of Jesus, above all earthly hope or honor of man. There is every inducement to call forth the noblest energies of my most transcendent expectations. And, yet, what thousands are ashamed of Christ—his laws—his ordinances! all! He has said, "Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation; of him also shall the Son

of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Read it! hear it! see it! feel it! ye who are ashamed of your religion, only in the house of prayer. Ye who are ashamed of it in your families, in the coach, in the car, in the canal or steamboat, hear it. He says he will be ashamed of you! But hope, immortal hope, maketh not ashamed. If then you have this hope, you are not ashamed.

3. It includes freedom from fear of death. The righteous differ from the wicked, in that he has hope in his death, but the wicked, his hope shall perish. In view of this Mount Zion's symphonic lyrist broke forth in the following strains, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

The writer of this, not long since, stood, as he supposed at least, on the confines of two worlds, not knowing which he should dwell in for the next half hour, and, as a living witness of the saving power of hope, he can truly say, that at no period of life before, or since, did he ever feel more philosophically cool and deliberately calm, than when mortality was grappling and struggling with the terror of all terrors. He truly felt as his only tie to earth, that to abide might be more profitable for those with whom he had worshipped, wept and toiled, but to die was gain. O! were you and I always in possession of that same confident hope, we would always be prepared to say from heart,

"Roll on ye suns, fly swift ye years,
And bring the promised day."

May heaven grant it so.

Yours, fraternally, G. U. HARN.
Philadelphia, Sept. 1848.

Strictures on A. D. W.'s Remarks on Calvinism.

BROTHER WINEBRENNER:—

IN looking over the last number of the Advocate I was not a little surprised to notice an article over the signature of A. D. W., entitled "Which is the greater fool." I had previously been informed of Elder Maxwell's uncalled for and unjustifiable strictures on Calvinism, which could not possibly profit any person, or promote any good to the cause of true religion, but on the contrary might excite a sneer from the profane, or a laugh from the cold-hearted, while it might justly be a cause of offence to some weak disciple for whom Christ died.

But, Mr. Editor, I am told by ministers, that those who preach extemporaneously should not be censured too severely for inappropriate remarks, made in the heat of exhortation; that frequently, thoughts originating on the spur of the moment, if leisure were afforded to review, would not be advanced, and on this ground alone should I attempt an apology for the Elder.

But if Elder Maxwell's course can only be justified on the ground of hasty thoughts, not properly digested, what will be thought of a beardless youth, just verging into manhood, (however great his pretensions) appearing in the organ of a religious body with which he is not connected, and boldly endorsing (after having had leisure for reflection,) the sentiments advanced.

Must we be told! by a stripling that such men as Calvin, Luther, Knox, Whitfield, Bunyan, Edwards, and a host of such worthies were engaged in a hopeless work and a bootless business, in proclaiming the Gospel of

Christ. Has it come to this, in the nineteenth century, that an obscure individual, of a comparatively obscure sect, should rise up in judgment against church standards, so ancient, that they should, at least, be entitled to respect.

I confess I was pained to see you give publicity to the article. I think we should at least have sufficient modesty to manifest a decent respect for the opinions of others, however much we may differ in sentiment. "Let our moderation be known unto all men;" neither let us hope to convince by abuse; but let us "speak the truth in love;" knowing that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

HARMAN.

York County Camp-meeting.

SIDDENSTOWN, August 23d, 1848.

BROTHER WINEBRENNER:—

THROUGH the columns of the Advocate I wish to let the friends of Zion know that our York county Camp-meeting commenced on Friday, the 11th of August, and closed on the 16th. We had a larger camp than was expected, there being about 26 or 27 tents erected in Mr. Hart's woods, two miles from Lisburn, and about the same distance from Lewisberry.

The first discourse was delivered on Friday evening by brother Hurley, from Psalms 85: 6. On Saturday morning brother Keller preached from Revelation 2: 17; in the afternoon brother Haileigh from Acts 12: 24, and at night brother Shaw, from James 1: 25; after which an invitation was extended to those who felt disposed to give their hearts to God. Two came forward, (although it was damp and disagreeable) but they did not find peace that night.

On Sabbath morning brother Winebrenner preached from Ezekiel 33: 11, and was followed by a warm and feeling exhortation by brother McFadden. In the afternoon brother Keller preached from 2 Cor. 5: 14, 15, and at night brother McFadden from 2 Chron. 34: 3. An invitation was given to mourners when eight presented themselves as the objects of prayer, and three of them professed religion.

On Monday morning bro. Maxwell preached from Luke 12: 32; in the afternoon brother Kiester preached from 1 Timothy 2: 8, and at night brother Hurley preached again, from Hebrews 2: 3, after which eleven mourners came out, eight of whom professed to be made happy in a Saviour's love.

On Tuesday morning brother Keller preached in the German language, from Hebrews 13: 9—15. In the afternoon brother Haileigh preached from Col. 1: 13, after which brother Maxwell baptized eight souls in the Yellow Breeches Creek, at the Lisburn bridge. At night brother Harn preached from John 13: 17, after which the ordinances of Feet Washing and the Lord's Supper were attended to. A very solemn and feeling time seemed to prevail among the congregation. An invitation was given to mourners, when eight came forward as subjects of prayer, three of whom were happily converted.

On Wednesday morning the friends gave the parting hand,—many in all probability never to meet again until they meet at the bar of God, summoned there by the last loud trump of Gabriel.

During this meeting there were only about fourteen professed religion out of the many that attended there; but it is to be hoped that

many received impressions which will not be forgotten until they return, as did the prodigal's son, to their Father's house.

Let the Christian and the lover of the cause of God not get weary in his efforts, but toil on and labor a little longer, and though many of the wicked still refuse to submit to God, yet the promise to the faithful labourer is, that when the harvest is ended he shall receive his reward. He shall be amply compensated for his labors, by receiving a crown of unfading glory, and join the general assembly and church of the First Born which are written in heaven, and to God the judge of all and to the spirits of just men made perfect.

Yours, in Christian love,
GEO. D. SHEFFER.

Cumberland County Camp-meeting.

AGREABLY to arrangements, this meeting commenced on the 18th of August. There were twenty-one tents pitched in the beautiful grove of Mr. Freese, near the turnpike leading from Harrisburg to Carlisle; three miles from the former, and fifteen from the latter place. The weather was remarkably pleasant; the congregations large and attentive, and the preaching spiritual and soul-stirring.

There were a goodly number of preachers present, and all met with a cordial reception by the brethren. Preachers present of the Eldership: J. Winebrenner, J. Flake, J. Keller, J. Hadden, J. F. Weishampel, J. S. Oliver, J. C. Seabrooks, J. J. Miller, J. H. Hurley, A. Swartz, Wm. McFadden, G. U. Harn, T. H. Deshieri, Wm. H. Mullenix, B. Mateer, David Maxwell and Wm. Hinney; A. D. Williams of the Free-will Baptist denomination; Kessler, Driesbach, and Snyder, of the United Brethren in Christ; and J. Fritchey, of the German Reformed church. So you perceive that we were not at a loss for laborers.

This was a real old fashioned Camp-meeting. From the first evening of the meeting there were visible omens of good. Both the preachers and people came together with full purpose of heart to labor for the Lord, and the happy result was, that the churches were revived, sinners convicted, mourners converted and believers baptized. The number of converts, about twenty. There were five believers buried in baptism with their living head, and went their way rejoicing.

Upon the whole, we had a very good meeting, and our prayer is, that there may be a better one at the same place next year.

Yours truly,
J. H. HURLEY.

Letter from Elder D. Wertz.

MARSHALL CO., Va., Aug. 21, 1848.

BROTHER WINEBRENNER:—

ONE time more, in the providence of God, I wish to write to you, and the readers of the Advocate. I received sixty of your books by going sixty miles for them. I hope the time will soon come, when you will have a book agent in Pittsburg, with a supply of all kinds of books, so that all may get them there.—This would save us from a further disappointment and confusion. We have not a supply yet on our circuit. I could sell quite a number of your testaments if I had them. This book is well spoken of. Your new style, or extra bound hymn books are also in demand. The young people at the river want them. I want you to send me two dozen of them, and two dozen of the plain ones. Also two dozen

of Testaments. Tell me when I can get them. I sent you the money on hand last week.

On going after my books to Westmoreland, I had the pleasure of seeing a number of old acquaintances and brethren, yet bound for a rest beyond the grave. I preached three times for Elder Hickernell's congregation. He is still up and a doing, shoemaking, farming, store-keeping, &c., won't stop him from preaching the gospel. I had a little hope of getting sum V. D. M., to come with me on my circuit and help me in holding a few protracted meetings, but it was a dead hope. Brother Hickernell, however, will soon come and give us a call. We have not had one sermon by any of our brethren for the last sixteen months. People think, I am the only prophet in Israel. I hold one big meeting after another, and at the same time feeble in health. But God is with us, and glory to his name.

I formed another Church of God last week in this county. Thirteen professed religion at this meeting. I baptized 10 in number, and all united in church fellowship. The devil and the hypocrits got outdone once more, on the subject. The whole neighborhood is up against their silly conduct. There is a set of people in Virginia, who don't want a sinner to pray for salvation, until he is baptized.—They oppose a penitent in coming out for prayer and instruction in the meeting-house. The crying of sinners and the prayer of God's people they call the worship of the Golden Calf. All with them is water, the water of baptism. If you want regeneration, its all in baptism. If you want remission of sins, its in the water. If you want to join the church, it is go in the water. If you want to go to Heaven, it is go in the water. Their whole fabric stands on the water. Faith, repentance, Christ's blood and spirit, gospel and all religion, seems to rest on the literal stream of water. True spirituality is condemned in the most ridiculous manner. To get happy and praise God, and shout for joy in a meeting, is a hell for some of these dead formalists. I don't believe in an unmeaning and useless fuss in meeting, but when God revives his people by his spirit and makes them happy, let not man forbid it. The kingdom of God; says Paul, is joy, and that in the *holy ghost*.—To this joy the ungodly and sinner, or hypocrits, are strangers. May the Lord regenerate, by his spirit, this dear people; and they will feel a better effect, than mere water birth. Some say, no man can receive the spirit unless he is first baptized. This, they say, is the only way, and now I ask, is it not plane, from scripture and reason, that faith and repentance brings us to enjoy spirituality, before baptism? This is recorded in Acts 10: 44. Peter could not withstand God in blessing the Gentile world, and in giving them the spirit, on condition of their faith and repentance: and straightway on this evidence, commanded them to be baptized. So do we, after God revives and accepts of the sinner, by faith and repentance, baptize. Salvation from sin is conditioned on faith and not on baptism, or any other outward act. By faith and repentance a sinner is not only saved from sin, but is changed is heart and receives life in the soul. Christ is formed in us the hope of glory. Baptism comes on the outside. It is called a putting on of Christ. A token of our citizenship in Christ's kingdom.

However much we are opposed in our way, God is with us, and a glorious reformation is going on. I am now at the river, in father

Smith's house. In this place I preach every Sunday, to a large congregation. One came out last night to seek the pardoning love of Jesus. We have preaching again to-night.—I think a number more will soon come out.—Lord revive thy work more abundantly. If the east or west can send on a young man with grace and talents to preach the gospel, and a good recommendation, send him on as soon as possible. Our field is too large. We want help to gether in the harvest; come on, young men, and come out on the field of labor; God will reward you. O that we had more faithful laborers in the cause. I baptized 15 young converts on my last round; to God be all the glory.

Yours, in the Gospel,
D. WERTZ.

Letter from Elder David Neidigh.

REDSBURG, Ohio, July 25, 1848.

BROTHER WINEBRENNER:—

I again resume my pen in order to drop a few lines for the Advocate. This is evident, that when brethren hear of good news, it may be from the east or west, from the north or south, it is cheering and encouraging to the christian.

In the month of April, by the request of Elder A. Magrew, I went my way toward the south, namely to Gerico, Knox co., some distance of twenty-odd miles, to fill some appointments for brother D. Williams. When on my way some distance of about ten miles, I began to inquire for some brethren and I found some, and I left an appointment at brother S. Stoner's. When the hour of service came to hand, the people flocked in from all quarters. We soon found that the house would be too small for the congregation, and while we were contemplating how to give the people all the satisfaction that we could, a friend present, who lived near to hand, by the name of Geo. Wolf, and who had a much larger house, invited us to occupy his room that night. We did so, and endeavored to preach the plain unadulterated truth to the people. We saw, I think, that the word was well received, and I hope and trust that the Lord will reward the afore-mentioned friend and family, with a great reward. I also hope and trust, that the time is not far distant, when they may be adopted in the family of God, and crowned with eternal salvation. After services we were invited by different ones, to come and preach for them. We concented to their wishes, and thus we have been preaching for them every four weeks, in different places. After becoming more acquainted with the brethren and learning how matters stood there, and saw that there was materials sufficient for to commence a spiritual house keeping; we in the first place spoke to the people of Christ's kingdom and government, and after having shown from the scriptures what it takes for to constitute a Gospel church, and also spoke of the characteristics of elders and deacons, and their duty toward the flock over which they have been made overseers, we proceeded to set things in order. In the first place we tried to ascertain and see how many there were that would agree to worship together and observe all the commandments and ordinances of the Lord; whereupon there were six came out to take the word of God for their only rule of faith and practice. Then this small number proceeded to organize by electing their officers. Brother George Smith, elder, brother David Snowbarger, deacon. This church is called

the Church of God in Lake township, Ashland county. There are others that have informed me that they will also unite with the church. May the Lord bless that part of Zion with a mighty ingathering of precious souls, is my prayer. There has also been three baptized of late, two of them were baptized the same day of the organization, Sabbath, the 16th inst. One of them had been baptized, by pouring, by a minister of the German Reformed church, a month or two prior to the 16th, just before he was buried with his Lord and Master. He spoke to an audience of upwards of two hundred people, in language of this kind; "Brethren and friends; some of you may think it strange that I come out for to be baptized, seeing that a short time ago I was baptized, by pouring. It always was my intention to be immersed, and at last I have given my consent. I once thought pouring would do, but I found it would not answer. I had no peace of mind, and can not have it, until I am immersed." Thus then he went forward in christian baptism. May the Lord bless him, is my prayer.

Yours in the bonds of christian love,
DAVID NEIDIGH, Jr.

Letter from Brother Levi Crim.

CANAL DOVER, May 29th, 1848.

BROTHER WINEBRENNER:—

I intend in this letter to impart a few words of instruction to the young, as far as my limited ability will permit me.

My dear young friends: Although I am not able to write a great deal, yet I feel it my duty to instruct you briefly in the right ways of God. We find in the Bible it is said by Solomon, that we should remember our Creator in the days of our youth: or to use his own language, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." Ecclesiastes 12: 1.

Young men and women, you are the very class that is spoken of in this text. You are now in the prime of life; you are looking forward with a bright hope and expectations of future happiness and a long life in this world. You are looking forward perhaps with an idea that in some future period of your life you may be settled in business for yourself, and have a vast increase of wealth and store of this world's goods. But oh! remember, dear friends, your prospects may be blighted; your hopes may be vain. Go to the grave-yard and view the tombs, and you will there see graves shorter than you; some who were younger than you; some whose prospects were just as bright as yours, yet amid their fair and blooming prospects they were called away to leave the shores of time. Death is certain—life is uncertain. We cannot trust to man, for we know not what a day may bring forth. Therefore, young friends, seize the present moment and improve it to your best interest. Forsake your evil ways and turn to God. You have an awful responsibility resting upon you. You are in a land of Bibles; you are in a land of Gospel light and liberty, where you can worship under your own vine and fig-tree, none daring to molest or make you afraid. Yet amidst all these sacred privileges you live devoid of the true merits of a Saviour's blood.

"Young man, thy fond pursuits forbear;
Repent! thy end is nigh!
Death at the farthest can't be far,
O think; before you die."

Yes, think of the precious blood that Jesus shed on Calvary's rugged brow. Think of those hands that ministered to the wants of many of our fellow men, that was torn by the cruel nails, and also those feet that was employed in travelling about to do good. And for what was all this pain and anguish endured by the glorious Son of God? It was for you, sinner, this precious blood was shed. It was for you those dear hands and feet were torn on the cross. This was the plan of redemption laid for mankind, so that those who were afar off are now made nigh by the blood of Christ. Then turn to God without delay. Fly for shelter to the wounds of a crucified Redeemer. Behold he stands waiting to receive you. He invites you in his tender mercy to come to him. He says, "Come to me, all ye that are heavy laden, and I will give you rest. Learn of me, for I am meek and lowly of mind."

May these few words, sown in weakness, be raised up in power. This is the prayer of your dearest friend and well-wisher,

LEVI CRIM.

Letter from Brother J. S. Oliver.

HARRISBURG, Sept. 5, 1848.

DEAR BROTHER WINEBRENNER:—

I feel happy to inform you that through the mercy of the Lord I am well, and I hope that these few lines may find you in the enjoyment of the same blessing.

It is two years and upwards since I embraced the love of God, through our Lord Jesus Christ; and since that time I have seen a considerable number obtain the like blessing, and heard the shout of the new-born babes. During a few camp-meetings, which I was permitted to attend through the providence of God, and various other meetings of late, I witnessed some conversions and beheld some praising the Lord their God.

For upwards of two years I have put my hands to the Gospel plough and labored for God. How far, or to what extent God has used me as an instrument in his hands to do good, I know not, but I can, and do rejoice that I labored with an eye single to his glory, and endeavored to improve the talent the Lord has given me. And during this time I found at various places a great many men preachers, and men pleasers. Some of them endeavored to employ me to preach their doctrines, but I politely informed them that I was engaged in preaching the doctrine of my blessed Lord and Savior Jesus Christ. I also told them when I underwent the new birth I was born into the Church of God. I found Jesus Christ the door, and I hope that I ever may remain in it, and not creep out into any of the Sectarian churches, as some others have done.

Yours, in Gospel love.

J. S. OLIVER.

Letter from Brother S. Hughes.

LANDISBURG, July 26th, 1848.

BROTHER WINEBRENNER:—

ENCLOSED you will find one dollar and twenty-five cents, which is due you for the Advocate. It is always a welcome visitor to our family, because its columns abound with cheering news from the different churches. And now as the season has come for Camp-meetings, we will be glad to hear the happy results which it is to be hoped will follow.

How good it is to hear of seasons of revivals, that is to say, of saints having their thir-

ty spirits refreshed, luke-warm professors revived, and sinners converted to God. I pray that the glorious cause of our blessed Redeemer may advance, and the church of the living God be built up and established in the faith of the Gospel. This is the desire and prayer of your unworthy servant.

Yours, in love.

SAMUEL HUGHES.

Letter from Brother Henry Barkey.

HARMONY, August 22d, 1848.

BROTHER WINEBRENNER:—

THE cause of God has sunk very low in this place. Some of the brethren moved away last Spring, so there are only a few remaining to advocate the cause. We have but little preaching, and not much desire is manifested in some places to have preaching. The truth is, there is too much indifference and coldness manifested by the preachers and members all over this whole circuit. But we hope the time may soon come, when God's work shall be revived, when sinners shall be converted to God, and the church of the living God established and built up.

Yours, &c.

HENRY BARKEY.

OBITUARY

OF

SISTER LEACH.

DEPARTED this life, in the triumphs of a living faith, August 28th, 1848, sister LEACH, aged 51 years, 10 months and 8 days.

Sister Leach was formerly in connection with the Campbellites or Disciples, but happy for her, she was one who had looked beyond the mere act of baptism for the remission of sins; she stopped not there, but laboured for the internal evidence of the forgiveness of sin, through the blood of Jesus, and the comforts of his holy spirit to seal the testimony sure. During a protracted meeting held by the Church of God, in the winter of 1847, by brother J. Hickernell and myself, she, with her companion, united with the church. A few months afterward she was confined with consumption, which lasted for near a year and six months. She bore her affliction without a murmuring word, till death closed the suffering scene and let her happy spirit go to the arms of her dear Saviour.

She has left a husband and six children to mourn her departure. The Lord help them to be faithful, and meet her in Canaan's happy land. Funeral services by your unworthy brother, from Rev. 14: 13.

Yours, in love, as ever.

JOHN GILLESPIE.

Perryopolis, August 31st, 1848.

N. B.—J. Reese requests his paper to be stopped.

J. G.

When arrearages are paid up it shall be done. EDITOR.

OBITUARY

OF

Sister MARIA STONER.

BROTHER WINEBRENNER:—

You will confer a favor by giving the following obituary notice a place in the columns of the Church Advocate.

Sister MARIA STONER, the wife of Simon Stoner, departed this life July 16th, 1848, aged 21 years, 8 months and 16 days.

The last opportunity I had of conversing with her was about three weeks before her death. She at time was still strong in faith, and expected soon to leave this world and be

with her Lord. At this time she requested me to administer the Lord's Supper to her. This she accordingly received once more with her brethren and sisters. She had been baptized by the Disciples, by immersion.

Her last words were, "O! death where is thy sting? O! grave where is thy victory? but thanks be to God who giveth us the victory through our Lord Jesus Christ." Thus she fell asleep, in prospect of a blessed immortality. She has left an affectionate companion and one child to mourn over her departure; but we trust their loss is her eternal gain.

Funeral services by ourselves on the morning of the 17th, to a large and respectable congregation, from Revelation 14: 13. "Blessed are the dead which die in the Lord," &c.

Yours, &c.

DAVID NEIDIGH, Jr.

NEWS DEPARTMENT.

The Cholera.—The Rob Roy steamer arrived at Hull on Thursday last, having left Cronstadt on the 17th. When the Rob Roy left, the worst stage of the Cholera, at St Petersburg was apparently over, and people's minds becoming more easy. The general impression was, that up to the present time, the effects of this pestilence have been more dreadful than those of 1832. The following is a return of the numbers daily attacked by the disease and the proportion of victims:

	Cases.	Died.		Cases.	Died.
June 29,	719	356	July 8,	863	574
" 30,	678	340	" 9,	764	489
July 1,	813	456	" 10,	693	479
" 2,	776	396	" 11,	692	396
" 3,	1,000	534	" 12,	606	386
" 4,	1,064	553	" 13,	654	409
" 5,	1,086	548	" 14,	525	312
" 6,	964	554	" 15,	432	294
" 7,	1,017	576			

Thus, the total numbers of deaths for seventeen days alone, is 7452. The most deplorable feature of the visitation, however, is the panic which, shortly after the ravages of the pestilence became more fearful, broke out and spread among the lower classes. Messrs. Gce and Co. informed us (the Hull Advertiser,) that they have received information of not fewer than 100,000 of the poor people having simultaneously fled from the city. They were entirely unsupplied with food, and, to a large extent, were destitute of clothing. The inhabitants of the surrounding villages shrunk from them with horror.—Without stance, and without shelter, they perished by thousands, the roads being rendered almost impassable by heaps of the dead. The deaths in this way are said to have been far more numerous than those of persons attacked by cholera in the city. The public works had all been stopped. The accounts from the interior were very distressing, particularly those from Astrachad, where the chief and his two sons had perished. At St. Petersburg, when the disease first broke out, the deaths were 1500 daily. In the earlier stage very few recovered, but latterly large numbers were being restored. It is mentioned as a curious fact, that on

the first day of the visitation, the crows, with which the city abounds, all fled, but have returned since the 11th, on which day a violent thunder storm broke over the place. The Emperor had acted most bravely, visiting the city nearly every day, having suppressed by his presence one of those tumults to which such times afford such favorable opportunities to commit mischief. He never lost his self-possession, and acted throughout with that decision and promptness for which he is celebrated.

Universal Education in France.—The correspondent of the Tribune, in speaking of the proceedings of the Assembly, mentions the following projects of the Government: "It (the Government) has the credit of one really excellent measure now under consideration in the Assembly. This is a bill providing for the complete, gratuitous education of the children of France in all the elementary branches of knowledge. It provides, among other things, that the parents and guardians of children who are not regularly sent to school shall be subject to certain legal penalties; that teachers of both sexes shall receive a sufficient compensation to give them a decent living and secure respectability to their profession, while at the same time they shall be subjected to such examination as shall secure the community against the appointment of incompetent persons. The project meets with universal approbation, and will doubtless be adopted."

Sacrifice of Human life by War.—In the Crusades or Holy Wars, continuing 260 years, 2,000,000 men were butchered besides women and children.

At the battle of Waterloo, more than 50,000 perished.

At the battle of Chalons, the number slain was 153,000.

In the Persian expedition to Greece, loss 200,000 men.

At the battle of Cannae, 40,000 Romans were slain. After the battle, three bushels of gold rings were found, showing the number of Roman knights who were slain.

By the will of three military despots, Caesar, Alexander, and Napoleon—six millions of human beings were butchered.

The inquisition of Spain cost that country at least 2,000,000 lives.

St. Bartholomew's massacre cost France 100,000 of her best citizens.

Railroads are said to have been highly beneficial to the public health in Boston, in consequence of the facilities they afford for a residence and excursions in the country.

The Louisa (Virginia) Railroad has been completed and put in operation to Rives' Depot, seven miles from Gordonsville.

Religious Activity in Germany.—The European correspondent of the N. Y. Observer, having described the political agitations in Germany, arising, in a great measure, from the diversity of established religions in the several principalities, and the idea of politicians, that their union, in some way is indispensable to the prosperity of the State, says: "Amidst these great commotions, pious men are not idle. They feel that their duty is become greater and more pressing. The day is come to disseminate profusely in Germany, copies of the Bible, and tracts written in a popular style. They must multiply, without delay, Sunday schools, religious meetings, all the means of Christian influence. Everywhere the light of the Gospel must be opposed to the false lights of scepticism. These duties are understood by the disciples of the Saviour. Faithful pastors redouble their zeal and devotion: religious services are better attended, and the good news of salvation is received with more readiness than formerly."

From Mexico.—Another difficulty with Mexico is likely to occur, in consequence of the seizure of American vessels, which had put into Vera Cruz without knowing of its transfer by the Americans to the Mexican authorities. These vessels eighteen in number have cargoes which were admissible by our laws, but are rendered contraband by some recent Mexican law. As each vessel arrived, a Mexican officer was put on board, but it appears impossible that the present Mexican Government should attempt to enforce laws of which due notice had not been given. We are aware that such things were of every day occurrence under Santa Anna and his compeers, before the war. If Herrera's administration intend to pursue a similar policy, they will find themselves visited with more summary justice than their predecessors. We shall have no more child's play with Mexico.

Prospects for Liberia.—The New York Commercial Advertiser, to an account of a colonization meeting at the Tabernacle in that city, adds the following important items of information:

"A gentleman of New Orleans has already sent out eighty-five slaves, and is preparing many others. That gentleman's wealth amounts to several millions, all of which he is endeavoring to secure to the Liberia republic upon his decease, by preparing proper documents. Another gentleman, of Mississippi, has left \$100,000 to establish a college in Liberia. Its population is now about 18,000, of whom 3,500 are from the United States."

Bank Failures.—We learn from the Cincinnati papers of the 1st inst., that the Banks there have refused to receive the notes of the Sandusky and Norwalk banks, both of which are reported broken.

Retaliatory Foreign Postage.—In consequence of a disagreement between the Post master General and the British Post office, the people now suffer from extortionary postage. Formerly, on a half-ounce letter from New York to Great Britain, there was paid, at New York, 1 cent, and on a newspaper the same; at Liverpool, 24 cents was paid for the letter, and 4 cents for the newspaper; making the whole postage 25 cents for a letter and 5 cents for a newspaper. Now, 24 cents is charged on this side for a letter, and four cents for a paper; making the postage of a letter 48 cents, and of a newspaper 8 cents to Liverpool. Adding the inland postage of 5 or 10 cents in the United States, the postage is manifestly oppressive; and all this is the result of a little want of conciliation between the functionaries of the two countries.

Mahommedan Protection.—It is one of the anomalies of this age of new and strange things, that the Turkish Sultan should be resorted to as the protector of Christians. A recent letter from Syria says: "The persecution which has oppressed the converts to spiritual religion at Damascus, has been arrested by the authority of the Sublime Porte. The Governor of Damascus has been ordered to recall those who were banished, and to see that they are not molested in the worship of God."

Gutta Percha.—What is it? This question is asked by thousands who have heard the name. It is a gum similar to that of the Caoutchouc, or India Rubber, but susceptible of more varied uses. It is thicker and heavier. Hose and gas pipes, boot and shoe soles, book-bindings, canes, buckets, bags, cloaks, coats, and various other articles are made of it.

A Reading Nation.—The American Messenger, a religious monthly newspaper of New York, has attained a circulation of 125,000 copies, increasing about 20,000 annually. It is also stated that there has been a very great increase in the circulation of religious newspapers generally within the past few years.

Breadstuffs of Russia.—The greatest competitor with the United States for supplying the world with bread is Russia. It is estimated, on good authority, that the quantity of wheat annually exported from Russian ports averages 20,000,000 of bushels.

Revival.—An exchange paper reports, as the result of a protracted meeting in Gallatin, Tenn., the addition of thirty members to the Church—a deep seriousness also pervading the community.

To mark Linen with Type.—Dissolve one ounce of asphaltum in four ounces of spirits of turpentine, and add lamp black or black lead.


Boston Philanthropy.—The wealthy men of Boston set a commendable example in the disposition of their surplus means. Hon. Abbott Lawrence has recently added \$50,000 to his former donation of an equal sum for establishing a practical scientific Institution of Agriculture and Mechanic Arts at Cambridge; and his brother, who two or three years since gave \$20,000 to Williams College, has the past year given \$4000 to Bowdoin, in Maine. Hon. David Sears has within a short period given \$10,000 each to Amherst, Harvard, and Dartmouth; while others, that might be named, have been giving their tens of thousands for Western Institutions.

Methodist Episcopal Church, South.—The statistical reports of this denomination show the number of members to be as follows: white, 334,859; colored, 127,240—total, 462,099; and the number of ministers, Itinerant, 1,400; local, 3,143—total 4,542.

Donations to Colleges.—The congregationalists in Massachusetts have just raised \$100,000 for their College at Amherst, and within the last three months \$150,000 have been donated to Harvard University, in the same State.

Prosperous.—The increase of Michigan is wonderful. The value of its exports amounts to \$4,517,608.94, and it has 26,929 tons of shipping employed. A few years ago it was a wilderness, occupied by roving bands of Indians.

Ascent of Popocatepetl.—A party of Americans attached to the army have recently ascended to the top of this snow-covered volcano in Mexico. They planted the American flag on the summit, about 18,000 feet above the ocean.

 **The Massachusetts Peace Society** offers a premium of \$500 "for the best review of the Mexican war, on the principles of Christianity and an enlightened statesmanship."

Return of the American Army.—The conclusion of peace has brought the whole of the volunteers and regular soldiers back to the United States. They amounted to 1,100 officers, 26,000 rank and file, and 5,000 teamsters.

New York Canals.—More than 40,000 persons are employed, during the season of navigation, on the canals in the State of New York. More than 7,000 of them are boys.

Oregon.—Difficulties with the Indians had again occurred, and were still apprehended. The ladies were beating up for volunteers.

Annexation.—Thirteen of the Pennsylvania volunteers who passed through Cincinnati, had Mexican wives.

MISCELLANEOUS.

THE END OF FOUR GREAT MEN.

The four great personages who occupy the most conspicuous places in the history of the world, were Alexander, Hannibal, Caesar, and Bonaparte.

ALEXANDER, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of countless millions, looked down upon a conquered world, and wept that there was not any other world for him to conquer, set a city on fire and died in a scene of debauch.

HANNIBAL, after having, to the astonishment and consternation of Rome, passed the Alps, and having put to flight the armies of the mistress of the world, and stripped "three bushels of golden rings from the fingers of her slaughtered knights," and made her foundations quake, fled from his country, being hated by those who once exultingly united his name to that of their God, and called him Hani Baal, and died at last by poison administered with his own hand, unlamented and unwept in a foreign land.

CÆSAR, after having conquered eight hundred cities and dyeing his garment in the blood of one million of his foes, after having pursued to death the only rival he had on earth, was miserably assassinated by those he considered his nearest friends; and in that very place, the attainment of which had been his greatest ambition.

BONAPARTE, whose mandates kings and popes obeyed, after having filled the earth with the terror of his name—after having deluged Europe with tears and blood, and clothed the world in sackcloth, closed his days, in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving over the deep, but which did not nor could not bring him aid.

Thus these four men, who seem to stand the representatives of all those whom the world call great—these four men, who each in turn made earth tremble to its very centre, by their simple tread, severally died—one by intoxication, or as was supposed, by poison mingled in his wine—one a suicide—one murdered by his friends—and one a lonely exile. "How are the mighty fallen!"

ESSENTIALS.—There are certain grand principles in religion which must be introduced on every occasion and repetitions in respect of them are so necessary and becoming, that no learning, ingenuity or eloquence can compensate for the omission; such as repentance for sin, faith in Jesus Christ—whatever relates to his person, love, atonement and grace: regeneration, love to God and man, and the future state of righteousness and eternal retributions.

The more full the heart of the writer or of the speaker is of the good treasure the more will he enlarge on those subjects, to the disgust of such as, under the influence of pride and unholy affections, savor not of heavenly things.—*Scott.*

ATMOSPHERE CHURN.—A new Churn has been invented, called the "Atmosphere Churn," which, by its peculiar construction, is said to be superior to others.—Butter can be had from fresh new milk in ten minutes, and from cream in five minutes. The whole affair is embraced in a box fifteen inches square, and costs but \$3 to \$4.

BRUCE'S ADVICE TO A BOY.

I give you in this chapter, some maxims which I hope you will read again and again, until they are so fixed in your memories, that they will influence you every day and every hour. If you are governed by them, you will become a great man; you certainly will become a *good* one, and it is much more important to be *good* than to be *great*.

Rise early, and offer up your praise to the Giver of all good. Enter steadily and fearlessly upon the duties of the day.—Be determined that no trial shall overcome your patience, and no impediment conquer your perseverance. If your object be a good one, say, "I will try to attain it."—Never to be found without an object.—Ask yourself how you can do the most good; and when you have decided, throw your soul into your purpose. *Never* do good to obtain praise. Take a red-hot iron in your hand rather than a dishonest penny. Do no bad action to serve a good friend. Be indulgent to others' faults, but implacable to your own. Wage war with evil, and give no quarter. Die for the truth, rather than live to uphold a lie. Never court needless danger, nor fly from a peril which duty imposes. Read good books, seek out good companions, attend to good counsels, and imitate good examples. Never give way to despondency. Does the sun shine: rejoice. Is it covered with a cloud? wait till the cloud has passed away.

Take good care of your education: see that your principles and your deportment are equal to your attainments. The head of Melville was highly educated, but his heart was sadly neglected. He was too learned to honor his unlettered parents; too well informed to follow the advice of his friends; and by far too polite to practice the vulgar duties of his situation. He is now spending his days in idleness, as low in the estimation of others as he is high in his own. If you wish to be a good man, a great man, or a wise man, you must begin while you are a boy, or you will never begin at all.

Be attentive to your manners. Those are the best manners which raise you in the opinion of others without sinking you in your own. A poor woman once fell and injured herself so that she could not walk, and a crowd soon gathered around her.

One polite person pitied her, another promised to make her case known; but a plain modest looking man stepped forward, paid for a coach to convey her home, slipped a piece of money in her hand, and disappeared. One kind act done with simplicity, is worth a thousand fine speeches.

SUCCESS BELONGS TO THE ACTIVE.

Christians are often sorely troubled because infidelity, superstition, wickedness and error prevail so extensively around them. It is certainly a sad sight. But it is both absurd and wicked to sit down to sigh and complain over this state of things. The world is a battle field. Truth and error, sin and holiness, here join in mortal conflict. It is a war of extermination.—The object, the destruction of truth and holiness, or of error and sin. The Christian hosts, collectively and individually, are to strive to the end. They are never at liberty to cease from the strife, or to relax their vigilance. They cannot do it

conscientiously, for the Captain of their salvation forbids it; they cannot do it safely, for very soon the slumbers would be aroused by the dead cry, 'The Philistines be upon thee!' What would be thought of the courage of a General, or of the good sense of an army, which would see from their camp one after another of their outposts driven in, and sit down despairingly to wring their hands and weep over the enemy's success, instead of rushing boldly from their tents to drive them back? General, army, camp and all, would soon be the prey of the active assailant.

Are the enemies of the truth gaining ground? It is because they are active while we are indolent. Would we turn the tide of victory, and make successful encroachments on the domains of an enemy of God and man; we must brace every nerve, grasp every man his weapon, and with stout heart and steady front, move forward. To drop all metaphor, if the friends of error are active, we must be active too. If the wickedness of the wicked increases in kind and degree, we must increase our efforts in a like or in a greater proportion. Is personal effort needed?—we must use personal effort. Is pecuniary aid needed?—we must give pecuniary aid. Is the weight of our influence needed?—we must be prepared to do, to give, to sacrifice as much for the cause of truth and holiness as they for the cause of error and vice. As much?—yes, more—far more than they. If the love of Christ constrains us not, then we are none of his. The apostles were constrained by that supreme love, and it made them far more zealous than the votaries of the gods of Greece and Rome. They were active; they were prayerful; they were successful; the cause of Christ rose, spread, and triumphed. Let us be inspired by that same love, and we shall be active, and prayerful, and successful. Then, in our day, shall the cause of Christ rise, spread and triumph.—*Chris. Chron.*

HAZLITT'S ADVICE TO HIS SON.

From Hazlitt's advice to his son going home from school, we select the following item, which contains more sound sense, and a deeper preception of human nature than is dreamt of in every one's philosophy:

THE WORLD.—Do not begin to quarrel with the world too soon; for bad as it may be, it is the best we have to live in—here. If railing would have made it better, it would have been reformed long ago—but as this is not to be hoped for at present, the best way to slide through it is as contentedly and innocently as we may. The worst fault it has is *want of charity*, and calling knave or fool at every turn will not cure this ailment. Consider as a matter of vanity that if there were not so many knaves and fools as we find, the wise and honest would not be those rare and shining characters that they are allowed to be;—and (as a matter of philosophy,) that if the world be really incorrigible in this respect, it is a reflection to make one sad and not angry. We may laugh or weep at the madness of mankind, we have no right to vilify them, for our own sake or theirs. Misanthropy is not the disgust of the mind at human nature; but with itself; for it is laying its own exaggerated vices and foul blot at the doors of others! Do not, however, mistake what I have here said. I would not have you when you grow up, adopt the low and sordid fashion of palli-

ating existing abuses or putting the best face upon the worst things. I only mean that indiscriminate unqualified satire can do little good, and those who indulge in the most revolting speculations of human nature, do not themselves *always set fairest examples*, or strive to prevent its lower degradation.

HINTS TO PUBLIC SPEAKERS.

A relaxed throat is usually caused, not so much by exercising the organs, as by the kind of exercise; that is, not so much by long or loud speaking, as by speaking in a *feigned* voice. I am not sure that I shall be understood in this statement; but, there is not one person, I may say, in ten thousand, who, in addressing a body of people, does so in his natural voice; and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. The labor of a whole day's duty in church is nothing, in point of labor, compared with the performance of one of Shakespeare's leading characters; nor, I should suppose, with many of the very great displays made by our leading statesmen in the houses of Parliament. I am confident as to the first, and feel very certain that the disorder which you designate as the "Clergyman's Sore Throat," is attributed generally to the mode of speaking, and not to the length of time, or violence of effort that may be employed. I have known several of my former contemporaries on the stage, suffer from sore throat, but I do not think, among those eminent in their art that it could be regarded as a prevalent disease.—*Dr. Mackness, on Clergyman's Sore Throat.*

WHAT SLAVERY DOES.—In the free states every body works!

It is considered, in them, the duty of all; he alone is held in disrepute who is an idler. More. All classes really regard labor as honorable, it is for all the natural, best condition of man.

Now see the result.

The wealth of Boston is well known. We have no city in the Union so rich.—We doubt if many richer can be found in the world. How comes this? The soil around is poor; the climate is severe.—What Boston has, Boston had to make—to make by hard and constant toil.—Whence, then, her advance? Because labor is respected, and those who labor are more respected because they do so.

One fact shows this. In 1845, out of 18,037 private families in Boston, 15,744 kept no servant; only 1,069 had more than one.

Where can such a result be shown in the slave states? Labor is shunned there. In and out of the cities, it is to a great extent, considered disreputable. Nowhere, therefore, in the south have we that industry which builds up—which makes communities and states thrive, which renders a whole people self-dependent, prosperous, great.

How long shall we pay the penalty?—How long suffer from the disabilities and exactions of slavery?—*Louisville, (Ky.) Examiner.*

BAPTISTS IN CONNECTICUT.—There are seven Associations, ninety-six pastors and stated supplies, and eighteen thousand and sixty-one members.

POETRY.

PRAYER FOR REVIVAL.

TUNE.—"Tabor."

O Lord, through Christ come down
As in the ancient day,
Thine own Jerusalem to crown,
Thy glory to display!

O wake Thy chosen few
To mightier faith and pray'r,
Their sinking courage to review,
And for the foe prepare!

Unfold on Zion's hill
The banner of Thy love,
To show we trust Thy mercy still,
And triumph from above!

Help us to watch the foe,
His ev'ry thought and aim,
Imparting strength to conquer, too,
And force him whence he came!

Help us to pray aright,
To bring the blessings down,
The Saviour in His glorious might,
The conquerors to crown!

Give us the heav'nly feast,
The feast of fattest things,
So ravishing to sight and taste,
Serv'd by the King of kings!

Then may the song arise
At Pentecost which rose,
That Zion, precious in thine eyes,
Has triumph'd o'er her foes!

O fill our shouts with praise,
That other lands may hear,
And trembling Christians with amaze
Thence learn to trust Thy care!

A lasting conquest this,
No triumph of a day,
But, pregnant with millennial bliss,
Extends to gen'ral sway!

Rule, mighty conqueror,
From rising land to land,
'Till Jesus' conquests are secure,
And ev'ry heart command!
Lancaster, Ohio.

[SELECTED.]

THE DEATH OF THE RIGHTEOUS.

Sweet is the scene when virtue dies,
When sinks a righteous soul to rest;
How mildly beams the closing eyes;
How gently heaves th' expiring breast!

So fades a summer's cloud away:
So sinks the gale, when storms are o'er;
So gently shuts the eye of day:
So dies the wave along the shore.

Triumphant, smiles the victor-blow,
Fann'd by some angel's purple wing;
O Grave! where is thy vict'ry now?
Invidious Death! where is thy sting?

A holy quiet reigns around:
A calm which nothing can destroy;
Nought can disturb that peace profound,
Which their unfetter'd souls enjoy.

Farewell conflicting hopes and tears,
When lights and shades alternate dwell!
How bright th' unchanging morn appears!
Farewell, inconsistent world! Farewell!

Its duty done, as sinks the clay,
Light from its load, the spirit flies,
While heaven and earth combine to say,
"Sweet is the scene when Virtue dies."

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following Protracted Meetings will be held on the York county Circuit, Providence permitting:

One at Newberry, to commence on the evening of the 30th inst.

One at the Cross Roads, to commence on the evening of the 7th of October.

One at or in the neighborhood of brother John R. Machlan, to commence on the evening of the 20th of October.

Notice to Church Elders on the York Circuit.

The Elders of the several local churches on the York Circuit are hereby notified to meet at the Cross Roads, on Saturday the 7th of October, at 2 o'clock, for the purpose of appointing Delegates to attend and represent this Circuit at the next annual Eldership.

S. CRAWFORD.
D. MAXWELL.

DEDICATION.

The new Bethel, or house of worship, at Hinkletown, Lancaster County, Pa., will be dedicated to the worship of God, (no preventing Providence) on the third Sabbath, being the 17th day of September.

The brethren of the Church, and the public generally, are respectfully invited to attend.

A public collection will be taken up on the occasion, to aid in defraying the expenses incurred by the erection of the house.

By order of the Building Committee.

WOODS MEETINGS.

By the leave of Providence the following Woods meetings will be held at the following places:

One at Uniontown, to commence on the 13th of October.

One at Mount Joy, Lancaster county, Pa., commencing on Friday evening, the 22d of September.

Ministers and the people generally are invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 5th instant, by the Rev. William Cooper, Mr. NEANDER WYNN, to Miss ADELIN CLINE, both of Greensburg, Dauphin county, Pa.

On Tuesday the 29th ult., by James Mackey, V. D. M., Mr. MARTIN ANGLE, to Miss CATHERINE E. WAGNER, both of Shippensburg, Cumberland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Saturday the 2d inst., at the residence of his brother, in this place, Mr. WILLIAM KURTZ, aged 39 years.

The deceased was interred on Sabbath, in the Lutheran burying ground, where the funeral services were performed by Rev. J. F. Mesick. A very large concourse of people followed his remains to their final resting place, among which were the "Cadets," under command of Capt. Eyster, who paid the last sad tribute of respect to a departed soldier. Mr. Kurtz was one of the many, of this state, who took up arms, and wended their way amid storms and perils, to the Halls of the Montezumas. With honor to himself and to his country did he discharge the duties devolving upon him during the whole siege, and he was protected through all the dangers of the war and permitted to return to his friends ere the

cold hand of death was laid upon him. He was a member of company D, 11th regiment U. S. Infantry, under command of Capt. Irwin, and was discharged at Fort Hamilton on the 16th of August. K.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 37½	a 5 50
Do. RYE, do. - - -	3 50	a 3 62½
Do. CORN, do. - - -	2 50	a 2 62½
GRAIN—WHEAT, per bushel,	1 10	a 1 12
Do. RYE, do. - - -	60	a 62
Do. CORN, new do. - - -	50	a 52
Do. OATS, do. - - -	35	a 40
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	7½	a 8½
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	25	a 30
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 40	a 1 50
HAY, per ton, - - -	12 00	d 15 00
PLASTER, per ton, - - -	4 25	a 4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$6 00	a 6 12½
Do. RYE, do. - - -	4 12½	a 4 25
Do. CORN, do. - - -	3 25	a 3 31
GRAIN—WHEAT, per bushel,	1 20	a 1 22
Do. RYE, do. - - -	70	a 72
Do. CORN, new do. - - -	66	a 68
Do. OATS, do. - - -	34	a 36
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 50	a 3 75
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

PROSPECTUS

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo desimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

CYCLOPEDIA

OF
MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By REV'D. K. ARVINE,

With an Introduction by Rev. Geo. B. Cheever, D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an abundant fund of pleasant reading." *N. Y. Observer.*

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergyman and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home
and at school.

BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser.*

"Practically studied, this book is better than most boarding schools, with all their long train of accomplishments. Let all American women read it."—*Dem. Review.*

Miss Beecher's Domestic Receipt Book,
Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household."—*Commercial Advertiser.*

For sale by HENRY PERKINS, 142 Chestnut street, Philadelphia.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige EDITOR.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

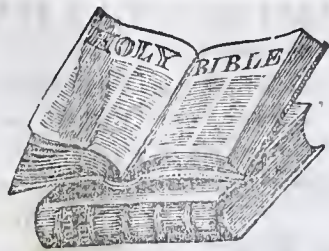
COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments* and *Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*. [May 1.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

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{ PAYABLE ALWAYS IN ADVANCE.

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NUMBER 11.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Missionary Collections.

We hope the preachers and elders will not neglect taking up their Missionary collections between this and the next Eldership. There will be a considerable sum of Missionary money needed to enable the Board to meet its engagements. Let all lend a helping hand, and do what they can—especially let the preachers not neglect to appoint suitable times for holding these collections, and give the people an opportunity of ministering something to the support of the poor and needy missionaries of the cross.

Let the Elders and Deacons of the church assist the Preachers in taking up subscriptions among church members. Let them wait on all the members, both male and female, so that all may contribute their mite toward this laudable object.

Election of State and County Officers.

As the time is drawing near when the general election will be held for State and County officers; and as this election is likely to be an exciting time, we would again affectionately caution our brethren to beware of temptations, and hurtful snares. If you can cast your votes for good men and principles, do so; but do it peaceable and quietly, so that the Church of God may not be evil spoken of.

Civil, as well as Ecclesiastical government, is an ordinance of God. We must therefore, have civil as well as church officers. And in a Republican government, where the people elect their rulers, it is right for every one to vote for such men and measures, as he may prefer. If it be important that good and competent persons should bear rule; if all have an interest in the proper administration of the government; then, good and Christian men as well as others, ought to vote, and lend their aid in promoting and securing the election of such persons, as in their opinion, will make the best rulers, and adopt the best policy in the administration of the government. But, then let it be done soberly and quietly.

Mount Joy Meeting.

THIS meeting was well attended. The weather was fine, but too cool to be in the Woods, hence it was held in the Bethel. The house was well filled, especially on the Lord's day. A number of brethren from the neighboring towns were in attendance. The preachers in attendance, were brothers A. Swartz, Wm. McFadden, J. Keller, J. Haileigh, Wm. Mooney, G. U. Harn, and ourself. The preaching was plain and pungent. The people were solemn, attentive and feeling.—Yet there were no conversions.

On Monday evening after preaching, a peace-making and way-preparing meeting was held. This resulted in the settlement of some difficulties. The main difficulties grew out of politics and the non-payment, in part, of church subscriptions.

How cautious brethren ought to be, not to let their political interests and partialities, become a stumbling-block in the church, to any of their Christian brethren.

The elective franchise, and pure politics, in general, for necessary uses, is no sin; but the abuse or misuse thereof, is the thing, that does the mischief.

How careful, also ought every one to be to redeem his promise and make good his engagements, in all his transactions with men, in church and State. The non-payment of voluntary subscriptions, without a lawful excuse is an immorality; as much so, as the willful neglect of duty in a minister; both of which ought to be considered legitimate subjects of

church discipline. But in no case, ought Christians to allow themselves the right, to correct one evil with another. To do justly and to love mercy are weighty matters of law and Gospel. If however those brethren, who stand chargeable with dereliction of duty, in the matter of contribution, have paid tithes; e. i. if they have given the full amount of the tenth of all their increase, they ought to be given clear; if not, let them have an opportunity to rectify their mistakes.

The meeting was still in progress on Wednesday when we left, yet prospects but little more flattering than in the beginning. Churches ought always to set things in order, before they hold special meetings.

The Fast-Day.

THIS day is now near at hand. It will be on Friday next. Let none forget it. Let none neglect to observe it. In all our borders, throughout the church, let there be solemn, earnest fasting and praying. These are important Christian duties. No church will increase and prosper, without the use of these necessary means of grace.

The duty of fasting has fallen into a criminal disease, in these modern days. In primitive times, it was not so. Then, the Saints of God fasted oft. Then, the Lord had respect to their fastings and prayers, and blessed them abundantly. So, even so, it was some twenty-odd years ago. In view of all special meetings, there were special days of fasting and prayer held. The brethren all joined in observing these days appropriately. Besides, public fast-days, held by the church, there were many private and individual fast-days observed. In those days God was great in the midst of his people; grace abounded; the Gospel was glorified; sinners were converted; the Saints shouted for joy; and the church was built up and edified. Thus it will be again if the same means are used, and the same efforts made. God's appointed means are never used in vain. He who gives men and means, will also give the power. Then, dear brethren, let us wake up and give ourselves to fasting and prayer; to the ministry of the word, and to the fulfilling of all righteousness; and no doubt it will be the Father's good pleasure through the mediation of His Son, to grant His Spirit, and revive His work afresh.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

We shall try to have some at the Eldership, for the accommodation of those who may want any.

Dedication Meeting.

On the 16th of last month, we started for the Dedication Meeting, at Hinckeltown. We took the cars at 8 o'clock in the morning, met with brother A. Swartz, at Middletown, and proceeded in company with him to Mount Joy, where we met with brother J. Keller, and my two daughters, (who are both teaching in the Cedar Hill Seminary,) and after a short interview with them, we set out, in brother Keller's carriage for Hinckeltown; dined on the way at brother Joseph Long's; and thence pursued our journey to our place of destination, where we arrived on Saturday evening, and put up at the house of our excellent friend Dr. Winters, where we were kindly received and entertained during our sojourn in the place.

On Saturday evening, the meeting commenced. Brother Swartz preached, and we concluded the service. On Sabbath there were three services, morning, afternoon, and evening. We filled the morning, brother D. Hartz, the afternoon, (in German,) and brother A. Swartz, the evening appointment. The congregations were large, but the collections small, considering the wealth and size of the congregations.

There was one remarkable and novel scene at this meeting. It was this! the gathering and spreading out of Huckster tables on Sabbath morning, quite near to the Bethel.—This was something new to us, on such occasions: but we were told it is an old custom in that dark region of the country. May God pour out His Spirit, and convert the people, and then this semi-barbarous and sinful custom will soon be broke up.

The people of Hinckeltown deserve credit for their liberality, in giving their aid towards the erection of a Bethel in that place. The house is small, but neatly finished, and well located. It cost some 600, and odd dollars; but it is nearly all paid for. With a little more exertion they will be entirely free from debt. May the Lord prosper then temporally and spiritually. May he soon raise up a people for his name in that place, who shall walk and worship together in spirit and in truth: in whose midst he shall delight to dwell, and to whom he shall give "grace and glory," and from whom he shall withhold no good thing.

Notice to Book-Agents.

THIS is to give notice to our book-agents, not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Vindication of the Church,

OR

Review of Letters on Sectarianism.—No. 9.

"The crooked shall be made straight."—ISAIAH.

In our last we commenced pointing out our brother's inadmissibles, in his Letters on Sectarianism. A few only were given; many more are to be found, of which we shall notice the following.

"It may be thought that a plurality of denominations is incompatible with the unity of the church. That this is not the case, may be seen at a glance. Whatever may be the characteristic of this unity, it very clearly cannot consist in harmony of opinion, or otherwise there is not and never has been a Christian church in existence."

We read of a time, when the disciples were all of one heart and one soul. There, and at that time, if not since, there was perfect unity in church. But, if there even never had been such a time, certain it is that the scriptures require unity; and if so, disunity is unscriptural: a plurality of denominations, diverse in their faith and practice, is to all intents and purposes, disunion; and therefore, must be clearly incompatible with the unity of the church, as taught in the scriptures.

Again he says: "The church is composed of several bodies, distinguished from each other by different characteristics, yet sustaining the relation of parts of the same 'great whole.'"

The general church is composed of individual churches, and these sustain the relation of parts of the same body. But this is the only distinction and division of the church, of which we have any account in the scriptures. All other divisions of the church, are therefore, unscriptural and hurtful. This is self-evident, and therefore, needs neither note nor comment. Hence, the above dictum, is wholly gratuitous.

"If every sect should claim and adopt but 'one' title, very clearly, with but a single exception, something else must of necessity be attached to it, in order to designate the actual differences among them. Even the exception by standing in contrast with the rest would assume a local signification; and hence they would all be 'sectarian names.'"

"If but one sect should assume it, the case would not be materially different. The name would in consequence receive a local and sectional significance, which would make it as truly sectarian as any other."

Here is Ashdodism to perfection. It results from a mind filled with the notion of the necessity of sects. We admit no such necessity. And actually, there is no more real necessity for such an arrangement now, than in Apostolic days, at which time no such party organizations existed. Hence, the idea, that "something else must be attached to the 'ONE' TITLE," which the mouth of the Lord has given to his church, and to "designate actual differences among christians," is a mere chimera; a sectarian fancy.

If we allow denominational distinctions, as necessary indications of different conceptions of God's truth, then our brother's reasoning looks plausible; but with scriptural church unity, in our mind's eye, it is a perfect sectarian jargon. Abolish sects, and you have no need of sectarian names.

But then our brother says further:

"The existence of different denominations

is a fact. Hence, whether right or wrong, each may and must be distinguished by a conventionalism—a name. This, from the nature of the case, is clearly 'legitimate and unavoidable.'"

"Moreover, if you recognise the members of any other denomination than your own as members of 'The Church,' and apply to them their 'sectarian name,' as you must necessarily do in referring to them specifically, you are as guilty of using 'sectarian names,' and of 'nick-naming the Church of God,' as myself; or, as if you applied the same to your own denomination. Indeed, I still insist that your name is as truly 'sectarian' as ours, or any other. The only alternative you have, either in relation to 'sectarianism' or 'sectarian names,' is absolutely to unchurch all sects but your own."

We admit the propriety of having names for things; but then, things and names may both be wrong. To divide the church is wrong, and to nick-name her is no better.

The position taken by our brother, with regard to the guilt of using sectarian names except we unchurch all the sects, is entirely fallacious and inconclusive.

The scriptures teach us, that there are Saints in Babylon, and that they may be overtaken in faults or be in the "way of error." Now, if I speak of a Saint in Babylon, or of a sectarian brother, by the name of Romanist, Baptist, Lutheran, Methodist, &c.; I cannot see how I am guilty of nick-naming the "Church of God." Besides, the use of these distinctive and sectarian appellations are no more improper in us, than to use military epithets; such as, Volunteer Captain, Colonel, General, &c., as designations of christian soldiers. Although we disapprove of war, slavery, sectarianism, &c., yet we should feel loathe to say, that there are no christian soldiers, slaveholders, or sectarians.

Again, if the title, "Church of God" is sectarian, then God has made it such; but not so with the title, Baptist, Methodist, Presbyterian, &c.

It is yet further said:

"We are not only wasting our energies, but losing the opportunity of combating a giant evil, when we think to destroy an evil sectarianism, by repudiating and denouncing the idea of a 'plurality of denominations.'"

A plurality of denominations,—is, we think, a fruitful source of that "giant evil," sectarianism; hence we are not wasting our energies, when we think to destroy sects and sectarianism, by repudiating both. However, be it remembered, that sects and sectarianism, are inseparable.

"Christians are not required to relinquish what they conscientiously think to be truth." This affirmation is problematical; except it can be shown that there is no such thing as sinning through ignorance. But as this cannot be done, we affirm that ignorance, sincerity, and conscientiousness is not always an excuse for sin. Christians may be in error; and if so, they are bound to give it up. May not christians be required to relinquish infant sprinkling, slavery, war, &c.? Undoubtedly they may, although they may conscientiously think these things to be right. Even so, may they be required to give up sectarianism, though they may think it right. That cannot be right which God forbids. Sectarianism, or a division of the church into various denominations, God does forbid. Therefore, sectarianism cannot be right. No matter then, how

conscientiously christians may think it to be truthful, necessary, and good; yet all this will not make it such. Hence, they may be required to relinquish it.

"A mere outward or nominal unity, without harmony of sentiment, even if it were possible, would very clearly fail to secure the desired end. There would, in that case, be a hypocritical show of that which actually does not exist—a fact of itself sufficient to evidence the futility and impropriety of such a scheme."

We have never advocated the scheme of "a mere outward or nominal unity, without harmony of sentiment." Our plan of Christian union is the Bible plan. An epitomy of this plan we find in Paul's first epistle to the Corinthians, first chapter and tenth verse. "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

This is an outline of scriptural Christian union. This unity prevailed in Apostolic times. This is the unity of the church we advocate. Let all Christians seek for this attainment. It is quite as practicable now as formerly. Let this ground be taken, and sectarianism, in all its forms and ramifications, must and will be abandoned.

In conclusion our brother says:

"It has been seen to be impossible to merge all acknowledged Christians into one ecclesiastical organization. It has also been seen that a plurality of denominations does not impair the unity of the Church of God, or originate the evils which we alike deplore, and which you call sectarianism."

These conclusions we are not prepared to admit. We have carefully read these letters on sectarianism; we have duly considered the arguments in favor of this scheme; and we are free to say, the author's conclusions, as above expressed, in our opinion, are fallaciously arrived at. If the union of all Christians into one church is impossible; if a plurality of denominations does not impair the unity of the Church of God, and originate a deplorable sectarianism; then one of two things must be true; either the teachings of the Scriptures are incorrect, or else we do not understand them. For so it is, we see and are led to directly opposite conclusions. We clearly see the possibility of merging all Christians into one church. We see that a plurality of denominations does very materially impair the unity of the Church of God, and that sect policy is, the root and offspring, of the giant evil, which originates all the sectarian evils, which we alike deplore, and against which we have entered a perpetual and uncompromising war of extermination.

In our next and concluding article, we shall show, that the Church of God, is not a sect.

Memorial Notices.

The following resolutions were passed by the last Eldership, and which, it is hoped, will be borne in mind, and observed by all whom they may concern.

"Resolved, That all the ruling elders in attendance this year shall be entitled to full membership; but hereafter none shall be so admitted, except such as are regularly appointed to represent the several stations and circuits, equal to the number of their teaching elders."

"Resolved, That in the future each preacher, having in charge a circuit or station, report to the Eldership the number of preaching places on his circuit, or in connection with his station; and if any appointments are dropped, give information to the Eldership the cause of so doing."

A Request.

To all those persons who have had my work on Feet Washing for sale, I say, I should be much obliged, if they would make immediate remittances for what of them they have sold, and try to sell the others as soon as they can. The coming Eldership at Orrstown, will be a suitable time and place, to settle with me, or with the editor of the Advocate. Situated as I have been, since the year forty-four, without any source to look to for a support, but my own; no one can fail to see the propriety of my request.

G. U. HARN.

HENRY CLAY has placed his veto upon any use of his name as a candidate for the Presidency. He says he "cannot consent to any use of his name in connection with the Presidency." This is virtually saying to the Whig party, "heal your discords gentlemen, vote for the nominee of your Convention, General Taylor."

CONTRIBUTORS' DEPARTMENT.

Dissertation.—No. 3.

BY ELDER C. PRICE.

In the New Testament, is contained the form, the fashion, and all the laws and ordinances of the Church of God, as given us by Christ and his inspired Apostles; and everything which is essential to our salvation, is contained within the lids of that sacred volume. It is a Divine, a complete and perfect rule of faith and practice; such a rule man needs, and none but such is obligatory upon him. He who submits to this, submits to God; but he who submits to any other, submits to that which is not Divine; and shows to the world his preference for the ways of man, to those of his God.

There is no fact more clearly taught in the New Testament than this; i. e., that there is but one true Church; (out of which there is no salvation;) which Church is represented as one body, (i. e. the mystical body of Christ) sustained and kept alive by one spirit; characterized, and distinguished by one faith; and animated, and encouraged by one hope. This Church is a Unit, and includes the whole family of Saints in Heaven, and upon earth. Death cannot divide the Church of God; nor does it lay in the power of his iron arm to pluck the least member from the Mystical body of Christ.

It is true, some of the family are in Asia; some in Africa; some in Europe; and some in America. And we rejoice that an innumerable company have passed over Jordan. We are as yet, in the wilderness, but are aiming for the Goodly Land; and it may be said, that time and distance prevents us from beholding, saluting, and enjoying each others company. Yet in virtue of union with Christ, our relation to each other is the same. Oh! what an endearing, and inexpressible union is this that exists, between us, and our living Head, by virtue of which we are so intimately related, and united one to another, as to be

called one body, united to one head; namely, Christ the Lord; who was manifested in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory." There eventually, through His unbounded and inexpressible love and mercy, His Church, the purchase of His blood will be gathered, and in a triumphant, and glorified state, join in one eternal Anthem of praise, and adoration to Him who has become the author of her salvation.

That there is no salvation out of the Church is a truth, that no Bible student will attempt to evade; and if so, surely it becomes every one of us to examine ourselves in order to ascertain whether we are, or are not, members of the Church, and inhabitants of the Spiritual house of God. And in doing this, we must put no dependence upon our feeling, upon our profession, nor upon our strict adherence to any human creed, any further than they correspond, and agree with the Divine, and Heavenly rules.

That we ought not to depend upon our feelings, will clearly appear when we consider the fact, that feelings arise from, and are dependent upon certain impressions, made either upon the body, or the mind; consequently, if through surrounding influence, and false teaching the impression is made upon our minds that we are right, and in a saveable and prepared state for heaven; the result of such an impression will invariably be, that we shall feel an assurance of our acceptance with God, and our title to heaven. Although at the same time we may be entirely destitute of the least spark of grace in the soul.

There is no sect on earth, however heretical in point of doctrine and practice it may be, but can boast of its sincere adherents, or followers and as a general thing; the greater the heresy, the greater the sincerity, and devotion manifested by those who embrace it. Sincerity, therefore, cannot be considered as a conclusive argument in favor of a preparation for Heaven. If it could, we would be under the necessity of coming to the conclusion that every antisciptural sect, which has stained the history of eighteen hundred years, (however different they may have been in faith and practice;) have been alike near and acceptable to God. And such a conclusion, to say the least of it, would be equivalent to another rejection of that Divine rule of faith and practice, which has been given us by the great head of the Church.—But notwithstanding this is the invariable consequence of holding up our feelings as a criterion; yet alas! how many there are, even among those who profess to be the lovers of God; who to the expense of Divine truth will submit to be guided by their own feelings in those things, that are appertaining to their souls eternal salvation; and, merely because they do not feel condemned, hastily, and blindly conclude that God holds no charge against them; nor requires anything at their hands, which they have not fulfilled.

Such a course has kept thousands from looking into the Gospel-glass, and consequently, they have lived, and died without beholding their natural deformities and imperfections; without discerning, comprehending or practicing those truths, which were essential to their salvation. They are gone; alas! but where? we dare not say to Heaven, nor can we upon the authority of God's word promise those eternal happiness, who will

pursue a like course. "He that hath a dream let him tell his dream, but he that hath my words let him speak my words, saith the Lord." Seeing therefore, the insufficiencies of our own feelings, as a rule by which to ascertain our relation to God, we would again say: "That in the examination of ourselves, we must not depend upon them, upon our profession, nor upon our strict adherence to any human creed, any further than they correspond and agree with the Divine and heavenly rules.

TWILIGHT MEDITATIONS—No. 2.

Autumn!

THE last ray of Summer has departed, and what a change the last three months have wrought! Then, the plants from which man expected to gather his materials for the ensuing year, were still in growth, and all relating to their maturity was involved in doubt and uncertainty. Who knew but the Almighty would close the windows of Heaven, and thus hold back the fructifying rain, and permit the scorching rays of the summer-sun to dry and wither feeble-vegetation? Or else send down the mighty waters in such abundant torrents, accompanied with hail and storm, as to uproot and wash away the results of our daily toil? But neither the one nor the other has taken place to any very destructive extent. We had rain and sunshine,—each in its proper season. And every thing necessary to the comfort, and the welfare, and the pleasure of man, is in great abundance.

Autumn is here! His blasting winds will soon commence the work of destruction. The foliage of our mighty forest trees already feels the blighting operation of his hands. The frosts of Fall have changed its emerald color to a fading yellow—a certain sign of its approaching end. The beautiful and gay songsters of the woods, the decorating ornaments of nature, are collecting in flocks to leave this scene of desolation, for a warmer and more genial clime. But we stay here! to receive the full impression of the lesson which the departed summer and the approaching winter teach mortal man. Just like yonder falling leaf, we have our time of birth, maturity, and death. The decay and desolation of nature remind us of that kindred autumn which time must bring to all mankind!

There is a Spring in human life—a time when all is joy and happiness. There is a Summer, when flesh and bone, mind and intelligence, are at their highest grade of perfection. There is an Autumn, when the frosts of age bleach the hair, and wrinkle manhood's visage. There is a Winter, too, when this mortal frame will grow stiff and cold, and be returned to its mother earth. Yes! there is an end to earthly life! and, to the Christian, an end of strife.

We who are of the age of discretion, have with pleasure looked upon the returning spring of each succeeding year. 'Tis Heaven that speaks! and bids us look with joy for that approaching Spring which has no end! There is a land beyond the dreary grave, where autumn and winter are unknown, and spring abides to all eternity! "There shall be no night, nor is there need of candles." The sun who sheds his light here upon earth only at stated times, and as regularly disappears, leaving a portion of the globe in darkness, is much too frail to shine in yonder land, "for

the glory of God does light it, and the Lamb is the light thereof!"

My Christian friends, let us avail ourselves of the lengthened evenings which accompany the returning autumn, to study the Great Book of Life, and make our election sure. And when the cold winter of our life sets in, which leads to the abode of death, we have the cheering assurance that "the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

And must this body die,
To mingle with the sod,
And there repose until the sky,
Announce the Son of God?

And then arise once more,
Again be clothed with life,
And then with happy angels soar
To Heav'n, to cease from strife?

There, in eternity,
Immortal souls will sing:
"O grave, where is thy victory,
O death, where is thy sting!"

H. J. BEYERLE.

Lingletown, Sept. 22, 1848.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Eighth.

Death.

SOMEONE once said, and it is now a current "saying," that "Socrates died like a philosopher, but Jesus-Christ died like a God." To the latter part of the assertion we accord, but the former we do not believe; unless the writer wished us to infer that Philosophers were a party of fools; for Socrates rushed unbidden to eternity, he died a self-murderer, and consequently the sentence would more truly read, "Socrates died like a fool!" Thus it has been with many of the "mighty dead." What a theme for contemplation! DEATH!—The separation of soul from body—the exit from mortality! And yet dying unprepared, with every sin capped by the last, in the scale of wickedness, is called "dying like a Philosopher!" Just so with the world. Paint the end of a sinner in such gaudy colors and it is no wonder that the puny mortal of earth, in imagined security keeps his arm raised against his God. The one who trusts in his Redeemer, fears not death, but the sinner who flings himself from life is not to be called brave.

Death should be meditated upon, for it is a serious subject. Many have neglected preparing for it till it was too late, and they found themselves in its cold embrace;—then, alas! there, they repented of their folly, but it was of no avail. Witness the deaths of Altamout, Ipira, Childs, Paine, and others of which history tells. Witness the deaths of sinners of your neighborhood—aye! of your own households! Hear their anguish for misspent time, and their cries of fear as they spring into eternity! All are not as the heathen Socrates was, who calmly waited for his decease, which he hastened by poison; all are not able to rush to eternity like the unthinking horse in the battle. And even if they could do so, it would not better their condition hereafter, for Jehovah has declared otherwise.

As remarked before, the Christian is the only one who can die in real peace;—And here is a subject for meditation. A man de-

parting from this world. He bids farewell to his wife and children, quiets their grief with the assurance that he is going to a better world, bids them to meet him there, turns his mind to his blessed Jesus, stretches forth his arms in joy, expires and is gone to glory! Witness the deaths of Christians all around you.

Therefore, when we know the certainty of death we should prepare properly for it by making our peace with God, or else we will reap the consequences of our neglect, hereafter, in a world of torment.

Martinsburg, Blair co., Pa., Sept., 1848.

Orwigsburg Camp-meeting.

BROTHER WINEBRENNER:—

THIS meeting commenced the 28th of August, according to appointment. At first it was rather discouraging, on account of rain. It commenced raining on the afternoon of Monday, and continued that evening, on account of which there was no preaching the first day of the meeting.

At the same time it so happened another Camp-meeting commenced, about four miles from the above, held by the "Evangelical Association." It was not very desirable that the two meetings happened to come at the same time; perhaps, however, it was all for the better.

On Tuesday morning, the second day of the meeting, the sky was clear, the weather appeared settled, the friends came up in the power of the spirit to the help of the Lord, and during the first sermon that was preached, God owned his word and blessed it; and all unitedly put their efforts together, and the result was glorious. The fire of the Lord commenced burning, and the shouts of God's children were heard afar off. Sinners commenced to inquire what they must do to be saved; some came to the altar of prayer at noon-day. Thus they showed that they were not ashamed to call upon God in open day, that he might have mercy upon their souls. This is a sure omen of good; if sinners are so powerfully convicted, that they commence seeking the Lord in open day light. At this meeting, Father, Mother, three Daughters and one Son-in-law were hopefully converted to the Lord.

As near as we know, no less than thirty souls found the pearl of great price by believing on the Lord. Sixteen happy souls were buried with Christ, in baptism. Among this number was an old mother in Israel, that used to belong to the "Evangelical Association;" but in her old age she became desirous "to fulfil all righteousness," and accordingly came out as in days of old.

During the whole time of the meeting good order was observed by all. The preaching brethren present were, brothers Winebrenner, Keller, Coulter, Hartman, Stamm, Boligh, Snyder, Oliver, and A. D. Williams, a Free-will Baptist preacher, from the State of New York.

Yours, &c.,

T. STROHM.

Lingletown, Sept. 9, 1848.

Broadtop Camp-meeting.

BROTHER WINEBRENNER:—

THE above Camp-meeting commenced on the 25th of August. It was held on Doctor Moore's farm, in Wells' Valley, at the place called the Gap. There were about 20 tents upon the ground. The following preachers

were in attendance, viz: Elders David Kyle and Jacob Lininger, of that circuit; Edward H. Thomas, of Martinsburg; Josiah H. Hurley, of Cumberland county circuit; J. Hæfleigh, of Lancaster county circuit; J. Strawberry, of Orrstown; S. Angle, of Shippensburg, and J. F. Weishampel, of Baltimore.

The meeting began in a good spirit, and ended in the same—love and union characterizing all its proceedings. The preachers manifested the spirit of Christ towards each other, and worked most harmonious in the yoke of the Gospel. The brethren were alive to their duties, and all had a heart-cheering and soul-refreshing season. About a dozen souls were converted to God, and eight were baptized. Owing to the great distance to a store, to get wine, the ordinances of Washing the Saints' feet and the Lord's Supper were not attended to. The preaching was plain, practical and pungent; and while the people of God were strengthened and edified by it, sinners were pricked in their hearts—so much so, that the brethren see symptoms of a coming revival in the neighborhood of the camp.

Among those baptized was a Methodist brother, who stated to the congregation that he had long fought for sprinkling and pouring, and had prevented many from obeying the Lord in Scriptural baptism; but now he was convinced of his error and would obey God rather than man. And he feels it his duty to try to undeceive those whom he has heretofore encouraged in their deception. He may prepare himself for a flood of persecution from those who hate the way that Jesus went.

The brethren of the Broadtop churches are a very lively set of people; and if I ever was among a people who enjoy themselves to their hearts' content, and give vent to the emotions of their glad hearts, these are they.

Yours, &c., J. F. W. Sr.

Reply to Harman.

Mn. EDITOR:—

In reading your valuable paper of the 15th inst., I observed a communication, entitled "Strictures on A. D. W.'s remarks on Calvinism." I should not have taken any notice of it, had not "Harman" directed his light artillery against "A. D. W.," merely for being a beardless youth, just verging into manhood, and seeing with Luther, Calvin, Whitfield; (perhaps he is like Sampson, all his strength lying in his hair). Our church does not hold any one to be infallible; and Luther, &c., are as likely to be wrong as any other "Stripling." From "the mouths of babes and sucklings, thou hast ordained strength," and "out of the mouths of babes, thou hast perfected praise." If "A. D. W. is young, it is no fault of his, and, if I were to judge, from the term of Harman's letter, he might reap some benefit from such 'striplings,' as A. D. W."—"Let moderation be known" is forgotten by Harman, in the beginning of his communication, although he quotes it at the end, or he would not have abused A. D. W., for circumstances not under his control. Such language as used by Harman is not calculated to advance the cause of our meek and lowly Saviour. I believe "A. D. W." was sincere, and he had the privilege of expressing his sentiments, when and where he pleased.—Harman is pained to see you give publicity to "A. D. W.'s" article, and why? Because it does not correspond with his own views on the subject. Should he once get a paper of

his own; then, he will be able to reject or publish what he pleases. The modesty he prates about, I think, is not exhibited in his character; if we are to judge by his communication. If it is, he has it so disguised with vanity, that after the most careful analysis, I cannot discover the least trace of it. We do not "try to convince by abuse;" (A. D. W., is only a stripling, and wont mind abuse!) but "speak the truth in love." If such is his love, I would not like to incur his hate! Save me from my friends.

And oblige yours, &c.,

PHILO HARMAN.

Letter from Brother G. U. Harn.

MY DEAR BROTHER:—

Much is being said, by many who know but little whereof they affirm, that the forms of religion are not essential to its reality.—Now, I must be permitted to state, that it is utterly impossible for me to conceive or comprehend the idea of a religion without form. Indeed, I go farther and say, I can conceive the idea of nothing without form. The world never was a conceivable object, until form was given it. Man never existed without form. A city, a house, or a landscape, must all have form, and although the form of either may not be the thing itself, and may exist without it; nevertheless, the thing itself cannot exist without the form. So, no more can Christianity exist without her form or her Divine ordinances. Destroy her ordinances, and you destroy her identity. For this reason, I have thanked God that the misguided Friends or Quakers, have not been made the chosen witnesses of Christ's religion. Should their sentiments ever become universal, which by the way is utterly beyond possibility, some of the infallible evidences of the divinity of Christianity would fail, and with said failure, I would be led to stagger at others. For could there be a failure in one point, my mind would immediately ask, may there not be in all?—But as I have no more doubt of the divinity of Christianity than of my own identity, no more doubt have I, that, as her Divine forms or ordinances, have survived the wreck of all past ages, and boldly brested the attacks of enemies and professed friends, so they will survive the ruin of all future ages, till they have finally accomplished the wide and benevolent design of him who instituted them.

Again, I feel happy that the principles of Pedo-Baptists, have never become and can never become universal. Should they ever become so, Christianity loses several of her witnesses, by the confusion in their testimony, which renders their evidence nugatory. The Gospel of Jesus Christ witnesseth to the eye, as well as to the ear, and through both to the heart. This Gospel consists of three prominent facts, which engross the whole of the Bible, and out of which grow doctrines, commands, promises and threats. These facts are, that Christ died—that he was buried—and that He rose again: the communion is the Gospel to the eye of the former, and immersion and emersion of the latter two. For this reason, we always find baptism connected with the burial and resurrection of the dead, in the Scriptures. If there was no other argument in the Bible to settle the question, "is baptism immersion?" this one would forever do it.

But, I have been told, the ordinances of Christ were of more necessity and importance, during the first ages of Christianity,

than at the present time. I lament that a fellow-minister told me so, in sober sincerity, not two years past. Now, I object to this, on the ground of the unchangeableness of the character of God. God never changes His modes of operation, unless he has announced his intention so to do, in the most unequivocal language.

Secondly, were it true, Christianity would not be the same religion it was then, and might undergo just as many changes as there are different states of society through which it passes. Now, although I am willing to grant the right to men of advocating a "progressive democracy," "a progressive march of mind," and a "progressive literature," yet a *retrogressive Christianity* is what the world needs at the present time. Christianity never was purer than at its fountain head. I look upon the Bible as a system of perfect revelation from God, and the moment we leave the Bible, or depart from one of its laws, we are wandering on forbidden grounds, and no wonder if we can't see so much importance to be attached to the divine ordinances as formerly. But we are told, men's lives were the forfeitures of obedience to God's ordinances then. Well, more than life is not unfrequently the forfeiture now. The man who has courage enough to brook the current of popular feeling of the present age, and stand for the principles of the Bible, while friends and foes oppose him, and flattering temptation allures him away, could easily make the last sacrifice, by the grace of God helping him.—See what numbers of ministers and members of the churches of God in late years, have fallen before those potent causes. It is a fact that sin deceives more by flattery, than by force. Men's principles are flattered away from them, when they could not be forced away. Though I never made a hasty promise yet, on such subjects, do I most ardently pray never to be entrapped in such a snare. No let me die forgotten, and my name blotted from the annals of time e'er this should be the case with me.

I have also observed that wherever and whenever there is a declension of regard for the ordinances of religion; there is also a worldly luke warm, if not frozen state of piety. But says one, it is an easy matter to get men to attend to the ordinances, could we only get them to walk accordingly. Even at this point, I have no doubt there is a fatal error in many ministers. They have taught men to believe that the ordinances are nonessentials or of but little importance, and thereby stripped them of that solemnity, awe, and momentous weight and force of truth, they are intended to enjoin. Is Christ's condescension and humility of importance to Christians? then is Feet-Washing. Is His death? then is His Supper. Is His resurrection? then is Baptism. Are His cries in the gardens? then is Prayer. Throw around them all that sacredness, that solemnity Apostles did, and Saints will rejoice and sinners tremble, as in days of old. In our haste to get out of the foolery of Romanism, we are in danger of running into our own vain speculations of the opposite extreme. For myself, I believe God's sacred forms, are more dear to me every day, and shed new light on the road to glory, the more I study their beauty, and never have I a closer communion with God, than when I review them the most.

Fraternally,

G. U. HARN.

Letter from Brother J. S. Hostetter.

MY DEAR ESTEEMED EDITOR:—

Is it not a truth of ponderous import that the Bible tells us that among the great mass of God's noble creatures that inhabit the earth there are but few walking in the way which will lead them to that end for which their Creator designed them. If we go back to the Old World which God destroyed by a flood for its wickedness, which was inhabited as numerous as the heavens are bespangled with stars; we are told that out of that vast number eight souls only were saved. If we come down to the days of Sodom and Gomorrah which was indeed a great, mighty and numerous city, we are told when God was about to rain destruction upon it, that ten righteous persons could not be found in it. A Lot with three of his family left the city, and three of them only escaped with their lives. But when we come down to the days of Christ and have the declarations of Him who spake as man never spake, it still more confirms the fact of the rarity of the righteous who walk in the narrow way. Many are called but few chosen. "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "Strive to enter in, for many shall seek to enter in, but shall not be able." Thus we learn from the sacred volume that the number of the righteous is but small, and that the majority of the great mass of mankind are travelling upon the broad road to ruin. But is it not a subject of more moment, more interest, and more deep heart feeling, that notwithstanding the number of the righteous is so small that they, "the righteous will scarcely be saved." Oh, my soul think of the matter, art thou one of the number, the small number? If thou hast intested there is still danger, thou hast great enemies to face and fight. But endure hardship as a good soldier for Jesus Christ. The query may probably arise why "the righteous are scarcely saved?" We venture to offer as an answer because of the great threefold combined enemy, the flesh, the world and the Devil.

The flesh must be crucified, and the deeds thereof mortified. O! how averse to human nature, but it must be done. If any man will be Christ's disciple he must take up his cross and follow Him. The works of the flesh are many and directly opposed to heaven and holiness, Paul to the Gal. chap. 5, gives a catalogue of the works of the flesh, which are these 'Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and (baer in mind) such like.'—Now he who commits any one of these "shall not inherit the kingdom of heaven." O! take the light and enter into the chambers of the breast, and see if any one of these is yet lurking there; if so, it is because of the indulgence and non-crucifixion of "such like" things, that many who were once on the way shall "scarcely be saved." But the world beholds its show, pomp, honor, and riches to which the heir of Salvation dare not be conformed. If thou hast been washed in the fountain of "righteousness" beware of the stains which the honors and riches of the world give. "A rich man shall hardly enter into the kingdom of heaven." Mat. 19.

But the greatest enemy is the Devil who goeth about like a roaring lion, and by his

horrid voice, and bold and devouring appearance often frightens those who are not so far out in the way of righteousness. Again, assuming the form of an angel of light he deceives many who are perhaps more strong.—Examine the first part of the fourth chapter of Matt., and behold his bold attempts upon him who was not only man, mortal man, but both God and man; and then seriously heed the exhortation, "WATCH AND PRAY."

But notwithstanding the righteous are few, and scarcely saved, there is a little flock that shall receive the kingdom. Jesus is your Captain. If you strictly adhere to Him you shall conquer the world, the flesh and the Devil, for He never lost a battle. He who is able to keep us from falling, will preserve us unto eternal life—"He that overeometh, shall inherit all things."

Yours respectfully,
J. S. HOSTETTER.

Letter from Brother Wm. Frampton.

AUBURN, Ind., July 17, 1848.

BROTHER WINEBRENNER:—

I TAKE my pen in hand to give you a few thoughts on various subjects.

The first thing that I shall speak of, is the origin of the Church of God in this place. About the latter end of the year 1846, it so happened that myself and several other brethren came to this State. We found some good people, and soon joined ourselves in church fellowship to serve the living God, as did the saints of old, and it fell to my lot to take the oversight of the flock, in which office I still remain, trying to do my duty in all things. The Church appeared to grow in numbers and in the faith, until the last six months, when some became unruly and disorderly, and disturbed the peace of the church; and when I was using the proper discipline of the church in order to restore peace and love, they took the advantage of me, and like the Corinthians, set themselves up under another head, calling themselves *United Brethren in Christ*.

This has produced a very bad effect. First, they left the church under charges, therefore we cannot fellowship them. Second. It has caused opposition meetings, which thing is wrong, from the fact that it divides the flock, or Church of God. The Bible teaches one faith and one practice—union, and not division. Third. It has checked the cause of God in this place. Sinners appear harder than ever, and seem to say, how can these things be; how can people enjoy the same love and religion, and be divided? This is the language of poor infidels and sinners.

Oh what a pity the devil ever got this soul-destroying poison afloat in the world! Would to God that it would take its flight downwards, from whence it came, to rise no more. I love to see union and harmony prevail among the people of God; especially among all who take the Word of God for their rule of faith and practice. "In union there is strength." "United we stand, divided we fall."

The people here imagine vain things. Some think divisions are right, and therefore they contend for them. Others think the view of a thing the same as the thing itself. Hence they charge us with deception, saying that the Church View is a discipline, and that we use it as such. Strange indeed! Others again, indulge themselves in all manner of wickedness, and fondly hope that God will save all men, and bring all to heaven; and so they

take no heed to their ways. Others take up a profession of religion and join a church or sect, and set down on the stool of do nothing, and flatter themselves that all is well. Such men—all such folks, in my opinion, do more harm than good. Some men can get drunk, tell big tales, swear a little, and at the same time profess the religion of Jesus Christ. This is vain religion and good for nothing.

But there are some, thank God, who have got down at the foot of the Cross, and like the wise virgins they have got oil in their vessels. Jesus, the hope of glory, is formed within them. These are the people with whom I want to live and die. I will close by asking an interest in the prayers of the Church.

Yours, in the Gospel.

WILLIAM FRAMPTON.

NEWS DEPARTMENT.

Gold.—An immense bed of gold, one hundred miles in extent, has been discovered in California, on American Fork and Feather rivers, tributaries of the Sacramento, near Monterey. Mr. Colton, the Alcalde of Monterey, states that the gold is found in the sands, in grains resembling squirrel shot, flattened out. Some grains weigh an ounce each. It is got by washing out the sand in vessels, from a tea saucer to a warming pan. A single person can gather an ounce or two a day, and some even a hundred dollars worth. Two thousand whites and as many Indians are on the ground. All the Americans' settlements are deserted, and farming nearly suspended. The women only remain in the settlements. Sailors and captains desert the ships to go to the gold region, and laborers refuse ten dollars a day to work on the farms. Steady working men average \$10 per day. It is about 5 days' travel to the District. There flour is worth \$32 per barrel; 15 lbs. Boston crackers in tin boxes, \$10 a box; a cotton shirt, \$10; boards \$500 per 1000 feet.—A carpenter can get \$100 per day. Mr. L. paid for a trough, 12 feet by 3 wide, to wash gold earth in, \$150."

The Property Question.—The bishops and commissioners of the Methodist Episcopal Church, South, have had a joint meeting in Louisville, Kentucky, at which the following resolution was unanimously adopted:—

Resolved, That it is expedient and necessary, in view of the rights and interests in controversy, that the necessary suits be instituted as soon as practicable, for the recovery of the funds and property falling due to the Methodist E. Church, South, under the contract of the Plan of Separation, adopted by the General Conference of 1844.

Bank Robbery.—The Wayne County Branch Bank at Wooster, Ohio, was robbed on Friday night week, of a box containing ten thousand dollars in specie. No trace of the robbers had been obtained at last accounts.

The New York Booksellers' Sale.—The usual semi-annual trade sale of books, in New York city, took place last week.—It is estimated that the number of volumes sold, exceed 400,000, and the amount realized on the sale was over \$200,000, without including stationery. Nearly four-fifths of the books sold were school books and juvenile works, a fact which argues well for the progress of education and the spread of intelligence.—The following is a classification of the works disposed of.

Common school books,	150,612
Juvenile works,	31,796
Classical school books,	28,900
Moral and religious works,	13,095
Poems,	11,112
Miscellaneous works,	11,605
Works of fiction,	5,728
Literary works,	5,626
Phrenological works,	5,540
Historical,	4,350
Illustrated works,	4,050
Biographical works,	1,381
Medical works,	1,123
Total,	230,938

Liberia Coffee.—Chief Justice Benedict, of Liberia, has presented to the American Institute a sample of indigenous coffee, raised on his farm, near Monrovia, the trees of which were collected when quite young, from the forests around, and transplanted into plantations. The quality of this coffee is said to be very fine.

The prospects of the crops in England and Ireland appears to be more favorable. It is believed there will be a deficiency, so as to lead to a considerable importation from this country at remunerating prices, but not to warrant any inordinate speculation. The crops on the continent are represented to be good, and this will keep the price of breadstuffs from being very high in England.

The accounts of the potato crop in Ireland are not so dispiriting as they were. A few days of fine weather have brightened the prospect very much, though there will still be a considerable portion of the crop destroyed by disease.

Protestant Missionaries in China.—Sixty-seven Protestant missionaries are engaged among the Chinese. They are stationed as follows:

Canton,	-	-	-	-	13
Hongkong,	-	-	-	-	13
Amoy,	-	-	-	-	9
Fuhchau,	-	-	-	-	6
Ningpo,	-	-	-	-	9
Shanghai,	-	-	-	-	15
Bankok, (Siam),	-	-	-	-	2

Of these missionaries, twenty-three are from England, forty-one from the States, and three from the Continent of Europe. Sixteen of them are Baptists, two of whom are English.

Plainfield Bank.—DIVIDEND.—By virtue of an Order, a Decree of Court of Chancery of New Jersey, the subscribers, receivers of the Plainfield Bank, will pay the certificates heretofore issued by them IN FULL according to the respective amounts thereof, upon presentation at their office, 259 Broad street, Newark, N. J., between the hours of 10 A. M., and 3 P. M. The certificates must be endorsed by the person to whom they were given and surrendered to the receivers.

JOS. C. HORNELOWER,
JOHN S. DARCY,
JOEL DUNN,
DANIEL DODD, jr. } Receivers.

Newark, N. J., Aug. 24th, 1848.

The payment of ONE HUNDRED CENTS ON THE DOLLAR by any Institution, which like the above, has been seized upon, its property sold at a sacrifice, and compelled to submit to the delay, litigation, and heavy expenses of the Court of Chancery, is a practical and severe test of its perfect solvency.

Lowell.—THE CITY OF SPINDLES.—We learn from the statement put forth by the Lowell Courier, that there are now in that city twelve manufacturing companies, who own forty-seven mills, their capitals invested varying from \$210,000 to \$2,000,000. Altogether, there are 301,297 spindles, and 8,749 looms. There are 8,635 females, and 3,995 males employed. There are manufactured weekly 1,920,900 yards of cotton, 21,291 yards of woollen, 6,500 carpets, and 40 rugs.—637,000 pounds of cotton, and 46,000 pounds of wool, are worked up weekly; 77,810 gallons of oil, and 35,000 of lard consumed annually. Average wages per week, clear of board, of females, \$2; per day of males, 80 cents.

Arrival Extraordinary.—MADRID RAILROAD FINISHED!—This morning at half-past ten, an engine with several cars attached, came into town from the Lake, and was received with shouts of joy by large crowds of citizens.


We could scarce believe our ears when we heard the strange sound of the whistle in the north-east, nor our eyes, when we saw the engine coming. But it is reality. The Madrid railroad is completed to Springfield, and the River and the Lake have shaken hands. Ohio is crossed by a band of iron.—*Springfield Republican*, Aug. 29.

Wool Trade in Michigan.—The wool trade in Michigan increases rapidly. The crop of the State last year was estimated at 1,700,000 pounds of which 100,000 was a surplus for exportation. In 1841 the amount exported did not much exceed 20,000 pounds. The stock of sheep has been increased during the past season, and the surplus wool of this year, it is presumed, will reach 1,500,000 pounds.

Postage on Letters to and from Foreign Countries, through Great Britain.—To send a letter from the interior of the country, there must be paid, say to New York or Boston, per half ounce, 5 or 10 cents,—then 24 cents to our government for the Atlantic postage; then 24 cents to the British government for the same; and then the postage from London to the country to which the letter is destined, which is, from London to India and China, by way of Southampton, 24 cents per half ounce; making the postage this side of the Atlantic 29 or 34 cents, and on the other side 48 cents. On letters sent across France to Marseilles, the postage is considerably more. These sums must be prepaid; and the cost of a letter from a foreign country to this, is the same.

American Board.—The financial year ended July 31st, leaving a debt upon the treasury of \$59,890—a most lamentable fact. Curtailment is the unavoidable result. Hundreds and thousands of children must now be turned out of Christian schools, and sent to their heathen homes, to fall back, it is feared, into former abominations.—*Chris. Mirror.*

Sabbath Convention.—The friends of the Sabbath in Ohio, have recently held a large convention. Nearly three hundred members were present. Delegates were present from Pennsylvania, Kentucky, Indiana, and Iowa. Vigorous resolves were passed in behalf of the Sabbath, and its suitable observance by the western people. The above meeting was at Xenia, and another has been held more recently at Cincinnati.

 **The Homestead Exemption Law of Wisconsin,** is likely to effect credit and business operations in that State, it is said, very seriously. Whether the evil complained of will be as serious a one to the community as excessive credit and over trading, remains yet to be seen.

Election in Vermont.—In 124 towns, Coolidge, (the Whig candidate for Governor,) received 12,307 votes; Shafter, (Free Soil,) 8,525; and Dillingham, (Democrat,) 7071. In the same towns, the Whigs have elected 103 members of the House, the Free Soilers 51, and the Democrats 24.

Intelligence of the French People.—Every thing which has a bearing upon the great experiment in France, has a deep interest. The population of the Republic is estimated at about 34,000,000, of whom 16,800,000 cannot read and write. About 2,430,000 have an ordinary education, and 1,000,000 have gone through with a course of classical studies. Under the new government, there are 8,916,000 voters.

Chicago and Milwaukee.—A recent census of the "Garden City" shows its population to be nearly 20,000. On the first of October last, it was 16,850. The increase for the year will be upwards of three thousand. The increase of the population of this city, for the year ending December 1st, was three thousand and thirty-five. The population then was 14,061. It is now about 16,900, and by the first of January next will be 17,500.

The Cherokee Nation.—The last *Cherokee Advocate* estimates the number of professed Christians among the Cherokees at not less than 2,500—about, or more than one-seventh of the entire population. A camp-meeting was held within the precincts of the nation last month.—It was very numerously attended, and excellent order prevailed throughout. The National Council is announced to convene at Tahlequah, on the first Monday of October. The Supreme Court meet at the same time.

The Mackerel Fishery.—A Halifax paper says, a gentleman who came up from Point Escuminac, a few days ago, says the Prince Edward Island Gazette, informs him that during the last fortnight there have been from forty to fifty American schooners about two miles from the Point, the crews of which have been busily occupied in catching mackerel; and so abundant are the fish that they have hired persons from the shore to assist them. Some of them had 300 barrels on board.

Freight Depot.—A new freight depot, is now in process of erection at East Albany, for the Albany and Boston railroad company, 750 feet in length by 133 feet in width. It is supposed 1,300,000 bricks will be required in its construction, and the cost will be \$100,000. It is to be completed in November, and it will be the largest building in America.

Remarkable Prediction Verified.—Philip Olivarius, a monk of Orval, in the year 1544, predicted, it is said, all the remarkable events of the present century. The following lines have long been current in Germany: "I would not be a King in 1848; I would not be a soldier in 1849; I would not be a grave digger in 1850.—But I would be what you please in 1851."

Miscellaneous.—The German farmers have formally protested in many of their journals against the transit of electric telegraph wires through their lands, as injurious to life and property, and pernicious to the crops. So much for the march of intellect in Germany.

Free School in Indiana.—The result of the late vote in Indiana on the free school question, was in 53 counties for free schools, 27,543; against them, 12,236.

Oregon Crops.—The acres of growing crops in Oregon, are estimated to be double those of any former year; and it is admitted the crops look better, now than in any previous year. An abundant harvest is anticipated from the present crop; sufficient to supply an emigration of fifteen thousand.


Sunday Mails.—No Sunday mail is at present carried in any part of New England, and a very large number of such mails have been discontinued of late in other States, embracing lines to the amount of upwards of 30,000 miles. The saving of expense to the Department by the suspension of business upon the Sabbath, is over \$60,000 per annum.

Piety of Hollanders.—The Detroit Advertiser states that recently a vessel, with more than 150 Holland Emigrants on board, lay at the docks in that city all day, rather than sail on the Sabbath. They held religious worship on board, and their hymns, sang in the native tongue, breathed the genuine accents of praise and thanksgiving.

Two Liquids make a Solid.—Dissolve marine of lime in water until it will dissolve no more. Make also a similar solution of carbonate of potash. Both will be transparent fluids, but if equal quantities of each be mixed and stirred together, they will become a solid mass.

Active Goodness.—You cannot live for men without living with them. *Serve God, then, by the active service of men.* Contemplate more the good you can do, than the evil you can only lament. Allow yourself to see loneliness of nature midst its imperfections.—*Sir J. McLutosh.*

Episcopal Foreign Missions.—The Episcopal Board have in the Foreign field fourteen missionaries and two missionary bishops; and the receipts last year for Foreign purposes, were over \$14,000.—In *Massachusetts*, there was contributed for Domestic Mission, \$4205.30; for Foreign Missions, \$8599.47.

 **The late Election in Vermont** resulted in the return to the State Assembly of 109 Whigs, sixty-seven Barnburners, thirty-four Hunkers, and ten of doubtful politics. The whigs have gained nine members, and the Hunkers lost thirty-nine, compared with last year. The Senate is composed of twenty whigs, eight Hunkers and one Barnburner.

Southern Baptist Board of Foreign Missions.—The receipts of this body last year were \$19,500. They have five churches in China under their care, and thirteen American and seven native missionaries. They acknowledge the receipt of \$500 from the American Tract Society.

Legal Decision.—The Supreme Court of the United States, in a case which was carried up to that tribunal from one of the courts of South Carolina, decided that United States Stocks are not taxable by State, and United States Treasury Notes came within the scope of that decision. Chief Justice Marshall delivered the opinion of the court.

Doctors Differing.—A suit for libel is being tried in New York, against Dr. Dixon, for a review in the Boston Medical Journal of Dr. Bedford's address. This will bring up the question of how far a critic may indulge in his slashing propensities, when the subject is the production of the profession.


Railroad Route Decided.—The Directors of the Cleveland, Columbus and Cincinnati railroad have determined on what is known as the Western or Delaware route. This route leads through or near Worthington, Delaware, Cardington, Gilead, Iberia, Shelby, and Greenwich, to Cleveland.


Cheap Postage.—Steerage passengers are now carried by the mail steamers between Quebec and Montreal, for 7½d. The postage of a letter, carried by the same steamers, costs 9d., or 20 per cent. more than the carrying of a man, and yet we are told the steamers are making money by carrying passengers at the above rate.—*Quebec Gazette.*

The Cramp.—A towel dipped in hot water and applied to the part affected, will, it is said, afford an effective and immediate relief to the painful contraction of the muscles called the cramp.

Railroad Iron.—The ship Hampden, which arrived at Boston, on Monday week, from Newport, Wales, has on board 7591 bars of iron, weighing 1053 tons.

Effects of the Gospel.—Four newspapers are printed at the Sandwich Islands, spreading religious as well as political intelligence among a population raised within a few years from the depths of barbarism.

 **Our letters from Yucatan** represent the insurrection as suppressed, and allude to a proclamation of the Governor abolishing all duties on building materials brought to the city of Carmen for the purpose of erecting building in the city. The decree is to remain in effect one year.

 **The receipts at the State Fair in Buffalo** amounted to \$6,114.96. It is estimated that at least fifty thousand persons visited it during the two days it was open to the public.

MISCELLANEOUS.

NAUVOO TEMPLE.

I shall now undertake a description of the Nauvoo Temple. It is situated upon the highest bluff of the city, perhaps one hundred feet above the low lands thereof; about one mile from the Mississippi, and may be seen from twelve to twenty miles distant in almost any direction. The material of which it is built, is limestone of a very white and transparent quality; resembling the New England marble, admitting of a very beautiful polish. The building stands east and west precisely, with front end westward, facing the river. The length of the temple is 129 feet; breadth 30 feet. Highth to square 90 feet; highth to the upper floor in the cupola is 100 feet, and from the basement to the top of the spire, 200 feet. The basement story is 20 feet high in the clear, and finished off with six rooms on each side. These rooms are about 12 by 14 feet. for the accommodation of the subjects for baptism, leaving a great hall through the centre and whole length of the basement, about 100 feet by 70. In the centre of this hall stands the baptismal fount, resting upon 12 oxen with heads out, carved in solid rock, to almost life itself, and nearly full size.—There is a flight of stone and iron stairs at each end of this fount, to go in and come out of the "Brazen Sea."

The next story is 34 feet high in the clear, 100 by 90 feet, finished off for preaching purposes. This room presents a rare specimen of Machenism, with a rostrum at each end, with pulpits fitted to eight grades of the Ministry. There are on each side of the arch of this room, and above the main body of the room, six rooms intended for school purposes, and this arrangement was intended to be carried out in each story, making in all forty-eight rooms, about 12 by 14 feet square.

The third story is like unto the second, but is not finished, is 24 feet high, and was intended for preaching purposes.

The fourth story is perhaps 14 feet high, with a row of rooms on each side, called committee rooms, with a large room through the centre, 100 feet long by 70 wide. All the rooms in this story are lightened from above, being a garret story. Each chapel is calculated to seat 3000 persons.

There are fourteen flight of stairs from top to bottom, with 186 steps. There are 40 windows to a side.

Upon the front end of the building far above the arched doors is the following inscription in letters of gold:

"THE HOUSE OF THE LORD,

Built by the Church of Jesus Christ,
or
Latter day Saints, Commenced April 6,
1841,

HOLINESS TO THE LORD."

The cupola is mounted with a golden angel 7 feet and 2 inches long, having in one hand the Bible, and with the other blowing a golden Trumpet, as represented by the Revelator: The everlasting Gospel.

I was informed that the books showed an expense upon the building of eight hundred thousand dollars; yet it is thought that all told would amount to near a million of dollars.

Immediately above the pulpit is found

the following inscription in large letters of gold:

"THE LORD HAS ACCEPTED OUR SACRIFICE, COME AFTER US."

Upon each out side of the Temple are nine splendid polished columns, about 8 feet high: each mounted with a female head clothed with the Sun, and at the base of each column, is a large half-moon—representing the women in Revelation clothed with the Sun and Moon under her feet.

A wall is commenced around the Temple enclosing 5 acres of ground, 10 feet high, six thick at the bottom and four at the top.

THE LAW OF LOVE.

Love is the source of all our blessings, for "God is love," and "every good and perfect gift is from the Father," who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Love is the sum of all our duties, for "love is the fulfilling of the law."

Love is the badge of our discipleship—the undeniable proof thereof, "by this shall all men know that ye are my disciples."

The law of love requires that "if any man speak, let him speak as the oracles of God." That this law is often violated by some professed disciples of Jesus and ministers of His word, is evident to all who read our religious papers. Some one writes an article upon one of the thousand topics which relate either to the temporal or spiritual interests of the church; and no sooner is it published, than it is answered, and too often in a spirit which savors not of that charity which "suffereth long and is kind." Instead of a Christ-like bearing towards one another in matters which involve difference of opinion, these intellectual combatants seem to forget they "are brethren," and indulge in language which causes Christians to mourn, and the enemies of the church to triumph and say, "ah, so would we have it."

Now does not our holy religion forbid all "strife" among brethren? The cause of Christ will never prosper as it should, until his followers remove "every stumbling block." Oh when will our writers for the religious press exhibit a spirit even, in their controversial productions, which will force the world to say, "they are Christians."—*Zion's Herald*.

HOW TO "FEEL GOOD."

The following short story of an honest Indian, contains a volume of true wisdom:

To "feel good," or enjoy sweet peace of mind, a man must preserve a clear conscience. To lie down at night with the consciousness of having obeyed the Golden Rule against every temptation to deviate from it, is a felicity which we could wish were more extensively enjoyed by men. To sell this peace of conscience for pelf, is a miserable bargain at best, for it is worth more than all the treasures of Cæsus.

"Red men often act very conscientiously. One day an Indian solicited a little tobacco of a white man, to fill his pipe. Having some loose in his pocket, the white man gave him a handful. The next

day the Indian returned in search of the man who had given him the tobacco.

"I wish to see him said the Indian."

"Why so?" inquired some one.

"Why, I find money with the tobacco."

"Well! what of that? Keep it; it was given to you."

"Ah!" said the Indian, shaking his head, "I got good man and bad man here," pointing to his breast, "Good man say, 'Money not yours, you must return it'; bad man say, 'Tis yours, it was given to you.' Good man say, 'That not right, tobacco yours, money not yours.' Bad man say, 'Never mind, nobody know it; go buy rum.' Good man say, 'Oh, no; no such thing.' So poor Indian know not what to do. Me lie down to sleep, but no sleep; good man and bad man talk all night, and trouble me. So now, me bring money back; now, me feel good."—*Exchange Paper*.

FIVE THOUGHTS AND A RESOLVE CONCERNING THE PRESIDENTIAL ELECTION.

1. I must vote. To cast my vote is a duty to myself, to my country and to God. In some way I must needs act; be it in the fulfilment or the neglect of this duty. Neglect in this matter, is negative action. And such action will never excuse me from responsibility for the results.

2. I must vote in the fear of God. I am responsible to conscience and to God, as truly for this, as for any act of my life. My oath as a freeman requires me to vote "without fear or favor of any man."

3. I must vote in this case especially as an American citizen. It being a national election, I am to cast my vote, not as a Northern or a Southern man, not as a New Englander, not as a Vermonter, or as the inhabitant of any particular State in the Union; but simply as a freeman of the American Republic.

4. Since I must vote as an American citizen, sectional interests must not determine my ballot, unless they are such as to determine the well-being of the nation and the perpetuity of the Union.

5. I must vote intelligently; with a large view of our whole country and of all the issues involved in the election. It to my understanding and conscience, divers important issues are involved, I must vote accordingly.

Resolve—long since unanimously adopted and rapturously applauded by all my best convictions, viz: That I will neither knowingly cast my vote for a political demagogue, nor give "aid and comfort" to him by sympathy with his followers.

SOMETHING WANTING.

A Spartan having long busied himself about the carcass of a dead man, to try if he could settle it firmly in an upright posture, perceiving how ineffectual his endeavors proved, (sometimes the head falling into the bosom, sometimes the arms flagging downward, and the whole at last falling to the ground,) told the standers-by, "There is wanting something within," meaning a soul. Thus it is in dealing with those who are "dead in trespasses and sins." If we endeavor to hold up their countenances heaven-ward, and would have them fix their eye on eternity, we cannot hold them to it one moment; they presently incline toward the earth again. If we would set them

on their feet, and make them upright; if we would set their hands at work in deeds of righteousness, justice, and truth, and have them stretch out their arms to the relief of those who are in distress: all is in vain, while there is no spirit, nor principle of motion; something is wanting within. If God's dreadful threatnings be sounded in their ears with a voice of thunder, they hear them not; if hell be set before their eyes, they see it not; if a scourge be laid on their backs, their dead flesh feels it not.—*Spiritual Bee*.

NIAGARA OUTDONE.

Among the cliffs of the Eastern Ghats, about midway between Bombay and Cape Comorin, rises the river Shirawait, which falls into the Arabian sea. The bed of the river is one-fourth of a mile in direct breadth; but the edge of the fall is elliptical, with a sweep of half a mile. This body of water rushes at first, for three hundred feet, over a slope at an angle of 45 degrees, in a sheet of white foam, and is then precipitated to the depth of eight hundred and fifty more, into a black abyss with a thundering noise. It has, therefore, a depth of eleven hundred and fifty feet! In the rainy season the river appears to be about thirty feet in depth at the fall; in the dry season it is lower, and is divided into three cascades of varied beauty and astonishing grandeur. Join our fall of the Genessee to that of the Niagara, and then treble the two united, and we have the distance of the Shirawait cataract! While we allow to Niagara a vast superiority in bulk, yet in respect to distance of descent it is but a mountain rill compared with its Indian rival.—*Rochester Democrat*.

GOOD ADVICE FOR YOUNG GIRLS.

Don't for get the health of the body while you are toiling to improve the mind. The following, from one of our exchange papers, is to the purpose:

"I have heard that Dr. Warren, of Boston, has said that comparatively few of the young ladies of that city have a straight spine. And every American gentleman who returns from Europe is painfully impressed with the pallid and feeble aspect of the young ladies of America.—It is undoubtedly in the school room that the foundation is laid of that feebleness of frame and general debility which characterizes American ladies. Many a child, while growing, is secluded in the confined air of the school room, perhaps without any support for the back, for hours a day; and then is sent home at six with an armful of books and a worried mind, to commit three or four lessons in the evening and morning. Her eyes become feeble, and the parents send for an eye wash.—Her back becomes tender and inclined to curve, and they purchase for the poor victim a patent shoulder brace. Her cheeks become pale and she has the commencement of a cough, and they dose her with drugs. At last her health is so much impaired that she is taken from school with a very imperfect education, and an enfeebled constitution. And she lingers out a languid and joyless life. It is a great mistake to overtask the mind and neglect the health of the body. It is as injurious to the intellectual advancement, as it is to bodily vigor. For a healthy girl, other things being equal, will make more mental progress in one hour than a feeble girl will in two."

POETRY.

TRUST IN HEAVEN.

Earth will forsake. Oh happy to have given
The unbroken heart's first fragrance unto
Heaven. [Hemans.]

Ye who have plucked earth's fairest flowers

And found them ever fading;

Ye who have lingered 'mid the bowers

Where sorrow's cloud is shading;

Ye who have tasted from that spring

Where pleasure's votaries hover,

Say, have you found the hidden thing

That will earth's sorrows cover?

Say, have you found the hidden mine

Ye have been seeking ever?

Say, have you knelt before the shrine

From which you ne'er should sever?

Oh, tell a wanderer after rest

Where streams of joy are flowing;

Say, can a lone dove find a nest

Amid the path you're going?

Why do I ask? I know too well

That there are sorrows round you;

Troubled and care-worn features tell

How hard a chain hath bound you.

It was a vision flitting by,

While gaily ye were dreaming;

It was not pleasure met the eye,

'Twas but a shadow gleaming.

Oh, tell me by each saddened brow,

By tears from fountains gushing,

Is the strong tide of memory now

O'er the sad spirit rushing?

And does it bring back many an hour,

When each full heart was swelling,

And when in one pure crystal shower

The tears your griefs were telling?

No, weary pilgrims! None will find

Who seek amid earth's treasures;

The joys for an immortal mind

Are pure immortal pleasures.

Then trust not earth! it will forsake,

Oh happy to have given

The heart's unbroken fragrance pure

To its own native Heaven.. F. A. C. M.

RELIGIOUS NOTICES.

CONVENTION OF CHURCH ELDERS.

A meeting for appointing delegates to the Eldership, and for attending to other matters, belonging to the interests of the Circuit, will be held in Mechanicsburg, on Saturday, the 7th of October, at one o'clock, P. M. It is desired that there should be a general turnout on the part of the Ruling Elders of the different churches on the Circuit.

DAVID P. ROCKAFELLOW,
WILLIAM HINNY.

Notice to Church Elders on the York Circuit.

The Elders of the several local churches on the York Circuit are hereby notified to meet at the Cross Roads, on Saturday the 7th of October, at 2 o'clock, for the purpose of appointing Delegates to attend and represent this Circuit at the next annual Eldership.

S. CRAWFORD.
D. MAXWELL.

The Elders of the different churches, on the Lancaster Circuit, are hereby notified to meet at Maytown, on Saturday evening, the 14th of October, for the purpose of appointing delegates to represent this Circuit at the next annual Eldership.

JACOB KELLER,
J. HAIFLEIGH.

WEST PENNSYLVANIA ELDERSHIP.

This body will hold its next annual meeting, *Deo volente*, in Brush Valley, Indiana county, Pa., commencing on the second Tuesday, being the 10th day of October next.

EAST PENNSYLVANIA ELDERSHIP.

The East Pennsylvania Eldership will hold its nineteenth annual meeting, *Deo volente* at Orrstown, Franklin county, Pa., commencing on Wednesday, the first day of November next.

The opening Sermon will be preached by brother E. H. THOMAS. Services to commence at 10 o'clock, A. M.

OHIO ELDERSHIP.

The Ohio Eldership will meet, *Deo volente*, with the Church of God in Chester township, on the third Monday, being the 16th day of October next.

SPECIAL MEETINGS.

A special meeting will be held, Providence permitting, at Spring Mills, Cumberland county, commencing on the 7th of October.

The brethren and the people generally, are invited to attend.

A special meeting will be held at Middletown, *Deo volente*, commencing on Saturday, the 23d instant.

PROTRACTED MEETINGS.

The following Protracted Meetings will be held on the York county Circuit, Providence permitting:

One at the Cross Roads, to commence on the evening of the 7th of October.

One at or in the neighborhood of brother John R. Machlan, to commence on the evening of the 20th of October.

Fast Day.

The first Friday in October next has been recommended by the General Eldership as a day of special fasting and prayer, throughout all the borders of the Church of God, for the revival of pure and undefiled religion. We hope the day will be generally and suitably observed by all the churches.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED.—On the 31st of August, by Elder A. Holmes, Mr. SAMUEL BEIDLER, to Miss CAROLINE PROCTZ, all of Holmes county, Ohio.

On the 19th ult., by Elder Holmes, Mr. HENRY S. BEIDLER, of Holmes county, to Miss ELIZABETH GISH, of Mercer county, Ohio.

On the 23d day of September, by the Rev. William Cooper, Mr. JAMES FITZGERADS, of Lancaster, to Miss CATHARINE WENRICH, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED.—On the 20th of September, at his residence, in Rockville, Dauphin county, Mr. WILLIAM HATTEN, aged 56 years.

Funeral service by Elder J. S. Oliver.

On Thursday evening, September the 21st, after a lingering illness, Mr. JAMES B. MORGAN, in the 56th year of his age.

On Thursday morning last, (the 28th of September,) in this borough, Mr. JOSEPH BLACK, in the 54th year of his age.

On Thursday morning, the 28th of September, GEORGE, son of Elias and Elizabeth Zollinger, of this borough, in the 15th year of his age.

On Friday, the 29th of September, SARAH, daughter of Eben and Mary Jones, aged 7 6 months and 14 days.

Funeral services by Elder J. S. Oliver.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 52
Do. RYE, do. - -	3 50	a 3 62½
Do. CORN, do. - -	2 50	a 2 62½
GRAIN—WHEAT, per bushel,	1 05	a 1 10
Do. RYE, do. - -	60	a 62
Do. CORN, new do. - -	45	a 50
Do. OATS, do. - -	33	a 37½
Do. BARLEY, do. - -	—	a 75
SEEDS—CLOVER, do. - -	3 25	a 3 50
Do. TIMOTHY, do. - -	3 00	a 3 25
Do. FLAX, do. - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	25	a 30
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 45	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 25	a 4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 50	a 6 00
Do. RYE, do. - -	4 12½	a 4 25
Do. CORN, do. - -	3 25	a 3 31
GRAIN—WHEAT, per bushel,	1 15	a 1 20
Do. RYE, do. - -	70	a 72
Do. CORN, new do. - -	60	a 63½
Do. OATS, do. - -	35	a 43½
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	3 50	a 3 75
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - -	1 30	a 1 32
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

PROSPECTUS

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

First One Hundred Ministers

OF THE Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

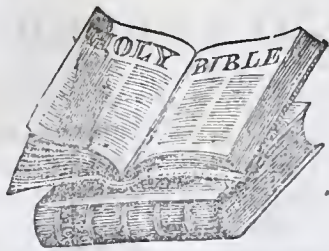
The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige. EDITOR.

Agents Wanted:

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., OCTOBER 16, 1848.

NUMBER 12.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, \$1 00
2. One copy paid within the first three months, 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names.	Am't. Paid.	Names.	Am't. Paid.
Allen John	50	Nelson Rebecca	1 00
Bowser Solomon	1 00	Nelson Josiah	62
Bean Samuel	1 25	Ort Andrew	1 00
Bear Isaac	1 25	Oren Jesse [vol 13]	1 00
Bradley Charles	62	do do [vol 13]	1 00
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Markley George B	2 00	Wayne Margaret	50
McAllea Charles	50	Zearing Martin	1 00
Morgan Thomas A	50		

Meeting in Deep Creek.

On Friday, the 6th inst., we set out in company with brother T. Strohm to attend a two-days' meeting in Deep Creek valley, Schuylkill county, Pa. On our way up we stayed over night with brother David Matter, in Lyken's valley where we were kindly received and entertained. On Saturday morning we started for brother William Clinger's, in the neighborhood of the meeting, in Deep Creek valley; where we safely arrived in the afternoon of said day, and were received with great friendship. Towards evening we went about 6 miles further into Machanoy valley, and preached in a free meeting house near brother Bolch's. On Sabbath morning we returned to the place of meeting in Deep

Creek, where we held meeting during the day, in the morning and at night. The meetings were well attended, were solemn and interesting throughout.

There are a number of brethren in that valley, and also in Mahantongo valley, who are worthy of the highest commendation, for their firmness and stability, in contending for the principles of the Church of God. They have been strongly assailed, tempted and tried by the different sects around them, but hitherto they have been steadfast in the liberty where with Christ has made them free, and are determined not to be entangled again in the yokes of sectarian bondage. May the Lord bless them and keep them faithful.

The Central Railroad.

THE annual report of this road, has just been published, and is a highly interesting document. The road from Harrisburg to Lewistown will be in operation in May next. In December following, it will probably be completed to Huntingdon, at which point it will receive a large share of western trade and travel. In May following it will be opened to Hollidaysburg, and in connection with the Portage, there will be a continuous line of railway, extending from Philadelphia two hundred and eighty-seven miles, out of three hundred and fifty. The western side will be finished the same year as the eastern.

"The amount of funds required for this purpose, as stated by the chief engineer, is

"Of which there is secured by public and private subscription, 5,250,000

"Leaving to be provided, 1,270,000

"Add to stock the road with cars and locomotives, 1,340,000

"Total to be raised, \$2,610,000

The Law of Tithes.—No. 3.

We have seen from a former article, that the tithe system is of Divine appointment.—Accordingly, we would expect, the operations of this system to result favorably, both to the giver and to the receiver. Were it otherwise, this law would reflect upon the wisdom and goodness of God. But its advantageous results to those who pay tithes, we have seen fully demonstrated, in a former article; we shall now therefore try to show, that the practical operations of this system, will result in a great blessing and benefit to the cause of God.

1st. *It is a blessing to the cause of God, because it equalizes the contributions of the church.* It brings every man up to the duty of giving, according to his circumstances. Now, this is altogether reasonable, right, fair, and pro-

per. Such a principle, in the administration of ecclesiastical affairs, cannot but operate favorably, and prove a blessing to the cause of God at large. But,

2nd. *It is a blessing to the cause of God, because it will rid the church from avaricious and covetous professors.* Notwithstanding, Jehovah's express prohibition, "not to love the world nor the things of the world," nor to lay up treasure upon the earth, yet such is the deep depravity of human nature, that most men even after their conversion, will manifest an undue and inordinate attachment to the world, and labor more for honor and riches, than for the blessings of immortality. This being the fact, it is with no small difficulty that the church can be kept pure and free from worldly minded and money loaning professors.—The tithe system is, perhaps, the most effectual means of curing this evil. At any rate it will hardly fail to prove and develope the true position and preponderating attachments of the human heart; and thus give the church an opportunity of disencumbering herself of worldly and covetous professors; the doing of which, will prove a great blessing to the cause of religion.

3rd. *The tithe system is a blessing to the cause of religion, because it produces ample means for necessary uses.* The church, as well as State, must have means for necessary purposes.—Civil government cannot be sustained without means. This is self-evident. Equally obvious is it that religious worship and church operations cannot be carried on without the necessary means. The ministry and the disabled poor of the church must be supported. Bethels, or houses of worship, must be built and kept up. Cemeteries, or grave yards must be provided and taken care of. Home and foreign missionaries must be sent out and assisted. Sabbath school, Bible, and publication societies, together with seminaries, colleges and other useful institutions, ought and must be sustained. It is the province of the church to see to these necessary things. If so, the church must have means. And now the question comes up, which is the best way of raising means for religious purposes? We answer, by paying tithes. This we believe to be the best way, for various reasons; not only because it is the most equal, reasonable and scriptural, but mainly and principally, because it is the most efficient. On this plan, we say again, the most ample means may be obtained for all useful and necessary purposes, without any loss or disadvantage to any one. To make this appear,

let any one take an estimate of the annual incomes or earnings of any given church, and then divide that amount by ten, and the product will show the amount that that church ought to pay annually into the trea-

sury of the Lord, for religious purposes.

Let us suppose a case. Suppose a church numbers one hundred members, and each member, on an average, earns or has an income of fifty cents a day; this would yield an income amounting to \$182,50, during the year, for each member; and this would amount in the aggregate to \$18,250, the one-tenth of which is \$1,825. This then would be their amount of tithes, for one year:

Let us suppose another case. Suppose the present membership of the Church of God in the United States to be 15,000; the average income of each member as above, \$182,50; this would make the aggregate amount \$2,737,500. The tithes, or the one-tenth of which would be \$273,750.

Now this annual income would be amply sufficient to support, 100 stationed and traveling preachers; 50 domestic, and 50 foreign missionaries; 300 poor Saints; 1000 Sabbath schools; 10 seminaries; 5 colleges; and 50 scholarship. And then there would be a sufficient sum remain in to build 12, and keep up worship in 500 Bethels; circulate 50,000 Bibles, and leave a sum of \$73,750 for other purposes.

RECAPITULATION.

100 Preachers at \$300 each, - - -	\$30,000
50 Domestic Missionaries, at \$300 each, - - - - -	15,000
50 Foreign Missionaries, at \$300 each, - - - - -	15,000
300 Poor Saints at \$100 each, - - -	30,000
1000 Sabbath schools at \$25 each, - - -	25,000
10 Seminaries at \$800 each, - - -	8,000
5 Colleges at \$4,000 each, - - -	20,000
50 Scholarships at \$150 each, - - -	7,500
12 Bethels at \$1,000 each, - - -	12,000
500 Do. incidental expenses at \$25 each, - - - - -	12,500
50,000 Bibles, for the poor at 50 cts. each, - - - - -	25,000
	\$200,000

This sum deducted from the annual amount of tithes would leave \$73,750 for various other useful and necessary purposes.

How great the advantage and blessing to the cause of God, could such a sum be obtained and judiciously expended, every year, for the spread of grace and truth! Let the tithe system be adopted and tried, and "prove me herewith saith the Lord, and I will pour you out a blessing that there shall not be room enough to receive it."

In our next, we shall answer the objections to this system.

The Miners of Pennsylvania are preparing to solicit from the Legislature, a law which shall give them a lien upon the coal mines until their labor is paid for. They are

at present exposed to severe losses by the dishonesty or delinquency of "master lampers," and justice to honest industry, certainly demands the protection of such a law as they propose. Our New York mechanics have a lien upon all buildings which they aid in constructing. The principle is of universal application in all departments of industry, and should be a part of the common Law in every State. Labor being the first great source of wealth, should rank next to life, in our laws and Legislation.

Vindication of the Church,

Review of Letters on Sectarianism.—No. 10.

Is this our last and enclosing letter, on the subject of Sectarianism, we promised to show that the Church of God is no sect.—And this we argue from the following considerations:

1st. *She is never so called, except by her enemies.* Her enemies called her a sect, in days of old. The chief priests and Jews were of all men the most bitter and inveterate enemies to the Church of God. They persecuted her from city to city. They everywhere spoke against her. Paul in his state of enmity, before his conversion, tried to make havoc of her. And subsequently, Tertullus, in opening the indictment against the Apostle, before Felix, the Roman Governor, accused him with being "a ringleader of the sect of the Nazarines." Acts 24, 5. And the chief of the Jews at Rome said; "As concerning this sect, we know that everywhere it is spoken against." Acts 28, 22. This accords with what Jesus said: "They shall reproach you, and cast out your name as evil, for the Son of man's sake." Luke, 6, 22.

Her enemies still call her so; but, then, their calling her a sect don't make her such. They called Christ, Belzebul, a deceiver, a wine-bibber, &c., but all this slang and reproach did not affect his true character, or make him anything less or anything different from what he really was. Just so with the church; nick-naming her, or maligning her, by calling her a sect, does not change her character, and make her such. She is still the Church, despite all her enemies, "hard speeches and misnomers." But,

2d. *She is not a sect in fact, and therefore, cannot be called so, with propriety.* The word sect, among the Jews was used to signify, "A party holding certain opinions in religion."—Among us it denotes a schism, a separate community, or distinct organization, distinguished by certain principles and peculiarities. Sect, is from *secando*; to be separated.

There were several sects among the Jews. We read of the sect of the Sadducees; Acts 5, 7: which was built on peculiar notions, such as denying the doctrine of Angels and spirits, and a future state of rewards and punishments. There was also the sect of the Pharisees, called the "straightest sect of their religion;" Acts 15, 5—Chap. 26, 5. This sect was the largest among the Jews, and was founded in the observance and imposition of peculiar rites and customs, with an affected separation from, and contempt of, all mankind.

There are also, various sects, or denominations, in Christendom in modern times; distinguished by different human names, creeds, laws, forms and regulations.

But the Church of God is a community of

Saints, separate and distinct from all these.—She is "the body of Christ;" she is "the flock of God," 1 Peter 6, 2; she is God's "one new man," "God's building," which is "built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together (not divided into sects) groweth to an Holy Temple in the Lord; in whom we are all built together for an habitation of God through the Spirit;" Eph. 2, 20—22.

3d. *The Church of God is no sect because she embodies all the essential elements pertaining to true Christianity.* Her constituent elements are all those that "in every nation fear God, and work righteousness." Her constitutional law, is the "perfect law of liberty." Her rulers and teachers, are the servants of the most High God. Her ordinances are not from men, but from Heaven. Her great Head and Bishop, is the King of Kings, and Lord of Lords. Her name, is that NEW NAME, which the mouth of the Lord gave her.

Who then, but an enemy will dare to stigmatize her, by the invidious name of a sect? Sects are not characterized by the foregoing elements and attributes.

4th. *The Church of God is no sect, because, she has the Mighty God and the Everlasting Father for her author.* Sects are founded by men.—Sectarians boast of men as their founders, and glory in their sects. Not so, with the Church of God. She glories not, save in God her glory. She is built on the rock Christ Jesus. This is her glory and her strength.—Here she stands, clothed with the panoply of Heaven, designed to be in all ages, and among all people, "the pillar and ground of truth."

Now can this glorious and sacramental brotherhood, of whom the Lord Jesus Christ is the head and founder, be a sect, in the proper sense of the term? No, verily not!—Christ, so far from being the author of a sect, is the great centre of unity, and the repudiator of sects. He taught the doctrine of unity. He prayed for the oneness of the Church.—He died to break down "partition walls," and to "slay all enmities," that he might "gather together in one the children of God, that were scattered abroad."

5th. *The Church of God is no sect, because she is everywhere spoken against, by sectarians and the world, and yet she is unshaken and permanent.* She is a bush on fire, and yet not consumed.

A sect, of mushroom origin, could not have supported itself against so much fire and fagot; so much opposition, persecution and evil speaking. Even when sects are left alone they come to nought of themselves, or fall to pieces. A house or kingdom divided against itself, will come to desolation. But the work of God standeth sure, having this seal; the Lord knoweth them that are His. "This the gates of hell, i. e. all its powers, policies and numbers, shall never prevail against the Church of God. Refrain then, from her, O ye men and sects, and all ye enemies that speak against her; "lest haply ye be found even to fight against God."

Now, from the foregoing considerations, facts and arguments, we conclude that the Church of God is very unjustly called a sect; and that these considerations, facts and arguments, ought to put to silence the ignorance of foolish men, who presume to call the Church of the Living God, a sect.

And now, having disposed of the various

matters and questions involved in this controversy, we beg leave in conclusion to submit the following:

REMARKS AND INFERENCES.

1. If the Church of God is no sect, and sects and parties are unscriptural and anti-scriptural, then no Christian, and especially no Christian minister ought to leave the Church of God, and join a sect.

2. If sects are unlawful then sects and denominations ought to dissolve, and Christians and Christian ministers, ought to come out from among them and join the Church of God. This they ought to do, for the following reasons.

First—Because the first Christians done so. If any got converted among the Samaritans, Gentiles or Jews, or any of the sects among the Jews; they immediately came out from among them, and joined the Church of God. So ought all true converts to do now. The example of primitive Christians is worthy of imitation.

Secondly—Because this is the best way to restore Gospel order. Let this be done, and we shall need no "world's convention"—no evangelical alliance to promote Christian union. Let this be done, and the way is prepared for the conversion of the world. Restore the unity and holiness of the church, and the conversion of the world will soon follow.

Thirdly—Because division is wrong unnatural and hurtful. "A house or kingdom divided against itself cannot stand, but will come to desolation." Hence then, divisionists must see that they are pulling down, instead of building up the cause of God.

Fourthly—Because the Church of God is emphatically the true church; the church of the Bible. To her communion it becomes every child of God to belong. Whoever is ashamed of her, of him also will the Son of man be ashamed.

Fifthly—Because when Christ comes, He comes to save His Church, the Lamb's wife. Then, if not now, everybody will wish to belong to her. Then membership in the Church of God will be valued more than the gold of Ophir, or the treasures of Egypt. We once asked a sectarian, this simple question; what church would you like to be a member of when Christ comes? The effect was, soon sectarianism was thrown, and union with the Church of God sought and found. We remark,

3dly—Let those persons who are members of the Church of God, learn to appreciate their privileges, and to know how to behave themselves worthy as becometh the Saints.

Let them learn to appreciate the privileges. This is a great matter. The immunities and blessings of the church are many. All these they have the privilege of enjoying, and the enjoyment of which impose strong obligations to gratitude.

Finally—Let them learn to know how to behave themselves worthily in the Church of God. Those who learn this lesson right, will know that it is necessary, among other things, strictly to observe the following duties:

1. To keep themselves unspotted from the world.
2. To love the brotherhood, with a pure heart, fervently.
3. To do good to all men as they have opportunity.
4. To serve God in sincerity and truth.

Post Office Address.

We have just had a visit from our old friend and brother Edward West, from Ohio, and he requested us to state for the information of his friends in the east, that his Post Office address is Loudonsville, Ashland county, Ohio.

CONTRIBUTORS' DEPARTMENT.

A Brief Examination of Various Sins.

GREENE CO., PA., Sept. 20, 1848.

BROTHER WINEDRENNER:—

SUFFER me to say a word to the wicked through the medium of the Advocate, in regard to some of the chief and most common sins which are impeding the cause of religion, I shall notice them in the following order.

FIRST, SWEARING is not only sinful, but repugnant to the laws of our land. It is sinful from the fact, that it is contrary to that part of our Saviour's Gospel which says, "swear not at all;" but let your communication be "yea, yea; nay, nay." In fact the whole Bible of inspired truth is against this common and beguiling sin. Consequently the swearer may expect his portion with the hypocrite and unbeliever, unless he quickly repents of this heaven daring sin. It is politically wrong, because the civil laws of our land positively forbid it. Therefore, I would say to the swearer, no longer indulge yourself in a practice which renders you unfit for civil and religious society. Remember, dear sinner, every time you make use of a profane word, you wound the feelings of the believing child of God, and are daily forfeiting a right to heaven and everlasting felicity. O! dear sinner, no longer persist in a practice which is destroying your standing among men, and ruining your soul. But abandon it without delay, before it proves your everlasting destruction. O! sinner, if God was as destitute of mercy and forbearance, as you are of consideration, you would long since have been in an awful perdition. May the Lord have mercy on you, and rouse you out of sleep.

SECOND. DRUNKENNESS is sinful and destructive in its character, and contrary to the written Word of God. What do the Scriptures say on this subject? why "the drunkard and the glutton shall come to poverty and drowsiness shall cover a man with rags." "No drunkard shall inherit the kingdom of heaven," from these and many other passages which might be brought forward, we must acknowledge that it is among the most woe-ful of all sins that are in existence. Drunkenness, is man's most deadly foe. It lays its thousands upon the right and upon the left, and makes its millions mourn. It is a sin which has spread its poisonous effects throughout the world. It has proved the downfall of nations and of individuals. It has caused many a poor woman to weep in anguish of heart, and to mourn in consequence of the downfall of a husband whom she once regarded as her best earthly friend. Yes, many a poor woman has been rendered miserable and downhearted, while seeing her husband staggering under the influence of the intoxicating draught, thus degrading himself beneath every thing that should favor the characteristics of a man. Drunkenness has parted many a man and wife—has thrown many a poor child upon the cold charities of the world—has brought gray hairs upon a weeping father's head—has

furrowed the cheeks of a broken hearted mother—and has brought many a blooming and promising youth, down from a lofty eminence to end his career in a state of wretchedness and misery in this life, and after death to reap a drunkard's reward in that lake which burns with fire and brimstone. But notwithstanding the evil effects which have emanated from the excessive use of intoxicating liquors and which have been extensively exposed and opposed by the most powerful eloquence, enough to convince the most sceptical, yet we can see the old man reeling under its baneful influence, setting an impious and ungodly example before his own children, and the rising generation at large, while he himself might be said to stand with one foot in his grave, and the other upon the margin.—Oh! when will that glorious day come when the drunkard will give up his bowl.

THIRD. SABBATH BREAKING we all know it is a sin of the most heaven-daring and impious nature, being contrary to the Word of God, and the laws of our land. We are told to remember the Sabbath day and keep it holy; therefore we see that it is appointed as a day of rest, a day when we should abstain from bodily labor, devote our time to the worship of God, and the reading of the Bible and other religious books. Sabbath-breaking is contrary to all law, either human or divine; and should be discountenanced by every lover of morality and religion. I believe that the Sabbath day should be strictly observed from the following reasons.

First. Because the Bible requires it.

Second. Because our civil laws require it.

And thirdly. Because our bodies need rest. To be good Christians, we must obey the Bible; to be good citizens, we must obey civil laws; and to preserve health, our bodies must have some rest. But, notwithstanding the Sabbath was intended by the Almighty creator of all things as a day of rest, and to be kept sanctified, yet man, poor sinful man is constantly violating this part of God's moral law, and rendering himself a fit subject for eternal misery. O! dear sinner pause and reflect before the night of death overtakes you, for you know not but the Lord may soon give you over to hardness of heart and reprobacy of mind, and swear in his wrath that you shall never see his rest.

I am but a young convert in the cause of religion, not having yet enjoyed its blessings one short year, but notwithstanding, I can safely say to all those into whose hands this communication may chance to fall, that its blessings are truly sweet, yielding comfort and consolation which this world can neither give nor take away. I have enjoyed sinful pleasures which are but momentary, and I can say like a David, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness."

I must now come to a conclusion by stating that there have been a goodly number of people in this region converted from the error of their way, within a couple of years past; or at least to make a profession of religion, through the agency of our minister, brother Wertz; most of whom appear to be in earnest about the work. My prayer is that the cause of religion may take a fresh start in this county, and elsewhere, and run like fire, until many who are now in the gall of bitterness and the bonds of iniquity, may be truly converted. Yours, with Christian love.

STEPHEN BARNHART.

A few Serious Thoughts.

BY A. SNYDER.

WHAT is man? "Man that is born of woman is of few days and full of trouble.—He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." Job 14: 1, 2.

Man hath but a short time to stay in this world. He is not continually to remain here. There is nothing more certain to him than that he must die. Yet alas! thousands there are who, perhaps, think of nothing less than upon death. When we look around us and behold the busy tribes of flesh and blood, we find them busily engaged in the affairs of this world. Many are employed in laying up for themselves earthly treasures, while others spend their time in decorating their own bodies. But all this while time is rolling on and chasteneth the hour, when they must exchange their carnal joys and pleasures for their eternal destiny. That hour is appointed for all living. However, great and powerful man may have been upon earth; though he had thousands of his fellow creatures under his control, when death, that dreadful monster, shall seize hold of him, all his power and greatness will vanish away. His body will then sink beneath the cold clods of the valley, there to become the prey of worms, and to return to its mother dust. This penalty with all the additional ones pronounced in Gen. 36: 17—19, the high and the low, the rich and the poor, the healthy and the unhealthy, the young and the aged, yea, the infant of a day old, and the man of a hundred years, all alike pay this penalty. The troubles, difficulties and anxieties of this life too, will testify the execution, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken, for dust thou art and to dust thou shalt return." If we look back and consider the millions who lived since Adam until the present time, and inquire for those that lived in ages before us, we are told they are gone, but where? ah! pause and see! Gone to a long eternity.

If we come down to the present age of the world and ask, where are many of those with whom we were intimately acquainted; what is the response? we may seek them among their former companions but we find them not there. We may go to their little family circle and inquire after them there, but their place knoweth them no more. But, if when we turn our steps towards the burial ground, there we behold a little mound of earth, which indicates to us, that beneath its cold clods rests in safety the dust of those who once had their day and season on the earth. There they slumber in silence and solitude. Their dust undisturbed will lie till the glorious sound of the trumpet of the archangel shall call the slumbering millions to come forth from their silent graves, to be arraigned at the bar of that Judge, who ordained on that appointed day, to reward every man according to the deeds done in the body, whether they be good or bad.

Now, dear reader, whoever thou art, hast thou seriously reflected, that it is appointed to thee once to die, but after that the judgment? Doubtless, the thought hath often crossed your mind, but what is your condition? Seriously reflect upon it. If you still live without God

in the world, oh! speedily turn to Him. Perhaps the hour is near, when you must go to try the reality of an unseen world. And will you still pass by all the means which God hath provided to make you eternally happy, and refuse all the invitations and promises which He hath given you, and rather choose for yourself to be cast in utter darkness, where there is weeping and gnashing of teeth, there to be the companion of infernal spirits, and to groan beneath the heavy ire of God's vengeance, while eternity shall roll its solemn round? Oh! prepare to meet thy God without delay. Fly to the arms of mercy while your day of grace is prolonged to you, and while you are invited to come and partake of the water of life freely, without money and without price.

But if thou art a Christian, let me say to you, don't get weary in well doing. Press forward to the mark of thy high calling in the Lord Jesus. Do not not lay down the weapons of your warfare, but earnestly contend for the faith of Jesus and glory of God. Be steadfast till God shall say it is enough. Then your death will be the death of the righteous; and your last end will be like his; and in the morning of the resurrection of the just, you may lift your head with joy among the children of God, and with them celebrate an eternal day in the glorious kingdom of God our Father.

Lingiestown, July 13, 1848.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Ninth.

"Praise ye the Lord!"

THE above exclamation from David's Psalms would naturally present the inquiry "Why we should praise God?" The answer could be given as soon as thought would receive it. We should praise God by our life, for numerous reasons, among them a few we shall notice. Because He is our Creator; because He is our Preserver; because He is our Redeemer; because He has shown Himself benevolent, merciful, just and deserving of our allegiance.

He created us in the happiest situation, only a "little lower than the angels," and when man fell, gave him a promise of redemption. All those who did His will, He blessed, in soul and store, and in a few ages fulfilled His promise by sending His Son to redeem us by His death. What love! does it alone not deserve praise, and the hallelujahs of a saved world? Yes! and all those who accept His atonement or ransom, do thank and glorify Him for it, by their lives and with their hearts and tongues. He is good and wise in various other ways. Look at the green fields around you—the fruits, the forests, the rivers, the refreshing breezes and showers, and answer, if God is not a good Being. He is also merciful—we have often dared to raise our face to Heaven and profane his holy name and blaspheme with a proud heart and stiff neck, yet He has held in His just anger, and permitted us to live—all for our own good. He has had cause and could easily have annihilated the whole world, in a moment, but his kindness prevailed—therefore, oh, how thankful we should be to Him whose "mercy endureth forever."

He proved himself capable of taking care of us by rescuing Moses and the Israelites

from Egypt—by rescuing Daniel from the malevolence of his enemies, when cast into the den of lions—by protecting the Hebrew Christians from the flames of the furnace of Nebuchadnezzar—and in other instances.—When He saw fit to try the faith of his followers, he allowed them to be tied to the stake and linger out an hour of pain there, but He always filled them with His spirit and cheered them on till their departure, when He took them to Himself. If He did let them suffer till the death here, He always rewarded them hereafter with a seat at his right hand, where they will sing praise to the Lamb forever and forever. What a happy thought to the Christian! One is excited to shout "Praise ye the Lord!" when he thinks of Heaven, where his Redeemer lives and where His followers are enjoying the smiles of God's favor, as a poet has sung—

How happy Christian souls become

Whene'er they think of Heaven,

Their ever-blessed Saviour's home

The seat of the eleven—

The brave disciples, who withstood

The tempter, in the strife,

And fought their way, with all the good,

To everlasting life!

Jehovah has bestowed so much care, and effected so much good for poor fallen man in so many instances that the mind becomes lost when reflecting upon his goodness. He created us, protects us, and died for us—what more can He do? Nothing more. Therefore, as He invites all to come to Him, we should do so, and dedicate our souls and bodies to the only Being who deserves it. And, rest assured, we will not miss our reward for so doing.

But if we do not give to our Maker what He should have, and neglect instead of praising and glorifying Him we will reap what we would deserve, a punishment for such a violation of justice.

As all is in favor of it, and as time will not now permit us to say more, we would close this ill written leaf by simply raising our hearts above and repeating what all nature echoes,

"Praise ye the Lord!"

Hollidaysburg, Blair co., Pa., Sept., 1848.

Free Grace's Strictures on Harman's Letter.

OCTOBER 2, 1848.

BROTHER WINEDRENNER:—

IN looking over the last Advocate, I noticed that a certain writer by the name of Harman, thought that brother Maxwell's expression on Calvinism, was altogether uncalled for, and finds fault with you, for publishing A. D. W.'s, remarks on the expression. The expression would seem, I admit, to men of refinement, somewhat coarse and homely, yet my opinion of it is that it is a very striking or comparison. Harman, I am glad to find, is disposed nevertheless to make some allowance for brother Maxwell; because the remark was made in the heat of Exhortation. But, he seems to think, that the *stripling*, by his comments has condemned Calvin, Luther, Knox, Whitfield, Bunyan, Edwards and a host of others.

Perhaps he meant some of the instigators of the Blue Laws of Connecticut. Those worthies lived in the dawn or twilight, of the reformation, and could only see men as *trees* walking. I have no doubt, if they were with us now, in the nineteenth century, under the meridian

light of the Gospel, they would perhaps not find fault with brother Maxwell's remarks or the stripling's sanction. They doubtless meant it all well enough, and I would fain hope they are saved, though as by fire. But I greatly fear that some of their works are hay, wood, and stubble, and consequently will be burnt, when they are tried by the judgment fires.

Harman, seems to think that we should at least, have a decent respect for those that differ from us in sentiment. I suppose if he had heard old Paul giving his sentiments to Barjesus, he would have judged the Apostle to be fully as harsh and caustic as brother Maxwell's homely remarks. Paul's language did not appear to be very soft and smooth; at least not to Barjesus: just as little as M.'s did to Harman. But he (Harman) seems to think that it might give an offence to some weak disciples for whom Christ died. Why does he not quote that passage right? But, I suppose when quoted right, it would be a frustration of his favorite sentiment, "once in grace always in grace." But Harman concludes by saying, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." So say I. But does this expression of Scripture class with the free grace doctrine? I guess not. The Apostle in speaking of a certain race says; "They all run, but only one obtains the prize. But not so in the Christian race that he was running. Not only the foremost one would get a crown, but all that would continue to run to the end, and not fall after the same example, unbelief. He himself feared that he "yet might become a cast away." But what does the Saviour say as it regards him that willeth! Why he says in the last of Revelation, that "Let the wicked forsake his way, and the unrighteous man his thought, and let him turn to the Lord and He will have MERCY." The Apostle Paul exhorted the converted Gentiles at one time, that they should be careful, for if Christ spared not the natural branches, but cut them off, and grafted them in, He might cut them off again, even they that were elected.

May the Lord help me and you, and Harman, Maxwell, and the beardless youth, and all others, to make our peace, calling and election sure. If our election was sure, this exhortation would be vain.

Now is the time for the candidates for the Presidency to try to make their election sure. After the election it would be nonsense to say to the one elected, make your election sure. Let Harman make the application.

FREE GRACE.

The Happy Man: An Allegory.

THE happy man was born in the city of Regeneration, in the parish of repentance unto life. He was educated at the school of Obedience, and now lives in the Plain of Perseverance. He works at the trade of Diligence. Notwithstanding he has a large estate of Christian contentment, and many times does jobs of self-denial. He wears the garment of humility, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness. He often walks in the valley of self-abasement, and climbs the mountains of spiritual mindedness. He breakfasts every morning on prayer, and sups every evening on the same. He has meat to eat which the world knoweth not of, and his drink

is the sincere milk of the word. Thus happy he lives and happy he dies.

Happy is he, who has Gospel submission in his will; due order in his affections,—sound peace in his conscience; sanctifying grace in his soul; self-divinity in his breast; true humility in his heart; the Redeemer's yoke on his neck; a vain world under his feet, and a crown of glory over his head. Happy the life and glorious the death of such a one. In order to attain which, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Jesus Christ and long for glory every day.

Yours respectfully,

PETER HARTMAN.

Near Wooster, Ohio.

A Good Man Fallen.

BROTHER WINEBRENNER:—

THIS is to inform you that brother PHILIP WHEELER, died August the 30th 1848; aged 59 years 6 months and 9 days.

He was attacked with a Billious Fever, which in ten days time terminated his earthly existence. He has left a family and a large circle of friends and relatives to lament their loss. But we have every reason to believe that their loss was his eternal gain.

He embraced religion under the labors of brother Wm. Smedmer, some years ago, and became a member of the Church of God at Sugar-creek, of which he continued a worthy brother until his death.

A funeral discourse was delivered to a very large concourse of people by the writer from 2 Tim. 4: 7, 8. "I have fought a good fight: I have finished my course: I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

A. HOLMES.

Milton, Sept. 20, 1848.

Letter from Brother Jos. Glenn.

ROCKLAND, September 12th, A. D. 1848.

DEAR BROTHER WINEBRENNER:—

I AGAIN embrace the opportunity of writing to you, to inform you that we are still endeavoring to do all we can in this place for the cause of God, though we labor under many disadvantages here that are not elsewhere. The country is poor and the inhabitants also, but the people have a mind to work, I believe generally with some exceptions. Our borders are limited on account of the Alleghany river, which almost surrounds us, and a good part of the time it is very difficult crossing, so that we cannot enlarge our boundary; nor yet can we expect much reformation here, from the fact that there are so many who have once made a profession of religion, and like the dog that has returned to his vomit, and the sow to her wallowing in the mire; they have turned back to their old evil practices again, so that Christians can have no confidence in persons who are guilty of such God dishonoring conduct. What shall we do in the matter? shall we let them alone? yes like the barren fig tree we will let them alone till God cut them down; and I think that will not be long, for the wickedness of some I fear have come up as much before God as that of the old world which was destroyed by a flood of water. O! what an awful day will it be, when the world will be congregated, and every man receives his just

doom from the Lord. When reflecting upon this matter, I have asked myself the question, shall I in that day see some of these dear souls, whom I have exhorted and prayed for declaring, there we have ate and drank at thy table, and in thy name have done many wonderful works, and after all shall they hear the awful sentence from the Judge himself, "depart from me ye workers of aniquity, I never knew thee."

But on the other hand, we can rejoice when the moments come, when we shall be freed from this cumbersome clay, and this alluring world, to find our labor is over, and we hear the sound, "child! your Father calls, come home." In view of this we live and labor, though it may lead through poverty's vale and a wilderness world, where the lion roars, yet still we will go on. Thank God, on the other side of Jordan is fair Canaan's land, a land where milk and honey flows.

But, in conclusion, we intend, God willing, to hold a meeting, commencing on the 15th instant. We expect brother Klein to be here. The brethren expect a good time. May the good Lord grant it, that we may be able to send you some good news from Zion here.—The church is warm and zealous at present, as much so as I have ever known it to be.—They are all kind hearted brethren and sisters here. May God bless them, and help them to keep the unity of the spirit in the bonds of peace.

After the meeting is over, we want to hold some meetings on our way to the Eldership in new places, and perhaps may report the results for the Advocate. No more at present, but remain your fellow-laborer in the kingdom and patience of our Lord Jesus Christ.

JOSEPH GLENN.

Letter from Brother Peter Hartman.

DEAR BROTHER WINEBRENNER:—

THIS is to inform you that I have about five dozen of your German Testaments in my possession, several of them are bound in morocco and pocket book binding. They were brought here, by my brother George, from Fairfield county, Ohio.

As regards the CHURCH ADVOCATE I am much pleased with it. It has always been a welcome messenger to me and my family. I admire the manner in which it comes. Its pages are filled well with wholesome truths, and its pieces are short and generally instructive. It is a blessed periodical to families where there are children. It always brings some new things, and children as well as old folks, are always fond of reading new things. And I think it ought to be encouraged and sustained by all the brethren of the church. However, there have appeared some few things in its columns which, in my opinion, did not appear to be in a right spirit. I mean the things with regard to those debates that filled some of its columns. I think that when brethren do not see alike in some things, they ought to reason with each other in a spirit of meekness and forbearance, and thus manifest more of a Christian spirit. For it rather appeared to me, in some of their debates, as if they aimed more at the mastery, than at the correctness of the Bible.

As to the state of religion in this region of the country, it appears to be in a very low condition. I think it is high time that the church should muster up her strength and force against the current of evil, which ap-

parently threatens her overthrow. This is the time to try the faith and patience of the saints, and in which every one ought to march out against the mighty.

Brethren in the Lord, let us not be discouraged, for the Lord is still on the giving hand. But let us keep low down at the feet of Jesus our glorious Lord, and there implore his mercies and fully rely upon his promises with a living faith, and the promise is that we shall receive grace and strength to sustain us in the hour of difficulty and of trial, and he will bring us off ultimately victorious in Christ Jesus our Lord.

Yours in Christ,

PETER HARTMAN.

Wooster, Ohio, Sept. 17, 1848.

Letter from Brother J. H. Hurley.

NEAR CARLISLE, Pa., Oct., 5, 1848.

BROTHER WINEBRENNER:—

By your permission I will offer a few thoughts to the readers of the Advocate on Profanity. The least pardonable of all the vices to which man is addicted, is that of profane swearing. Could he who so freely indulges in profanity and indecent language; in fact, could the profane swearer behold himself in a glass as others behold him, he would shrink from his own image as from a thing of contamination. In other vices, there may be found; more or less, some kind of excuse. The gratification of some passion, or the indulgence of some appetite may be yet as a palliation, but in this vice are no mitigating circumstances to be found,—no plausible pretext for such folly.—How often is the name of the Great Supreme appealed to, on the most trivial occasions, to test the speaker's truth when at the same time his veracity could justly be called in question, and his statement proved false.

Suppose he should be taken at his word, with his impious imprecations upon his tongue, what horror would seize his guilty conscience! what sensations of unutterable despair would overwhelm him? And yet history furnishes many instances of speedy retributive justice being awarded the blasphemer. Such appeals are, therefore, not only wicked, but absurd; manifesting a great degree of moral depravity.

How weak and how wicked are the wild denunciations of man! To revile, to outrage his fellow man is wicked. To revile, to outrage his Creator is horrible. Surely a man of sense will never swear.

J. H. HURLEY.

Letter from Brother Wm. Adams.

PLYMOUTH, September 28, 1848.

BROTHER WINEBRENNER:—

As some of the brethren on my travels take the Advocate, I let them know, through the columns of the same, the reason of my disappointing them the last round. It was in consequence of my being sick. I have been confined to house and bed, for something over a week, with the chills and fever. However, through the goodness of God, I am now on the mend, and as soon as I think I can venture out, I will send on my appointments by letter.

Also, if I am not at our annual Eldership, it will be in consequence of sickness. The prospects on my travels appear to be good.

Yours, affectionately,

WILLIAM ADAMS.

NEWS DEPARTMENT.

Church and State.—The new Federal Parliament at Frankfort, in Germany, is engaged in preparing a Constitution for the new Germanic Empire. They are now approaching those articles in the draft of the Constitution which concern the relations of Church and State. The scheme does not explicitly declare the principle of separation; but, in some sort, it implies it and admits its main consequences; not only the civil and political equality of all creeds, but the right of every new religious society to constitute itself without authorization by the State. M. Ullmann, Professor of Theology at Heidelberg, who has written a great deal on ecclesiastical questions, has recently published a pamphlet, designing to apprise the Assembly of the direction of his vote: "The civil and political equality of all Confessions, unlimited liberty as to the formations of sects, and the separation of Church and State." An assembly of ecclesiastics and laymen was also held at Walmar on the 12th of July, under the Presidency of M. Schwarz, Professor of Theology at Jena. After much debate, they adopted a petition to the Grand Duke, comprising the following claims: independence of the National Church, without, however, excluding State control—the construction of a scheme or ecclesiastical constitution prepared by a commission, to be afterwards submitted to a synod, two-thirds of which should be laymen; and, lastly, the union of the churches in the petty States of Thuringia in one church.

Slavery at the South.—The Washington correspondent of the N. Y. Commercial in a recent letter, expresses the following opinions on the subject of slavery at the South. We hope that his predictions and hopes will be realized. But what will Mr. Calhoun say on the subject:

"I am more and more satisfied, from all I observe, that there is a strong under current of opinion favorable to 'free soil' doctrines in this District, in Maryland, Virginia and other slave States. I have been assured by a most respectable officer of the Government that Mr. Walker has deliberately expressed the belief that a majority of the population of the State of Mississippi are heartily averse to the extension of slavery, and regret its existence even among themselves.

"The recent letter of ex-Gov. Thomas of Maryland affords evidence of the increase of the feeling in that State. Fifteen years will not pass away before slavery will be extinguished in this District, and be in a train of eradication in Maryland, Virginia, Delaware and Kentucky. If the North stand firm and immovable, through her representatives in the lower House of Congress, as I have now strong

hopes that she will, in opposition to the extension of the institution into new territories, an effectual check will be given to the breeding of slaves for sale, which is the great sin and crime of the more Northern slave States."

Christians and Slavery.—A published calculation—how accurate we do not know—states that 250,000 slaves are held by Methodists, 235,000 by Baptists, and 80,000 by Presbyterians. Add 45,000 for all other denominations, and you have 600,000 slaves held by religious men.—The average number to each may be about ten, which will give us 60,000 religious men holding slaves. What ought these religious slaveholders to do? Some will say, immediately, and at all hazards emancipate their slaves. Others will say go to work immediately, and with earnestness, as citizens of the country, to procure the repeal of the laws. Others will say, commence immediately and sincerely the work of giving instruction to the slaves, to prepare them for freedom. But will any intelligent Christian say that these 60,000 slaveholders are discharging their duty, while eating and wasting the earnings of their slaves and making no effort in any way to give them their freedom.

Latest from the Mormons.—Our latest from "beyond the westward" is, that the Mormons at Salt river have been quite successful this summer in their farming, that they have raised 20,000 bushels of grain more than is needed for the support of the colony. The country they have settled upon lies about forty miles from the Salt Lake; the length of the valley or tract is some 100 miles, the width varies, I suppose they will claim a pre-emption right there pretty strongly; and if they continue to emigrate as they have begun, they will settle the Wilmot proviso question long before any question relating to their admission as a State can be much agitated. Oregon, though now organized as a territory, will probably, as far as population is concerned, not be ready for admission as soon as California.—*Correspondent of the Ohio Statesman.*

Progress of the Cholera.—The cholera in the North of Europe is committing fearful ravages. The cases are more and more numerous every day, and great fears are felt of its crossing the Continent very soon.

The Cholera.—It is contended in England that the cholera does not attack persons who live near breweries or mineral springs in consequence of the counter influence of carbonic acid gas evolved there. All the watering places with springs that emit this gas escaped the pestilence, in Germany, Spain and England. Balston and Saratoga, it is said, escaped.

The Great Comet.—The approaching comet is undoubtedly the leading event in scientific matters. It has been seen, on the verge of our system, by Dr. Peterson, of Altona. Mr. Taylor, of Liverpool, has also had an interview with the illustrious stranger. It is two hundred and ninety-two years since it last favored our earth with a visit. It will not, however, come so near us as it did in 1264, when the display was terrific, "great, bright, and spreading a long broad tail," as described in the annals of Colmar. In the year 1556 its distance from the earth was less than seven millions of miles. It will not, during the present visit, be nearer than thirty millions of miles. In 1556 it was in its ascending node; it is now passing the descending one, as in 1264.

An International Anti-War Convention.—A convention, for the purpose of influencing the public opinion of the christian and civilized world, in favor of substituting some other and more rational mode of settling international differences than an appeal to brutal force, was to be held at Brussels on the 20th, 21st, and 22d ult. The three practical points to be brought forward for consideration were the introduction of an arbitration clause in all international treaties—the establishment of a high court of nations for the settlement of international disputes—and the general disarrangement of nations. Considerably more than one hundred gentlemen, from Great Britain alone, expressed their intention to be present. The invitation is confined to those who hold that all war is inconsistent with the spirit of Christianity.

The Temple at Nauvoo.—We are pleased to learn that an arrangement has been made with the Trustees or those having charge of the Mormon Temple at Nauvoo, by which that splendid edifice is to be devoted to a useful purpose. It has been leased for a term of fifteen years, and is to be at once converted into a college building and to be occupied for that purpose. The institution is to be under the patronage of the Home Mission Society, and immediate steps will be taken to put it into operation. A better location cannot be found in the western country for such an institution, and it will if properly conducted, receive the patronage of all the States bordering upon the Mississippi.

Commerce of New Orleans.—According to an official statement, the total value of American produce exported from New Orleans from June 30, 1847, to June 30, 1848, was \$57,182,323. The total amount of tonnage entered during the same period, both American and foreign, was 900,448 tons, and the clearances were 910,651 tons.

Romanish.—It appears from the Roman Catholic Directory for 1848, that the total number of Roman Catholic churches and chapels in England and Wales is 545; in Scotland 85, besides 22 stations where Divine service is performed; making a grand total of 630 churches and chapels. Of Catholic colleges, there are in England 10; and in Scotland, 1. Convents, 38, of which 12 are in the London district. Monasteries, 4. Of Missionary priests in England and Wales, there are 707, including priests without any fixed mission; in Scotland, 99; making a grand total of 806 missionary priests in Great Britain, including the Bishops. This is a goodly staff and well calculated to extend and uphold the interests of the Church of Rome.

No Slavery in California.—The St. Louis Republican gives the substance of an article on the subject of slavery, which appeared in the California Star of March 25. The writer states there is not a slave in California, and the power of the Home Government is inadequate to their introduction into that Territory. "Those who attempt to transfer their slaves from the east to the west of the Rocky Mountains, will meet with inevitable loss of their property. They might as well attempt to remove them to New England or Canada." It is said, "that the simple recognition of slavery here would be looked upon as a greater misfortune to the Territory than though California had remained in its former state." It declares that neither the soil, nor the climate, nor the productions of California, are suited to slave labor: that slaves could not be held in bondage there, and that Congress has no right to bequeath such a calamity to the country, contrary to the wishes of the people.

Memorial of Miss Dix.—The petition of Miss Dix to Congress for a grant of land, to be appropriated to the amelioration of the condition of the insane, contains some curious statistics. It shows that in the New England States, the insane bear a proportion to the whole population of about 1 to 600, in the Middle States 1 to 900, and in the Western States 1 to 1300. The greatest number of insane, compared with the whole population, is in Rhode Island, where the ratio is 1 in 503, and the least number in South Carolina where the ratio is 1 in 6158.

Boston Calico and Ice.—The value of domestic cotton goods exported from Boston for the month of August last, was \$194,471 83. The total amount exported since January last is \$1,527,274 78, an increase of 8460 packages over the same time last year. The quantity of ice exported in August was 5482 tons; total since January, 44,657 tons. Increase on the same time last year, 5,969.

The Modern Babylon.—London is ten miles long by seven miles broad. The number of houses is upwards of 100,000 and it has a population of not less than 2,000,000, of souls. Its leviathan of body is composed of nearly 10,000 streets, lanes, squares, terraces, &c. It consumes upwards of 4,369,400 lbs. of animal food weekly, which is washed down by 1,400,000 barrels of beer, annually, exclusive of other liquids. Its rental is at least £7,000,000 a year, and it pays for luxuries it imports £12,000,000 a year duty alone. It has 587 churches, 207 dissenting places of worship, upwards of 5,000 public houses, and 15 theatres.

To Cure Sheep-skins with the Wool on.—Take a spoonful of alum and two of saltpetre; pulverize and mix them well together, then sprinkle the powder on the flesh side of the skin, and lay the two flesh sides together, leaving the wool outside. Then fold up the skin as tight as you can, and hang it in a dry place. In two or three days, as soon as it is dry, take it down and scrape it with a blunt knife, till clean and supple. This completes the process, and makes you a most excellent saddle cover.

Other skins which you desire to cure with the fur or hair on, may be treated in the same way.

Reduction of Railroad Fare.—At a meeting of the several companies from Albany to Buffalo, held at Auburn on Thursday, it was resolved to reduce the fare from Albany to Buffalo, to \$9.75, to take effect on the 1st of January next, viz:


Albany and Schenectady,	- \$0 50
Utica and Schenectady,	- - 2 25
Syracuse and Utica,	- - - 1 50
Auburn and Syracuse,	- - 0 80
Auburn and Rochester,	- - 2 50
Tonawonda,	- - - 1 30
Attica and Buffalo,	- - - 0 90

The average East of Syracuse is about 27 cents per mile: West of Syracuse, a 1.5th cents; the entire average about 3 cents.—*Albany Jour.*

Yucatan.—Advices from Campeachy, Yucatan, to the 27th of August, have been received at New Orleans.

The whites have everywhere been successful in their warfare with the Indians throughout the Peninsula. Yucatan has been reunited to Mexico.

Mexico has afforded full pardon to the Indians on condition of their ceasing from acts of hostility, Mexico is to pay to Yucatan \$140,000.

 The government has chartered three ships at New York to carry stores and troops to California. The rates paid are for the ship Mary and Adeline, of 690 tons, \$16,000; the Rome, 750 tons, \$18,000; and the Iowa, 900 tons, \$23,000.

The Sultan Protecting Christians.—It is one of the anomalies of this age of new and strange things, that the Turkish Sultan should be resorted to as the protector of Christians. A recent letter from Syria, says: The persecution which has oppressed the converts to spiritual religion at Damascus, has been arrested by the authority of the Sublime Porte. The governor of Damascus has been ordered to recall those who were banished, and see that they are not molested in the worship of God.

Munificent Bequests.—The late John D. Williams, in his last Will and Testament, made the following bequests, viz: To the "Society for the Promotion of Theological Education" at Cambridge, the estate on the corner of Ann and Shoe and Leather streets; to the "Boston Asylum and Farm School," the estate Nos. 15 and 16 Blackstone street; to the "Massachusetts General Hospital" the estate Nos. 17 and 18 Blackstone street. The above named estates are valued at about \$60,000.—*Boston Transcript.*

Statistics of Distilleries.—It is estimated that the present number of distilleries in the United States is 10,500, the number of gallons of liquor distilled annually is 41,502,707, which if sold at 20 cents per gallon, would produce 80,000,000,000,000 of quarrels, half a million of assaults and batteries, 100,000 thefts, 800 suicides, and about 100 murders.

A Hint to Butter Makers.—Every Dairy should have a vessel of lime water sitting in it—say half a gallon of lime to ten or twelve of water—simply to rinse everything in. The vessel can be filled as often as you please. It will be sure to remove all acidity or bad odor. Let dairywomen remember this.


Singular.—When the school house was struck by lightning in Reading, some ten years ago, a stove funnel was turned wrong side out by the fluid—just as one would turn a stocking. This is one of the most singular freaks of lightning that we remember ever to have heard of. It would probably puzzle our mechanics to imitate it.—*Lowell Courier.*

North Carolina Legislature.—The Raleigh Register, whig, contains an official list of the members elect to the legislature. The senate stands 26 whigs and 25 democrats, of which number two have since died, one of each party. The house stands 60 whigs and 60 democrats, of whom one, a whig, has since died.

A Western City.—In 1802, Pittsburg contained a long church and a few huts. It now has 100 churches, 125 clergymen, and 100 Sabbath schools.


Economy in Linen Washing.—A correspondent of a Dundee paper writes, "After many experiments made by myself and others, I find that a little pipeclay, dissolved among the water employed in washing, gives the dirtiest linens the appearance of having been bleached, and cleanses them thoroughly with about half the labor, and a saving of full one fourth the soap. The method adopted was to dissolve a little of the pipe clay in the warm water in the wash tub, or to rub a little of it, together with the soap on the articles to be washed. This process was repeated as often as required, until the articles to be washed were made thoroughly clean. All who have made the experiment have agreed that the saving of soap and labor are great; and that the clothes are improved in color equally as if they were bleached. The peculiar advantage of employing this article with the soap is, that it gives the hardest water almost the softness of rain water.


Method of Welting Iron, Steel, and Sheet Iron.
—A NEW FRENCH DISCOVERY.—In an earthen vessel melt borax, and add to it 1-10th of sal ammoniac. When these ingredients are properly fused and mixed, pour them out upon an iron plate and let them cool. There is thus obtained a glassy matter, to which is to be added an equal quantity of quick lime. The iron or steel which are to be soldered are first heated to redness; then this compound, first reduced to powder, is laid upon them; the composition melts and runs like sealing wax; the pieces are then replaced in the fire, taking care to heat them at a temperature far below that usually employed in welding; they are then withdrawn and hammered, and the surfaces will be found to be thus perfectly united. The author asserts that this process, which may be applied to welding sheet iron tubes, never fails.—*Rec. de la Polytech.*

 Rome at the present time, indulges high hopes of subduing the church of England to her authority, and it must be confessed, that she has some grounds for hope. Sixty-five members of the University of Oxford have seceded from the Established church, and conformed to the church of Rome, since 1841; and about fifty more from the Universities of Cambridge and Dublin, making a total of more than one hundred, and this is very far from expressing the whole number who have been led by their teachers, to apostasy from Protestantism.

Narrow Escape.—The son and daughter of General Taylor were on board the steamer Concordia that exploded her boilers and killed several persons, a few days ago, on the Mississippi, but they fortunately escaped injury.

A Liberal Donation.—A gentleman in the South, who was awakened through the instrumentality of a religious book, has given the American Tract Society \$3,000 for the support of 20 colporteurs, with the encouragement that the same may be expected annually for four years.—*Miss. Journal.*

 Recently, in England, on the Great Western railroad, seventy-seven miles were passed over by an express train in seventy-eight minutes twenty nine seconds, including a stoppage of five minutes thirty-five seconds. Fifty-three miles of the journey were performed in forty-nine minutes thirteen seconds. The speed in some cases was kept up at seventy, seventy-two, and seventy-seven miles an hour.

 The New York Episcopal Convention has adopted, by a very large majority, a resolution requiring that all lay members of the Convention should be communicants in the Church.

MISCELLANEOUS.

RULES TO ASSIST IN A RIGHT PROSECUTION OF THE WORK OF THE MINISTRY.

BY THE REV. ROBERT NEWSTEAD.

"Study to show thyself approved unto God: a workman that needeth not be ashamed."

1. In connection with the daily and regular reading of the word of God, study deeply into the epistles to Timothy and Titus, and the character and labors of St. Paul.

2. In connection with your studies and preparations for the pulpit, mingle unceasing prayer for the light and unction of the Holy Spirit.

3. Let the love of Christ, and the love of souls, be the grand spring of all your outward efforts for the salvation of mankind. Your great business, instrumentally, is to save souls.

4. In order to solemnity and earnestness in the public ministry, "set God always before you." Consider not so much to whom you speak, as the eternal import of the message you deliver. Aim at extensive usefulness.

5. Preach for eternity; as a dying man to dying men; and, in order to it, live near the throne of grace: go from your knees to the pulpit: lift up your heart to God in ascending it; frequently repeat this act in preaching, preserving a stayed recollection of mind.

6. Live above the mere fear or praise of men, and the fascination of popularity, by constant and intentional aim at the glory of God, renewing in every ministerial act.

7. Imitate the Saviour; labor to preach by example; maintaining, in all companies and places, by cheerful gravity, the sober dignity, the courteousness, the consistency, and the spirituality of the Christian minister. The power of "the daily example of one who lives under the impression of the word which he preaches" is mighty. "His example is a universal language; the child, the man, the gain-

sayer, and the believer, alike understand it, and must read it, and take impressions from it concerning the Lord, and eternity, and Christ, and holiness."

8. Guard against light, facetious, and worldly conversation; steadily resisting the temptation to punning and satire, witticisms and repartee; which though acting in many cases from a natural liveliness and buoyancy of disposition, can only tend to produce or spread an unseemly levity of spirit which will "eat as doth a canker," ministering to the destruction of your usefulness especially among your people, and those of uninformed minds. Gravity, with sound speech, and words that minister grace to the hearers should be as much the adorning of the youthful, as of the aged minister, and essential to the weight and influence of the ministerial character in all cases.

9. Meddle sparingly with earthly politics; and beware of any habit, though considered innocent by men, which might lower you in the estimation of any to whom you preach. Let all men see that self-denial is your every day garb, and that the messenger of the Sabbath is the minister through the week.

10. Rise early; have a regular plan for every day and hour. Be conscientiously punctual, especially in appointed duties and public services. Never trifle with other men's time; and, especially, never keep a congregation waiting.

11. Sacredly economise your own time. Employ all your leisure in studious improvement. Have ever some theme upon the mind. Avoid hurry and confusion, by avoiding procrastination and irregularity. Pursue order, and carry recollection into everything.

12. Labor after a practical improvement of the words of our Lord: "Occupy till I come." By the diligent cultivation of every talent, however humble, and by the wise alteration of reading and meditation, study and composition, fill up your time so as to be always employed, yet never weary, till He shall say, "It is enough."

AN EXCELLENT SERMON.

TEXT—"Stop my Paper."

This text you will find recorded in some of the papers sent to editors of religious papers, by discontented subscribers. The text is an injunction, which, in an editorial point of view, deserves consideration. We invite your attention to the following exposition of the text:

We notice—

I. *Who are the persons who say, "stop my paper?"*

1. Those who say they are too poor, and yet can afford to take a daily, and spend four or five dollars per annum for tobacco.

2. Sometimes those who can easily afford to pay the subscription price, but are too penurious to do so.

3. Sometimes those that acknowledge it to be a "good paper," which they like to read, or "think a good deal of."

4. Those who are Church members, and would like to see the Church and missionary cause prosper.

5. Those who profess to be Christians and lament over the apathy and indifference manifested by the world towards religious periodicals.

6. Those who leave their subscription run on for a year or two, and more, and then complain because the editor exacts

full payment according to terms. Such very often are the persons who threaten or terrify editors with "stop my paper."

II. The "Reasons" for stopping the paper. These are numerous, but we have room only for about "a dozen," which we leave to the intelligent reader to judge of their weight.

1. One, *not very much engaged*, says he has "no time to read it."

2. Another, not at all poor, "says it costs too much."

3. Another, feeling no pressure, says, "times are hard."

4. Another, with plenty of cash, says, "money is scarce."

5. Another, a *good church member*, prefers a *political* paper.

6. Another, a professing Christian, thinks "there is almost too many religious matters in it."

7. Another, because it speaks "too much in favor of temperance."

8. Another, because "it had a piece he didn't like."

9. Another, because the editor cropped off some of the "long ears" in the communications forwarded to him for publication.

10. Another, because the editor did not publish his communication.

11. Another, because the editor called on him for pay of three or four years' standing.

12. Another, because the editor or his correspondents told the truth through the columns of the paper.

Such are some of the "reasons" given for stopping the "paper;" but they are very *unreasonable* reasons, for they look more like the shadow of *excuses* than the realities of truth; and it is hoped that no subscriber may ever be tempted to fly to them for refuge, when he feels disposed to say, STOP MY PAPER.

JACOB'S LADDER.

WELSH ANECDOTE ON THE SUPPORT OF THE MINISTRY.

A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassments, although the church was fully able to support him comfortably, took the following singular method of addressing reproof.

In his address to the church, he remarked: "You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor.—You have done well. God we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you and feed your souls with the bread of life. But now, you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy amongst you, I have been thinking you have need to pray again. "Pray again! pray again! what should we pray again for?" Well, I think you have need to pray again. But for what?" Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again.—"Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister?" Why, I think if God would put Jacob's ladder down, that your minister

could go up to Heaven on the Sabbath evening after preaching, and remain all the week; then he could come down every Sabbath morning so spiritually minded, and so full of Heaven, that he would preach to you almost like an angel. "O yes, that may be all very well, and if it were possible we should like it; but then we need our minister with us during the week, to attend prayer meeting, visit the sick, hear experience, give advice, &c. &c., and therefore, must have him always with us; we want the whole of his time and attention." That may be, and I will admit the necessity of his daily attentions to your concerns; but then, you will remember that if he remains here, he must have bread and cheese; and I have been told that your minister was wanting the necessaries of life while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into Heaven after the services of the day, save you the painful necessity of supporting him.—*Columbian Star*.

PROPHECIES.

The existing Revolution in Europe will involve England, Russia, and all crowned heads will be uncrowned.

The sovereignty will be lodged no longer in the head, nor in the horn, nor any other extremity, but in the body politic—in THE PEOPLE.

A Democratic, or uncrowned Confederation, will be formed of the following States, which will preserve more or less of their nationality, while combining in some species of league. All the States of Europe together with the north of Africa, and the whole of Asia, with the exception, perhaps, of some of the south-eastern portions.

At the head of this Confederation will be the Russian empire exercising a preponderating influence.

When this Democratic Confederation is first formed, it will for a while tolerate and support the Papal and other ecclesiastical organizations. Afterwards, however, it will destroy them, and the whole body politic will become infidel.

At some period during the progress of the great revolutions necessary to effect what is here indicated, a colony of Israelites will be located in Palestine, and become prosperous and wealthy.

A movement of the infidel Confederation, under the banners of Russia, will then take place, from the North, upon the colony in Palestine, which will result in the signal destruction of the entire system, and will be the introduction to a new and important chapter in the history of mankind.

The time occupied in these changes may be not more than twenty years. At any rate, in that length of time, some of the most momentous changes here indicated will occur.

Let these things be recorded in the memory of the people of God.—GREY.

CHINESE PROVERB.—A wise man adapts himself to the circumstances in which he is placed, as water shapes itself to the vessel that contains it.

He that defers his charity till he is dead, is, if rightly weighed, rather more liberal of another man's property than of his own.

Men overrate their talents, and under-rate their influence.

ANTIQUITIES.

Ninevah was 15 miles by 9, and 40 round, with walls 100 feet high, and thick enough for three chariots abreast.

Babylon was 60 miles within the walls, which were 75 feet thick and 300 high, with 100 brazen gates.

The temple of Diana at Ephesus was 425 feet high, to support the roof. It was 200 years in building.

The largest of the Pyramids is 481 feet high, and 663 feet on the side: its base covers eleven acres. The stones are about 30 feet in length, and the layers are 208. 360,000 men were employed in its erection.

The labyrinth of Egypt contains 3000 chambers and 12 halls.

Thebes, in Egypt, presents ruins 27 miles round. It had 100 gates.

Carthage was 25 miles round.

Athens was 25 miles round, and contained 250,000 citizens, and 400,000 slaves.

The temple of Delphos was so rich in donations, that it was once plundered of £100,000 sterling; and Nero carried from it 500 statues.

The walls of Rome were 13 miles.

THE JESUITS.—Boileau said of the Jesuits, that they were men "who lengthened the Creed, and shortened the Decalogue."

POETRY.

A LYRIC POEM.

The days of my youth where have they all gone?

They've faded away like vapours of morn,
Or fast have flown as the swift-footed deer,
And left me forsaken, lonely, and drear.

Away in my rear has the wild beast fled,
As o'er the prairie my foot-steps have led:
And thus I have thought, have gone like the hind,

The days of my youth, which passed as the wind.

And with their swift flight, joys I then knew,
The harmless pleasures I used to pursue;
Where now the scenes of those innocent days?
As along yon brook and those winding ways,
I've strayed to view the infant cascade,?

At the foot of the maple, whence I've laid,
Till day-light had gone, and sun it had set:
The night-owl alarmed me, the dew my locks wet:

I've fled to my home, well pleased with my sight,

And mused it all o'er, in dreams of the night,
Where now have fled, the companions of youth?

The friends of childhood, who were friends in truth,

Some like myself, have wandered away far,
Some have fallen by the demon of war!

But most in the grave are silently laid!
The last debt of nature, they long since paid.

O! what has this world to keep me still here?
Since all that I love, and all that is dear,

Have hasted ahead and left me alone,
In silence to weep, to sigh, and to moan!

Come, Jesus, and take me to joys above,
And there with the friends of youth I did love,

My history of grief shall finally end,
With glorified souls my spirit shall blend!

THEOPHILUS.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

RELIGIOUS NOTICES.

CONVENTION OF CHURCH ELDERS.

The Elders of the several churches on the Cumberland circuit, are requested to meet in Mechanicsburg, on the last Saturday of this month at 10 o'clock, A. M. to appoint delegates to the Eldership.

EAST PENNSYLVANIA ELDERSHIP.

The East Pennsylvania Eldership will hold its nineteenth annual meeting, *Deo volente* at Orrstown, Franklin county, Pa., commencing on Wednesday, the first day of November next.

The opening Sermon will be preached by brother E. H. THOMAS. Services to commence at 10 o'clock, A. M.

OHIO ELDERSHIP.

The Ohio Eldership will meet, *Deo volente*, with the Church of God in Chester township, on the third Monday, being the 16th day of October next.

SPECIAL MEETINGS.

A special meeting will be held at Middletown, *Deo volente*, commencing on Saturday, the 23d instant.

PROTRACTED MEETINGS.

One at or in the neighborhood of brother John R. Machlan, to commence on the evening of the 20th of October.

A protracted meeting will be held at Newburg, Cumberland county, commencing on Friday evening, the 10th of November.

The ministers and brethren of the neighboring churches are invited to attend.

A Request.

To all those persons who have had my work on Feet Washing for sale, I say, I should be much obliged, if they would make immediate remittances for what of them they have sold, and try to sell the others as soon as they can. The coming Eldership at Orrstown, will be a suitable time and place, to settle with me, or with the editor of the Advocate. Situated as I have been, since the year forty-four, without any source to look to for a support, but my own; no one can fail to see the propriety of my request.

G. U. HARN.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR,

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

We shall try to have some at the Eldership, for the accommodation of those who may want any.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinted with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED.—In York, Pa., on the 28th ult., by the Rev. Mr. Sewell, Mr. ISAAC KEAGLY, Printer, of Harrisburg, to Miss SARAH JANR DAUGHERTY.

On the 5th inst., near Carlisle, by Elder J. H. Hurley, Mr. JOHN YARLETS to Miss REBECCA SOUL, all of Cumberland county.

Thus you perceive that John in an early day has observed the injunction of his Maker, to leave father and mother, and cleave to his wife, &c. Go thou and do likewise.

Man was formed in solitude,
With all the glories there;
No mate for him our Father viewed,
In earth, or sea, or air.

When gently as the falling day,
The power of slumber came,
And hands Divine substract away;
Part of the living frame.

Then by his side in every grace,
A blooming virgin stood;
Bone of his bone that virgin was,
Of his own flesh and blood. J. H. H.

On the 28th of September, by Elder Josiah H. Hurley, Mr. SIMON P. WELLER, of York county, to Miss MARY A. SANDERS, of Cumberland county.

Ladies and gentlemen look at this,
Mary has made poor Simon double;
When all goes well, double in bliss;
When all goes ill, double in trouble.
J. H. H.

At the same time and place, by the same, Mr. JOSEPH MILLER, to Miss ANN ELIZA DAUGHERTY.

On the 15th ult., by the Rev. C. W. Schaeffer, Mr. ANTHONY KING, to Miss HARRIET S. CUNNEL, both of Harrisburg.

On the 28th ult., by the same, Mr. DAVID BRUNHAKER, to Miss MARY ANN BACHMAN, both of Lancaster county.

On the 3d inst., by Rev. C. W. Schaeffer, Mr. GEORGE TOOT to Miss RACHEL ANTRIM, both of Dauphin county.

On the 5th inst., by the same, Mr. GEORGE PIERCE, of Delaware county, to Miss ELIZABETH WILHELM, of Harrisburg.

On the same day, by the same, Mr. JACOB BOWMAN, of Lebanon county, to Miss HARRIET HERSHEY, of Dauphin county.

On the 8th inst., by the same, Mr. REUBEN HENNINGER, of Mason county, Illinois, to Mrs. CATHERINE FAGER, of Harrisburg.

On the 5th inst., by Henry Beader, Esqr., Mr. JACKSON SYLVESTER SMITH to Miss ELLEN ROBINSON, all of Harrisburg.

On the same day, by the same, Mr. DAVID SANDERS to Miss MARY BROWN, all of Harrisburg.

On the 10th of October, by John Winebrenner, V. D. M., Mr. PETER LIGHT, to Miss MARY COSH.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED.—On the 19th of September last, in North Street, Lancaster city, Pa., BARNARD HUBER, son of Barnard and Susannah Huber, aged 2 years, 4 months and 24 days.

On the 26th of September, CLEMENT HUBER, infant son of the same, aged 2 months and 4 days.

On Monday the 9th inst., at the residence of her brother-in-law, in this place, SARAH McDONNELL, aged about 20 years.

The deceased departed this life, after a short illness, leaving a bright evidence that she had gone to joys immortal at the right hand of God.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 12½
Do. RYE, do. - - -	3 50	a 3 62½
Do. CORN, do. - - -	2 45	a 2 50
GRAIN—WHEAT, per bushel,	1 00	a 1 05
Do. RYE, do. - - -	54	a 55
Do. CORN, new do. - - -	52	a 53
Do. OATS, do. - - -	31	a 32
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	35	a 40
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 45	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 50	a 5 62½
Do. RYE, do. - - -	4 00	a 4 12½
Do. CORN, do. - - -	3 00	a 3 05
GRAIN—WHEAT, per bushel,	1 10	a 1 15
Do. RYE, do. - - -	68	a 70
Do. CORN, new do. - - -	66	a 68
Do. OATS, do. - - -	33	a 35
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 50	a 3 75
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

PROSPECTUS

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco* decimo form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

ASundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them, to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., NOVEMBER 1, 1848.

NUMBER 13.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Meeting at Middletown.

We assisted in holding a meeting with the Church of God at Middletown, on the 22d and 23d ult. The meeting was only tolerably well attended, and the religious state of things seemed low. We had, however, a good meeting on Monday night, during the administration of the ordinances.

If any of the churches in Pennsylvania will go into the Tithe system, we venture to predict that the Church of God at Middletown will be one of the first. Although she is not now in a prosperous state, yet still there is good materials there—high-souled brethren, who will not shun to do what is right. We hope they will "mark well, behold with their eyes and hear with their ears all that God hath said concerning this law and goodly system.

A Brag Crop of Peaches.

BROTHER George Schoch, on Poplar Island, opposite Middletown, has a Peach Tree which yielded fifteen bushels and three pecks of peaches the last season. This is an extra and brag quantity for one tree to bear. The tree is about 15 years old, and measures 34 inches in circumference around the trunk, two feet above ground. Who can beat this?

Thanksgiving Day.

THE Governor of Pennsylvania has issued his Proclamation, and appointed THURSDAY, the 23d of this month, (November,) as a day of Thanksgiving and Praise to God, for the innumerable blessings conferred upon the people of this Commonwealth.

The Governor of Maryland has appointed the same day, for Thanksgiving in that State.

Let it be suitably observed by all, and especially by all the members of the Church of God.

Pennsylvania and Ohio Elections.

PENNSYLVANIA has elected a Whig Governor and a Whig Legislature.

The Governor's election was very close.—The Whig candidate, Wm. F. Johnson, has a majority of 302 votes over Morris Longstreth, the Democratic candidate.

Israel Painter, the Democratic candidate for Canal Commissioner has a majority of 2687 over Ner Middleswarth, the Whig candidate.

The Legislature will stand, in the Senate, 21 Whigs, 12 Democrats; and in the House, 50 Whigs and 50 Democrats. Accordingly, on joint ballot the Whigs will have a majority of 9 votes.

In Ohio, Ford, the Whig candidate, is elected Governor, by a majority of about 200 over Weller, Democrat.

Eldership Notice.

At a meeting of the Church, held for the purpose of making arrangements for entertaining the Preachers and Delegates who may be in attendance at the Eldership, to be held in this place in November next, the following brethren were appointed a Committee of Arrangements, viz:—David Spencer, Emanuel Kendig, Ephraim Bear, Samuel Knisely, Jas. Parker, and Samuel Shearman.

The brethren in attendance will call with brothers SPENCER and KENDIG, near the Bridge, one mile East of Orrstown; or with brothers KNISELY or PARKER, in Orrstown; where they will be directed to their several places of entertainment, during the sitting of the Eldership.

By order of the Church,

SAM'L. SHEARMAN, Sec'y.

ORRSTOWN, October 14, 1848.

Meeting at Uniontown.

According to promise and appointment we attended the special meeting at Uniontown, Md., on the 14th, 15th and 16th ult. This was one of the best meetings we have attended for some time. The church was in a good state. The congregations were large. The preaching was plain and practical. The singing and praying, and the speaking in experience meetings, was with the spirit and understanding. The ordinances were solemn and impressive. The power of the Lord seemed to be present from the beginning of the meeting, in all the services, and the result was glorious. One mourner was out to be prayed for on Saturday night—8 on Sunday night, and 9 on Monday night, after the ordinances. Some half dozen or more were hopefully converted to God. The church appeared greatly revived, and the prospects for good were highly flattering.

The preachers in attendance were C. Price, pastor of the charge; J. C. Seabrooks, from the Hagerstown Circuit; S. Fleagle and A. Appler, local preachers from the neighborhood, and our humble self from Harrisburg, Pa.

On Monday afternoon there was a council held at brother Abraham Appler's, to consult with each other on the propriety of adopting the tithe system. The Lord gave light, and love, and harmony of sentiment. All present were in favor of adopting the system.

We incline to think the church at Uniontown will become a MODEL CHURCH on this subject. The brethren of Maryland are whole-souled Christians. They seem to have the spirit of the Master—the mind of Christ. And mark this; it requires saints—holy ones, to relish, approve and carry out holy, disinterested and benevolent institutions.

The tithe system don't suit worldly, selfish and nominal professors of religion. It is too holy and benevolent in its nature and design, for carnal, sectarian, and worldly minded churches. A pure church of God, only, can willingly observe the law of tithes. In such a church, we believe, it will work wonders. It will cause rivers of living water to flow out in every direction, and cheer and bless the souls and bodies of the poor and destitute, the fatherless and widows, and the outcasts of Israel who are ready to perish.

If the Church at Uniontown will take the lead, and go into this system, as we think she will, then whoever will mark her history, and visit her ten years after this, will find her with other guess walls and bulwarks, and crowned with heavenly glory and honor. Yea then, perhaps, may be applied to her the words of the prophet Isaiah: "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt

no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah, and thy land, Beulah: for the Lord delighteth in thee, and thy land shall be married." Ch. 62: 3, 4. "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Ch. 55: 12, 13.

The Law of Tithes.—No. 4.

OBJECTIONS TO IT.

HAVING shown the nature and benefits of the law of tithes, we shall now answer some of the objections brought against it. And

1st. It is objected, that this law is *hard and oppressive*. This may seem to be so, in the eyes of those who have little or no faith in God and his promises; but not so with those who have faith. They neither think it *hard nor oppressive* to honor God and his cause with a part of their substance. Christians are stewards. They are God's stewards. One day they will have to give an account of their stewardship. And if then it will be found that they have dispersed abroad—that they have been ready to communicate—to be liberal to the poor, to be hospitable to strangers, and attentive to the sick and persecuted, the Judge will take it all as having been done to himself; and therefore distribute to every man according as his work *shall* have been. This consideration should induce every one to give cheerfully, according as the Lord hath dealt to every man. The Lord requires every child of his to give, in proportion as he has received. Where much is given, much is required—and where but little is given, little only is required. Tithes, therefore, regulates the *ratio* and *quota* of every man's liberality.

As this law was never found, in its practical operations, to be oppressive under the Jewish economy, we know of no good reason why it should be objected to, on this ground, under the new and better covenant. Besides, this objection is made before the time. Let the Churches once practice the system, in good faith, and then let them judge whether it is hard and oppressive, or not. But

2d. The tithe law is objected to on the ground that it was peculiar to the Jewish code, and never incorporated in the Gospel of the kingdom.

The Jewish nation was typical of the Church of God, under the New Testament dispensation. The moral and fundamental laws of that people were a sample of Christian church order. What was right then, is right yet, so

far at least as the principles of religion and benevolence are involved. If the cause of God and benevolence then justified and required the law of tithes, why not now! The cause of benevolence is the same now it was then. It is no less worthy of a liberal support. But, we are asked, why then is not this law incorporated in the laws of the New Testament? We answer, its general principles are so incorporated. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16: 2. "I have showed you all things, how that so laboring, ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts 20: 35. "Let him labor, working with his hands the thing which is good, that he may give to him that needeth." Eph. 4: 28.

These, and many other passages, clearly show,

First. That it is the duty of every one to give. To this end he must work.

Second. That every one is required to give in proportion to his circumstances, and as the Lord prospers him.

Third. That if he does so the Lord will bless him. That is, he shall be made to succeed and prosper in his temporal and spiritual affairs. Remember the words of the Lord Jesus, "It is more blessed to give than to receive." "He that giveth to the poor shall not lack." Prov. 28: 27. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24.

The duty of giving, and the principle of the law, inculcating the duty, is precisely the same in the New, that it was in the Old Testament. But the extent of the duty is not limited by the law of tithes, because under the gospel, it becomes men to do a little more than under the law. They ought not only to give tithes, but more than tithes. Zaccheus gave the one half. The Disciples at Jerusalem gave their all. They sold all that they had, and laid it down at the Apostles' feet. Acts 2: 45. Chap. 4: 34, 35. True, this was not a universal practice. It was not done by all the primitive Christians. Yet, we see that some did willingly and cheerfully, consecrate themselves and their all to God. Hence the law in the New Testament is left open, so that men may go beyond the law of tithes, in the duty and measure of giving. But as the principle is clearly recognized in the gospel, no one ought to feel himself justified in doing less, to sustain and promote the cause of God now, than what was done formerly under the law of Moses.

[To be Continued.]

CONTRIBUTORS' DEPART'T.

"In the midst of life, we are in death."

This quotation has been forcibly presented to my mind, by a somewhat sudden death which occurred in this place, a short time since, and which was noticed under the Obituary head in the last Advocate.

SARAH M'DONNEL, daughter of Robert and Catherine M'Donnel, was born in the city of Lancaster, in the year 1828, and resided there, with her parents, for about twelve years, when her father departed this life. Soon after this, in company with her mother, two brothers and two sisters, she left Lancaster and took up her residence in Philadelphia,—about eight years

since,—where she remained, notwithstanding all her friends had left there, until a few weeks since, when she came to this place on a visit, in order to wait upon a sister, who had been taken with an attack of Billious Fever. Soon after her arrival her sister became better, and in a short time was about, attending to the duties of the family; but this state of affairs was of but short duration, for on the 22d of September the entire family, husband, wife, child and Sarah, were all down upon their couches with the same disease. However, relief was soon granted to all but Sarah, who, it would seem, death from the commencement had marked for his prey.

Sarah, previous to her illness, had been quite careless and indifferent with regard to her soul's eternal welfare, but from the hour she first took sick, seriousness, and great inquiry as to what she should do to be saved, pervaded her mind, as though conscious her sickness would be unto death. This state of feeling continued until Wednesday morning, the 27th ult., when God, for Christ's sake pardoned her sins, and set her captive soul at perfect liberty. It was my privilege, with two others, to be present at the time, about five o'clock in the morning, and it was indeed soul-cheering to hear the glad song of the newborn babe in Christ, as she sang, in a voice loud, clear, and almost heavenly,

"I do love Jesus, his name's so sweet."

From this time on till her death, she enjoyed much of the presence of God, and her earnest desire was, to be "absent from the body and present with the Lord." She longed to be at home, to be where Jesus is, and desired many of those calling to see her to come along, to prove faithful, and meet her in that better world, in that heavenly region, "where sickness and sorrow, pain and death, are felt and feared no more." How great the change effected by simple faith in the Lord Jesus Christ. Darkness is turned into day—weeping to rejoicing—and the fear of meeting an angry God to an earnest looking and longing to be at rest, eternal rest, and to hear the summons, "come up higher."

She departed this life, without a struggle or a groan, on Monday evening, the 9th October, at a quarter past six o'clock, calmly falling asleep in the arms of her Jesus, whilst a smile of triumph lit up her countenance as she exchanged this world of sorrow for one of eternal happiness; giving evidence to all, that "Blessed are the dead, who die in the Lord."

Her remains were followed from the residence of her brother-in-law, J. B. G. Kinsloe, to the rail-road depot, by a number of kind and sympathizing friends, from whence they were taken to her aged mother and relatives, in Lancaster, and on Wednesday afternoon, at 2 o'clock, they were interred in the German Reformed Cemetery, in that city, followed by a large number of relatives and friends, who have been left to mourn their loss. Funeral services, in Harrisburg, by Elder Jacob Flake and Rev. C. W. Shaeffer; in Lancaster, by Elder Wm. McFadden.

Thus we see, dear reader, that "In the midst of life we are in death." Only about seven weeks previous to her death, Sarah left Philadelphia, in the bloom of youth, the picture of health, and apparently with fairer prospects of long life, than one half you meet. She left there on a mission of mercy, to attend a sister who had been laid on a bed of affliction, little thinking she would be called from this stage of action in so short a period, whilst her

sister would be measurably restored to health, and the comforts which this life afford. Yet it has been even so. God's ways are not as our ways; and as He is too wise to err, and too good to do evil, He has taken Sarah—she is gone, whilst those whom she came to minister unto are left behind, to mourn the loss of a kind and affectionate sister, but rejoice that she has left this world of sin and sorrow with a bright evidence that she has gone to joys immortal, to reign at the right hand of the Father.

She was ill but two weeks and two days. How short the summons! Oh, think of it! Perhaps, dear reader, you may be the next! You, and I, may be within less than that short period, two weeks, of our eternal home! Are we prepared for the solemn change? Have we the evidence that we please God—that we are his disciples, his faithful followers? Delay not till to-morrow what can be done to-day. Now is the time, the accepted time. "In the midst of life, we are in death." Prepare! prepare for death,—for eternity,—for a seat at God's right hand. May God help you, dear reader, and I, and ALL, to make the better choice,—to live for Christ, that we may die in his favor, and in the end be received to joys immortal.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
Of never failing skill,
He treasures up his bright designs,
And works his sov'reign will." J. K.

Harrisburg, October, 1848.

Harman's Reply to Philo-Harman and Free Grace.

October 21st, 1848.

BROTHER WINEBRENNER:—

Mr 'Strictures on A. D. W.'s remarks on Calvinism," appears to have called down a bevy of brethren about my ears, and I shall perhaps find before they are done, that I would have better pocketed Elder M.'s remark, endorsed as it was by A. D. W., rather than enter the field against such FEARFUL odds.

I could not, however, but be amused with some of Philo-Harman's remarks, for while he takes exception to my moderation, and calls it abuse, he forgets to practice what he preaches, and falls into the same dilemma. Again, he says "Our church does not hold any one to be infallible." I thought Philo-Harman, with many other of his brethren, contended they had no church, but they belonged to the "Church of God." How is this? Have things changed? has a new light sprung up, and is it at last discovered that we have a church that holds that "Luther, &c., are striplings, and as likely to be wrong as any other stripling?" But enough; "should I once get a paper of my own," then I shall probably publish an article for Philo-Harman's especial benefit.

I am pleased to find that Free Grace admits at least, that Elder M.'s remark was *coarse* and *homely*, although he sanctions the idea. With this I have no quarrel. He is as much entitled to his opinion as any person else, and is at liberty to spread his views as far and wide as the farthest, provided he does it in *such a manner* as not to give offence to his brethren.

Free Grace, however, has wofully jumbled the worthies of the sixteenth, and Whitfield and Edwards of the eighteenth century, with

the framers of the Blue Laws of Connecticut, of the seventeenth century. He says, "these worthies lived in the dawn or twilight of the reformation, and could only see men as trees walking." Surely the dawn or twilight would not continue two centuries, while we should jump to the full "meridian light of the Gospel" in one.

But Mr. Editor, have not you, and do you not still, exhort the brethren to seek out and enquire for the old paths? and if I mistake not, Free Grace has not been among the most backward in urging the same advice. How then does this comport with his thought that the Reformers had not the *true* light, but that their minds were so obscured that they saw men as trees walking—while now the blaze of Gospel light shines so resplendant, that "if they were among us, they would not censure Elder M.'s remark, or the stripling's sanction."

Have we indeed found the old paths, and does the present modern meridian light shine more clearly on us, than on those who first trod thereon? I confess I am unable to discover a reason why the Reformers had not the same means to discover the true light as well as we, and if Science could lend her aid in the discovery, I am led to conclude the advantage is in their favor, and as far as ardent piety is concerned, they were not a whit behind the most ardent pietist of the present day. But further, they "contended earnestly for the faith which was once delivered to the saints," (not the externals, although these were not forgotten,) but the "faith of the operation of God"—the indwelling of Christ in the soul, transforming it into his own image, and I think it would be well for us had we the same amount of faith they possessed, it might lead us the more to grow in grace, and in the knowledge of God.

With regard to my misquotation of the passage, "Give offence to some weak disciple for whom Christ died," I will leave Free Grace to examine for himself, feeling assured it will be no "frustration of my favorite sentiment, 'once in grace always in grace.'" I will also add one more text for his consideration, John vi 35. "Jesus said unto them, *I am the bread of life; he that cometh unto me shall never hunger, and he that believeth on me shall never thirst.*"

I am glad to find Free Grace agrees that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" yet he concludes it does not class with the free grace doctrine. With what then does it belong? Certainly not modern Armenianism, and if it refutes the doctrine, the doctrine must be wrong. He thinks, however, the Savior says something "in the last of Revelation as it regards him that willeth," and he quotes out of Isaiah lv, 7. "Let the wicked forsake his way," &c. I confess mercy and pardon are here suspended upon forsaking sin and turning to God, but what says Jer. xiii, 23: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Here then is a dilemma out of which the Apostle Paul helps us, Eph. ii, 1. "And you hath he quickened who were dead in trespasses and sins;" and in Phil. ii, 13, "For it is God which worketh in you, both to will and to do of his good pleasure."

I think Free Grace has not made a very happy hit in his simile of the Presidential election. He will observe the candidate is not yet elected, and therefore cannot make his

election sure—he is a candidate for election, and after that election is ascertained, then his business is to make it sure. Let him ponder the advice given me, to make the application.
HARMAN.

Letter from Brother G. U. Harn.

PHILADELPHIA, October 9, 1848.

BROTHER WINEBRENNER:—

THERE has been, and is still, exhibiting in the Assembly Rooms, at the South-west corner of Chesnut and Tenth streets, in this city, three groups of Wax Statuary, the size of life, purporting to represent to the eye the fact of three of the most interesting scenes that have ever taken place in this world. They are the "Last Supper," "Trial," and "Crucifixion" of Jesus. They are all executed by Charles S. Chase. In the first group, the artist has followed the design of Leonardo de Vinci, as exhibited in his painting of that scene. I admire the order and expression of the scene. The arrangement accords well with the facts. It consists of thirteen figures, large as life. The appearance of Judas, when our Lord said "One of you shall betray me," will be observed by any one, without being told it is he. John also exhibits the very appearance we might look for in him; does not appear much agitated, surprised, nor excited to inquiry, as the rest do, but, with his clasped hands lying on the table, and sitting very erect, he seems in the deepest thought, and looks as if his eyes were ready to burst forth with tears, and his heart break with grief!! He is quite a handsome young man, of somewhat a feminine countenance, and seated immediately at the right of the Saviour. Jesus himself, seated about midway of the table, with Peter on his left, is made to answer the description given of him in the following letter, said to have been found in an ancient manuscript, sent by Publius Lentulus, President of Judea, to the Senate of Rome:

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as their Prophet; but his followers adore him as the immediate offspring of the immortal God.

He is endowed with such unparalleled virtue as to call back the dead from their graves and to heal every kind of disease with a word or a touch.

His person is tall and elegantly shaped, his aspect amiable and serene, his hair flows in those beautiful shades which no united colors can match, and parting on the crown of his head; his dress is that of the Nazarites, his forehead is smooth and large, his cheeks without spot, save that of lovely red, his nose and mouth are formed with exquisite symmetry, his beard is thick, and suitable to the hair of his head, reaching a little below his chin, and parting in the middle; his eyes are clear, bright, and serene. He rebukes with mildness, and invokes with the most tender and persuasive language.

His whole address, whether in word or deed, is elegantly grave, and strictly characteristic of so exalted a being. No man has ever seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears, that the multitude cannot withhold theirs from joining in sympathy with him.

He is moderate, temperate and wise; in short, whatever the phenomenon may turn out in the end, he seems, at present, to be a

man of excellent beauty, and divine perfections, every way surpassing man."

Peter represents considerable age with thinness of hair, and manifests much interest at the saying of Jesus, "one of you shall betray me."

The second group, intended to exhibit the Trial of Christ, is designed from a painting taken from an engraving found on a rock in the city of Vienna, near Lyons, on the river Rhone, in France, supposed to have been the work of Pontius Pilate himself, during the time of his banishment thither, shortly after the death of Christ. The discovery of this rock was made a few years ago, by some workmen employed in excavating the earth at the above city.

In this cluster are twenty-three different persons, eleven Romans and twelve Jews, including Pilate, Jesus, and Caiaphas. On either side of the Governor is a Roman soldier, little concerned about what is going on, but waiting the result of the trial to execute it in either way it should be concluded. A little farther to the right is the Roman Council, in a line, standing erect, while Menaxius, the scribe, and Achanus, a lawyer, are seated before them. They are all intent on the release of Jesus, for their very countenances show they believe him to be innocent. In front of Pilate stands Philipus, his attendant, presenting him a note from his wife concerning her troublesome dream.

A little in advance of the left of Pilate, is Jesus, the prisoner, seated, having his hands tightly tied with leather cords. He is calm and in deep meditation. Still farther left are the High Priest, Chief Priests, and Scribes or Lawyers: one of the latter saying as he is seated, "By our law, this man is a blasphemer, and guilty of sedition. He should be sentenced, therefore, without delay, either to death or banishment."

The whole Jewish clan seem determinedly bent on having Jesus condemned and executed, but the most conspicuous of all is Caiaphas, the High Priest. He stands erect, gorgeously attired in his priestly dress, his eyes flashing vivid rage, and his quivering lip indicates his hate against the prisoner at the bar. His hand is raised on a level with his shoulder, as he prefers his charges against Jesus before Pilate, who is seated on a costly throne, and decked with a princely robe of scarlet velvet, fringed and edged with gold fringes and lace.

Now this is all quite expressive, but I seriously object to the order, time, and facts blended together in this group. The artist makes no difference between the first trial before the Jewish Council, the second before Pilate's Court, and the third, before Herod and his Court. The whole is intended to exhibit the scene in Court, just at the moment Caiaphas says to Christ, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." This is jumbling together order, time, and facts, which the history will not admit of. It darkens the whole scene.

The language of the High Priest was not used in the Roman Court, for he had no necessity for it there; his charges in that Court were not such as to require him to adjure the prisoner, to criminate himself on that point. It was used, however, some hours previous, or very early in the morning, about day, or a little after, (for it appears they had been up all night,) in the ecclesiastical Court of the

Jews. The charges preferred against Christ in this Court, were all of an ecclesiastical nature and bias.

The first was, that of an attempt to seduce the people from the true worship, by lessening their zeal for Moses and the Law.

The second was, for declaring his intention to destroy the Temple, and rebuild a more magnificent one in three days time.

The third and last was, that of blasphemy. This was more serious than all the rest, and could they have proven its truth, Christ would have had to die according to Moses' law. For the blasphemer was to be stoned. The Jewish Court decided he was guilty of this last charge, and would have executed the sentence of the law, but were deterred by the consideration of the fact that they were under Roman power at the time.

The whole multitude then arose and led him to Pilate's Court, in the Judgment hall. This being a civil Court, and not prejudiced against Christ, it was necessary to originate and prefer quite different charges. Consequently the prosecuting party bring into Court three entire new indictments, but such as they supposed would be adapted to the Roman prejudices.

The first was, "Christ is a seditious character, trying to raise a mutiny in the nation."

2d. He has taught the people of the Jews, that it is unlawful to pay tribute to Cæsar, and consequently the Roman Treasury will suffer loss by his anti-tax views.

3d. He has set himself up as a rival potentate against the Emperor of Rome, saying he is Christ a King.

These indictments all came properly under the cognizance of the Roman Judge, but on examination Pilate saw the gossamer mask which covered their hypocrisy, and having no interest to gain by condemning Jesus, he declared him perfectly innocent, and sent him to the Court of Herod, where he underwent a third trial.

Of the charges preferred here we are ignorant. It is likely they were similar to those before Pilate. Herod returned him "not guilty;" and withal Pilate delivered him into the hands of a mob, because they threatened him with a prosecution before the Court of Rome, for conspiring with Jesus, if he did not deliver him to be crucified. When nothing else could prevail with Pilate, he it said to his eternal shame, this had the desired effect!

The next error in fact is, that Christ is seated by the artist, and the history says he was standing at the bar at the time of the trial.

The last error is, that the artist groups both Romans and Jews into the Court Room, or Judgment Hall, together; whereas the history tells us the Jews went not in, and Pilate had to go out to them. They pursued this course, lest they should defile themselves. Good artists are not always the best historians in the world.

The third group, exhibiting the death-scene of Christ, is quite natural, and but a little deviation from the facts. The triumphant rage of Caiaphas is very lively in his whole demeanor. He appears to exult; but still is restless and not content. The group of females here are introduced very apropos, especially Mary of Magdala, whom, if acquainted with the Scriptures at all, no one need mistake at first sight.

Four soldiers seated, casting lots over his vesture, the amazed centurian confessing him to be the Son of God, as he raises his hand, leans backward, and holds his head high, with

the difference in the visage of the two thieves, are all very forcible.

But there is none more lively than that of Christ himself, as he hangs suspended with four wooden nails or pegs, driven, one through each hand and foot. Just between the ribs that cover his heart, the soldier's spear is being pulled out of his heart, and the blood, gushing after it, runs down his naked side till it reaches the girdle thrown around his loins. But probably the most striking of all, is his languid appearance, as he grows faint in death, by the loss of blood. In this group there are twenty-five figures, making in all sixty-one.

I understand they are to be removed South in the course of a week, or there about.

Fraternally,
G. U. HARN.

N. B. I incline to think a goodly number of our country brethren have showed me and the cause they profess to want to see prosper so much in this city, but very little of that courtesy becoming Christians during their visits (for days and some for more than a week) here of late. I have known of quite a number being here this fall, and spending the Lord's day without ever coming nigh our meetings. Now, I suppose there have been not less than twenty of this description here. The Maryland brethren do not so, when they go to Baltimore. I know this by experience. Again, if no encouragement for me should induce them to come to our meetings a part of the time, that, for others should. So I think at least.
G. U. H.

Eternity in Hell---A Fragment.

BY JOHN T. WEISHAMPEL, JR.

A million times a century had passed—
Innumerable scores of years had fled—
Ten thousand ages had rolled by—since earth
Had felt the fury of the Day of Wrath—
Such lengthened space elapsed since woe began

To writhe amidst the dreadful slime of Hell
That Satan tired of his work of hate
Against the fallen creatures of the world,
And wished to stop! but ah, he could not cease
For God had sworn eternal pain on those
Who knew their duty but performed it not;
Consequently, Satan felt the terrors
Of the punishment of God far greater
Than he had before: He raved more wildly—
Flew to the lowest abyss in the pit—
Groaned—then grasping scores of fiends together,

Pitched them to the utmost verge of fire,
And listened as they shrieked—then starting up,

Sped, with comet's flight, toward the broadest,
Farthest, loftiest flame that glared above him—
Harkened to angelic songs in Heaven.
For a moment's time—then howled, till echo
Magnified the sound throughout all Hell—then,
Sinking to the plain of fire, cursed Christ,
And, though aware his efforts were in vain,
Clenched his dragon hands together, and tore
His flaming garb, and vowed destruction, and
Dared the great Jehovah to a combat!—
Playing well the Fallen Angel in the
Great Tragedy of Hell!

Among the souls
Who surrounded their Grand Master, Satan,
Was a soul from earth, receiving reward
For violating justice and the law.
Wishing that an era would soon occur,
He strove until he reached the level plain,

And gazed upon the fierce face of Justice ;
Then, summoning his strength, which pain
had made
Terrific and gigantic, he yelled a cry :
"Immensity has passed—skewed now be o'er!
Say! what o'clock is it?"

He paused, and shook,
And well he might, for Justice frowned, and
Pity
Hid her face—the forked lightnings vivid
flashed
And ploughed the deep of flame—the thunders
rolled—
Hell shuddered throughout—and from the
noises
That belched above his head, he heard a loud,
A dire, angry voice reply—

Eternity!

The thunders caught the sound, and blasted
forth
Eternity! Each livid flame re-spoke—
Each midnight cloud resounded with the cry—
Eternity! E'en Satan and his devils
Were forced to hiss the word—and all the
cursed,

In horror and despair, fell back and shrieked :
ETERNITY! ETERNITY!! ETERNITY!!!

The soul that dared to ask, fell also back,
And howled, and groaned, and closed his ears
with fire,
And gnashed his teeth, but yet he heard the
voice ;—

At last, in damned despair, he smote his brain,
And dived into the hottest gulf of woe—
Down—down—until he lost himself in Hell!
Baltimore, 1848.

Letter from Brother J. Ferguson.

CLINTONVILLE, Ohio, Sept. 23, 1848.
BROTHER WINEBRENNER:—

I have been trying to get you a few subscri-
bers for the Church Advocate, and have the
promise of six in all. You may send on six
copies to my address. I have had cause to
regret the course that was pursued heretofore,
and to your loss. I wish to guard against it
for the time to come.

It truly done my soul good when I received
the Church Advocate. It brought to my re-
collection past and by-gone days, when I had
the pleasure of mingling with my brethren in
the grove, in celebrating the praise of our
Lord and Master, and to hear the plain truth
of God held forth in its purity. But those
days are gone. I have not this privilege af-
forded me now. I am here, in a strange land,
among strange people, but in justice I must
say I have found some who I felt were the
children of God. They were by times free,
and willing to look over the paper wall.

I have written to brother Thomas Hieker-
nell, requesting him to try and have something
done for us at the next Eldership. I have the
promise of twenty five dollars a year, to be
paid in quarterly payments, to a man of God,
who will preach for us once in four weeks.
I think there are some honest souls in this re-
gion of Ohio, who are not so firmly wedded
in the bonds of Sectarianism, but that they
would come out to hear, and obey the truth.

I wish to know whether you intend visiting
Ohio this season? If so, whether you could
not be prevailed on to visit Columbus? Should
you be able to do so, it would afford us much
joy if you will come. You can reach us by
public conveyance, and cheerfully would we
meet you at any point you might name, and
convey you to our place.

I should like you to send me one or two
copies of the report of the late Eldership, and
a few copies of the History of the Church,
and you shall be paid for the same.

May God bless you, and make you useful in
this your day and generation.

Yours, in love.

JAMES FERGUSON.

Letter from Brother Henry Sholl.

PHILADELPHIA, Oct. 18, 1848.

DEAR BROTHER WINEBRENNER:—

I desire to address you a few lines on busi-
ness matters, and having time and space for
a few words more, I will devote them to the
subject of our operations here, among this
vast and almost boundless population of hu-
man intelligences. You, no doubt, see our
meetings published, week after week, in the
Ledger, and frequently the subject. Our con-
gregations are increasing, and pay the most
profound attention to the discourses.

On last Sunday night a week, there were
two forward to seek God in the pardon of their
sins, but neither of them appeared to realize
deliverance from their guilt.

On last evening the Hall was full, and a
very good feeling pervaded our exercises. In
short, things are beginning to wear quite a
flattering aspect, and we have every encour-
agement to go on. If we consider ourselves
as pioneers and laborers for God and his
cause, I think a little more faith and prayer
will rend in twain the powers of darkness,
and crown our efforts with victory. Oh, may
Heaven grant that it may be even so.

Brother Winebrenner, pray to God in our
behalf, and in behalf of His cause, that Jacob,
which is small, may rise and prosper. What
more shall I say or ask, believing that you
will invoke the blessing of heaven to rest
upon us.

Yours fraternally,

HENRY SHOLL.

Letter from Brother F. A. Moore.

GAP, Sidling Hill, 7th Oct. 1848.

DEAR BROTHER WINEBRENNER:—

ALTHOUGH not personally acquainted, I claim
the privilege of writing to you, from the con-
nection that exists between the children of
God, forming a brotherhood, bound together
by ties stronger than that of nature, "the love
of God," which does not consist in a philan-
thropic or humane feeling toward our fellow
creatures, but that "charity" which can only
emanate from the author of all good and per-
fect gifts. Being possessed of this, we know
that we have passed from death unto life, and
have become members of the family of God.

Our camp-meeting was a joyful season.
Sinners were made to cry out "what shall I
do to be saved," and it was manna from heav-
en to the brethren. The work is still onward.
Brother Lininger has since baptized two.—
They are even coming out of Babylon; they
will no longer be led by winds of doctrine,
but take God for the man of their counsel and
obey him in all things. Our meetings are
lively, the Lord meeting with us gives us
courage to persevere in his cause. The breth-
ren from the sister churches visit us often.
Yes, they come over from Macedonia (Broad-
top) and help us, which we need, for we are
weak in numbers, but strong in faith.

While we are separated by mountains and
villies, forget not to present us to a throne of
grace, that we may still grow stronger and

bolder in the cause, and finally all be gathered
home to him that made us.

Your brother,

F. A. MOORE.

Letter from Bishop T. Hickernell.

COVINGTON, Ohio, Oct. 11th, 1848.

BROTHER WINEBRENNER:—

I will embrace the opportunity of sending
you some money on Books and the Advocate,
and give you some information on the pros-
perity of Zion's cause in the West.

I just closed a meeting in Preble county,
Ohio, near Twinsborough, in the neighbor-
hood of the Hutton's, which lasted 12 days.
During this meeting I preached 15 times, and
brother Sands 3 times. There were convert-
ed and reclaimed from a backslidden state, 9
in number, and 3 baptized. On last Monday
we organized a church of 12 members. Bro-
ther Alexander Makee and Wm. Hutton were
appointed Elders; and brother John Hutton,
Deacon. During the meeting there were in
all about 13 forward to be prayed for.

We also had a large meeting, recently, in
Decalb county, Indiana, in the neighborhood
of brother Walters. Two professed faith in
the Saviour at that meeting. I have no more
time to write.

Our annual Eldership, in the State of In-
diana, will hold its next session on the 6th of
November next, in the neighborhood of bro-
ther Philip Baker, near Laketon, Wabash
county.

Yours truly,

T. HICKERNELL.

Letter from Brother A. Young.

CLINTONVILLE, Sept. 25, 1848.

BROTHER WINEBRENNER:—

BEING at the house of brother J. Ferguson,
and the conversation naturally turning to
things in the East, we have agreed to write
you a short letter. I was glad to see a num-
ber of the Church Advocate, once more. It
was like a visit from an old friend, always
welcome, and you may rest assured that it
was nothing but sheer poverty that kept me
from taking it heretofore. But I hope that
these dark days are over.

Religion, in this section of country, is some-
thing talked of, but seldom practised. I have
not had the pleasure of seeing one of our
preachers for the last two years; and very
little expectation that I ever shall. I dare not
say that I am improving in this western
world; speculation, politics, dealing and dou-
ble dealing is the order of the day. I would
be heartily glad if we could have a servant of
God to preach for us. It is now our only al-
ternative, either become Sectarians, or stay at
home. I hope, if spared, in a short time, to
be able to order the two last bound volumes
of the paper, as my family wants them. May
God bless you.

Yours, in love.

A. YOUNG.

OBITUARY

OF

Sister MARY E. MUIR.

DEPARTED this life, on the 6th of October,
at Port Clinton, Schuylkill county, MARY E.
MUIR, aged 17 years, 3 months and 6 days.

Sister Muir embraced the religion of Jesus
Christ about five years ago, among the Meth-
odists. Since that time she walked according
to the plain rule laid down in the Bible. A
few years ago she became convinced of the

duty of being buried with her Saviour in bap-
tism, which she accordingly did at a camp-
meeting held by the brethren, near Auburne,
Schuylkill county. Thus she was not asha-
med, in the days of her youth, to confess her
Saviour before the world, and follow him who
supported her in life, and gave her consolation
while she was combating with her last enemy,
death.

She has left an affectionate father and moth-
er to mourn their sad bereavement. Howev-
er, they mourn not as those who have no hope;
for she died in the triumphs of faith, and in
hope of a glorious immortality beyond the
grave.

On Sabbath her remains were followed to
the tomb by a large concourse of people, on
which occasion we spoke to them from Job
14: 14.

Think! oh ye who fondly languish,

O'er the grave of your belov'd;

While your bosoms throb with anguish,

She is warbling hymns above.

While your silent steps are straying,

Lonely through nights deep'ning gloom;

Glory's brightest beams are playing,

Round your child, that's now at home.

Cease then, mourners; cease to languish,

O'er the grave of your belov'd;

Pain and death, and night and anguish,

Enter not the world above.

A. SNYDER.

Lingletown, October, 1848.

NEWS DEPARTMENT.

Interesting Baptismal Scene.—The Zion's
Advocate contains a very interesting account
of a baptismal scene which occurred at Bal-
lard's Bridge, Chowan co., N. C., on the
morning previous to Aug. 21st. It is copied
from the Raleigh Biblical Recorder. The
number of Candidates was 163, of whom 142
were whites.

"The line of candidates," says the writer,
"went into the water hand in hand, and ex-
tended over one hundred yards; and a more
interesting sight I never beheld. Brethren
White, Waff, Leary and myself, at different
parts of this extended line, were all engaged
in baptizing at the same time. When through,
and we began our march for the shore, the
joy was overwhelming, both on the part of
those on the shore to receive, and those com-
ing out to be received."

Failure of Crops in Nova Scotia.—Hali-
fax papers of the 25th ult., state that the corn
crop in Nova Scotia is very light, and that
the wheat is almost destroyed. The oat crop
is not heavy, and the early potatoes are near-
ly all destroyed by the rot. The late crops,
however, are in a better condition. Much
suffering is anticipated among the poorer of
the settlers.

Late from Yucatan.—The Brig Harriet,
arrived at New Orleans, brings a report that
about the 22d ult., the Yucatecos had a battle
with the Indians. Three officers were wound-
ed, and five American volunteer soldiers kill-
ed and several wounded. This news reached
Sisal on the morning of the 23d. Capt. Whit-
ney could get no farther particulars.

Polished Painting.—A Mr. Ticknor of
Brooklyn, has invented a species of paint,
that, when put on wood or metal, can be pol-
ished so as to have a lustre like porcelain.

An Interesting Work.—Rev. Dr. Sprague, of Albany, N. Y., has projected a great work, which, when completed, will be an ornament to the country, and a proud monument to the piety, learning, and labors of the American clergy. He proposes to write, says the Evangelist, the history of the Christian ministry in this land, from its first settlement, of the various denominations, given, as far as possible, in the very words of those whose lives are to be delineated.

What a tale of self denying, disinterested, energetic and successful labors, for the best good of man and State, will it disclose!

Kentucky California Emigrating Society.—Among the emigrating parties to California, from Kentucky, is one forming near Bloomfield, Nelson county, under the name of "the California Emigrating Society." The society consists at present of about thirty members, chiefly the heads of families. It is made up of professional men, farmers and mechanics, nearly all of them land proprietors and in independent circumstances. At the head of the society is Dr. J. H. Bascom, brother of President Bascom, of Transylvania University.

Christianity and Infidelity.—To a young infidel, who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the Doctor, "don't you see that you admit christianity is a holy religion, by expecting its professors to be holy; and that thus, by your very objection, you pay it the highest compliment in your power?"

Illinois and Michigan Canal.—There are already one hundred and fifty boats of all descriptions running on this canal. Of these, five are packets, fifty-eight line boats, and fifty scows. The packets are among the best in the United States, and the line boats large and well built, the lake boats have flush decks, and built strong enough to navigate our inland seas, if necessary, and the river boats are principally light draught, originally intended for the Illinois and St. Joseph rivers. So says the Chicago Democrat.

Education in Kentucky.—It appears that a tax of two cents on the \$100 is about to be laid in Kentucky, to support common schools. A popular vote on this question has recently been taken and powerfully sustained.

Departure of Missionaries.—The Rev. Stephen Bush and wife sailed from Boston on the 16th inst., in the ship *Minstrel*, for Bangkok, the capital of Siam, to join the mission of the Presbyterian Board.

Large Immigration of Jews.—The Jewish Chronicle says: "We learn from various sources of information, that such is the insecurity and alarm of the Jewish community in these times of European 'liberty, equality, and fraternity, that a number of respectable families have been baptized into the Church of Rome to escape persecution,' and 'a thousand Jews in Pesth have resolved to depart for America.' Churches of Christ in America, will you meet these wanderers, or enable this Society to meet them, on our free shores, with that gospel which alone can make them 'free indeed.'"

Caution to Farmers.—In Bucks county, Pa., week before last, a farmer lost ten fine cows. They had broken into his corn-field and eaten heartily of the growing corn, when their trespass was discovered by some of the family, and they were driven into another field in which there was an abundance of water. The cattle being feverish from the large amount of corn they had eaten, immediately drank freely of the water, and in a short time the whole of them were dead. Cattle are often killed eating green corn fodder. Farmers should exercise a great deal of care in this particular.

Northup the Murderer.—Amos Northup, found guilty last week, at White Plains of the murder of Mrs. Goodhart, was sentenced on Friday, by Judge McConn, to be hanged on the 1st of December. In answering to the usual question before sentence, he protested that he had been wrongfully convicted, but said he had "a debt to pay" and was quite willing to pay it. The only favor that he asked was that his execution might be speedy—four days would suit him well, and four hours better.

Starved to Death.—A family of English people arrived at Cincinnati about four weeks ago, and rented rooms in the fourth ward. A lady in the neighborhood, having some suspicion a few days since that all was not right, called on the family, and learned the melancholy fact that they were in a starving condition. They had not one morsel of food for three days. The man died the next day, and the wife a few days afterward. The children, three in number, were adopted by gentlemen in different parts of the city.

Summer Sickness.—Physicians say that the prevalence of summer sickness is not attributable to the use of fruit, so much as from sudden transitions from heat to cold, the evil consequences of which may be guarded against, to a great extent by wearing flannel next the skin.

Gen. Harrison's Homestead.—Some 233 acres of the old homestead farm of General Harrison were sold by the administrator on the 13th ult.

Female M. D.'s.—The Boston Times of Saturday says: We understand that quite a number of enterprising and intelligent women have decided to attend the course of "Female Medical Instruction," advertised in another column.—Some are coming from distant parts of New England, the citizens defraying expenses on conditions that those instructed return and practice among them. It is said that a large number of qualified practitioners can find immediate and profitable employment in our cities and villages.

Preventive of Railway Collisions.—In consequence of the frequent collisions of railway train or curves, a signal has been invented in England, which promises good results. It is worked by a crank, which moves a wire on poles, like the electric telegraph, and operates at a distance of three-quarters of a mile. If a train approaches, the lookout turns the crank, and a signal is made at the distance mentioned, and there is time to stop before any danger occurs.

Fires in Boston.—The Fire Department of Boston were called to sixteen fires during the month of September, besides being out twelve times, owing to false alarms and other causes. The amount of loss by fire during the month is estimated at \$84,590 on which there was insurance for \$52,052.

New York Canal Business.—The returns show an increase in the tolls of the third week in September this year over that of last year of \$18,194 69; but a total decrease for the year, thus far, of \$527,137 17. Should business thus continue to increase, most of this deficiency will be made up.

Large Hotel in Cincinnati.—Cincinnati is at last to have a hotel worthy of the queen city. The Burnet House is to be one-third larger than the Astor House, New York, and the building will cost \$150,000. It is built by a company, and it is expected that Mr. Coleman of the Astor House will become the lessee.

Saving to the Government.—The new experiment of executing the printing of Congress by contract, which went into operation at the beginning of the last session has saved to the Government already nearly eighty-nine thousand dollars.

Death of Mrs. Maffit.—Mrs. Maffit, wife of Rev. John Newland Maffit, from whom, however, she has been separated for about two years, died at Brooklyn, N. Y., on Friday of last week. Mrs. M. was only 18 years old.

Colored Governors.—The French government have sent two colored men as Governors, to Martinique and Gaudaloupe.

Africa.—Capture of Slavers.—The British brig *Brern* arrived recently, from Sierra Leone, having left on the 1st ult. Mr. Ketchum, her super cargo, informs us of the capture of four slavers, all Brazilians, which were condemned and burnt at that place. One of the vessels, a brig, prize to the British brig *Alert*, had on board, when captured, 500 slaves. The schooner *Water Witch* had 472. The brig *Sea Lark* 561. A Spanish schooner, among the number, had not yet received her cargo.—*N. Y. Jour. Com.*

A Novel Sight.—In the celebration of the 4th of July, and Washington city, an object that attracted much notice was a living eagle, well stricken in years, but of great vigor and majesty, perched aloft above the triumphal arch on whose columns were inscribed the names of the thirty States of the Union, while the American flag spread its folds over the same. It is the identical eagle that was stationed above the arch in Alexandria when Lafayette visited that city some years ago.

Capital Punishment in Michigan.—The people of Michigan are preparing to ask the repeal of the law abolishing capital punishment. Since the law has been passed, it is said the crime of murder has enormously increased. What will the advocates of the abolition of the death penalty say to this?

Methodist Extension.—By the Methodist Missionary Board measures have been adopted for the formation of the new Conference on the Pacific coast, as authorized by the General Conference. Two missionaries, says the *Zion's Herald*, will be sent by next Spring to California.

Honor to whom Honor.—When the 6th article of the French Constitution, now under discussion in the National Assembly declaring that Slavery would not be allowed in any French Territory, was reached, it was passed without a dissenting voice. *Vive la Republique!*

Coal Mines vs. Gold Mines.—The value of gold coined in the United States Mint for the last twenty-four years, amounts to a little more than twelve millions of dollars. While the coal dug from the Mountains of Pennsylvania, is valued at over that sum yearly.

Loss of an American Packet-ship.—The Boston ship *Ocean Monarch* was burnt early last month, when but a few miles from Liverpool. She had on board nearly 400 souls, about 150 of whom were drowned or burnt to death.

A Heavy Penalty.—By the late act of Congress a fine of \$5000 is imposed for each letter put on board any foreign mail steamer without pre-paying the postage.

Nonconformists Bethels.—The following table of Nonconformist places of worship in England and Wales has been compiled with care from the official publications of nearly all the religious bodies mentioned for the year 1847 :

Nonconformist Chapels in England.

Wesleyan Methodist, - -	3,000
Independent, - - -	1,800
Baptist, - - - -	1,435
Primitive Methodist, - -	1,421
Roman Catholic, - - -	450
Bible Christian, - - -	391
Quaker, - - - -	346
Methodist New Connection, -	277
Wesleyan Association, - -	316
Unitarian, - - - -	220
Orthodox Presbyterian, - -	147
Lady Huntingdon's, - - -	30
Inghamites, New Jerusalem, and various churches, (estimated)	500

Total, 10,423

Nonconformist Chapels in Wales.

Calvinistic Methodist, - -	759
Independent, - - - -	640
Baptist, - - - -	312
Wesleyan, - - - -	469
Unitarian, - - - -	30
Quaker, - - - -	9
Wesleyan Association, - -	6
Primitive Methodist, - -	12
Various minor sects, (supposed)	80

Total, 2,317

Summary.

Chapels in England, - -	10,423
Chapels in Wales, - -	2,317


Total, 12,740


Temperance Movement in Great Britain.—The Secretary of the American Temperance Union announces the passage of a law through both houses of the British Parliament, prohibiting the sale of all intoxicating liquors on Sunday mornings and forenoons, throughout the kingdom. This has been done at the solicitation of the friends of Temperance and the Sabbath, who have for two years past, poured in numberless petitions that the Sunday traffic should be entirely forbidden. The movement is a very important one, but seems to have been overlooked by all the leading secular papers.


Suspension in the Coal Trade.—In consequence of the reduced consumption of coal this year, from the general suspension of iron foundries in Pennsylvania and other states, the Lehigh Coal and Navigation Company find themselves unable to dispose of their stock, except at prices which will not pay expenses. They have accordingly suspended their shipments from Mauch Chunk. Much distress among the operatives in the mining regions will necessarily follow this suspension.


Planet of Leverrier.—French Astronomers have concurred with Pierce and other Americans, that we have yet to discover the real planet of Leverrier, or another which, with Neptune, shall harmonize the system.


Line of Packets to California.—It is said that Messrs. A. G. Benon & Co., of New York, have established a line of Packet ships between New York and San Francisco, California, to touch at Panama and intermediate ports with and for passengers. The first ship will be the Brooklyn, Capt. Richardson, leaving here on the 15th of next month.


 The issue of Land Warrants is progressing slowly at Washington. Of 55,784 applications filed up to the 27th of September, warrants were returned for 33,833. There remain 21,951 to be disposed of, and about 50,000 more to be sent in, in all 71,951 warrants yet to be issued. There are about 250 issued every day, so that it will require two hundred and eighty-seven working days to complete the issue.


 Santa Anna's movements in Jamaica look suspicious. He has been despatching an agent to Mexico, and announces his intention to proceed to South America. It is supposed that he has formed a union with Paredes, and intends kicking up another revolution in Mexico.


 The number of deaths in the city of Boston in the month of August last, from dysentery and other bowel complaints, was two hundred and seventy-five.


 Receipts of Flour into Boston the past week, are 22,497 barrels, of which 9,872 barrels came by the Western Railroad; of Corn, 108,324 bushels.


 Nearly one hundred orphan students were admitted at Girard College, last week, making the whole number now in the Institution, about two hundred.


 Mr. O'Reilly, against whom the decision in the telegraph case, recently tried at Louisville, was given, has carried it up to the Supreme Court.


 Potatoes are an entire failure in Wisconsin this season from the rot, though the wheat crop is good, and the oat crop very heavy.


 A guillotine has been erected at Rheims, in France, the first since the revolution, for the execution of a murderer.

 In Croup most beneficial effects never fail to follow the giving a table spoonful of lamp oil.

 The Cotton crop of Texas is 20 per cent larger than the average crop of previous years.

 One third the potato crop in the neighborhood of Pittsburg is ruined by the potato rot.

 Wheat was selling at Milwaukee on the 9th ultimo, from 95 to \$1 02 per bushel.

 Over seven hundred immigrants arrived at Boston last week.

MISCELLANEOUS.

MINISTERS OUGHT TO BE SUPPORTED.

1. There is not, in this country, a "Jacob's ladder," on which the ministers can go up to heaven, when he has finished the labors of the Sabbath, and live on angel's food—and on which he could come down again on Sabbath morning to preach to the people. The minister, therefore, while he continues in the ministry, must live in this world. But to live here, he must have life sustained by the same means which sustain the lives of other people in this world—must eat, drink, sleep, wear apparel, have shelter from the winds, and rains, the heat, and cold, &c., &c., and all these will cost something.—And the minister must, therefore, have something with which to procure these things. For this reason, then, the minister ought to be supported.

2. *Ministers are generally poor.* This is to be expected. It is according to God's plan—and it is wise. 1st. Because being poor, they are apt to be more pious. All observation proves this. The Bible teaches the same doctrine. The Saviour said, "Blessed be ye poor, for yours is the kingdom of God." And James says, "Hath not God chosen the poor of this world, RICH IN FAITH, and heirs of the kingdom which he hath promised to them that love him?" Those who are "rich in faith," "heirs of the kingdom," and blessed of the Saviour, are the very persons the Church ought always to desire as ministers. But these are the poor of this world!—And this is wise. 2d Because a man poor in this world's goods, will feel more dependence upon his people—more indebtedness to them—and will exert himself more to compensate them for the support they give him, by diligence, zeal, and fidelity in his ministry. And he is apt also to become more devotedly attached to his people—to love them more. This then will tend to make him a better minister. Therefore such a minister is surely entitled to a support.

3. *It is a wise and kind arrangement,* that people should support their ministers, because they thereby come to feel more deeply interested in their ministers—and will be induced to attend more regularly and promptly on the preaching of the gospel and the ordinances of God's worship. A minister in a western city, a year or two since, induced an avowed Universalist, who never went to church, to give \$10 toward building a Presbyterian Church near some of his property, because he knew it would enhance the value of his property; and the very next Sabbath that man came to hear that minister preach, and has continued frequently to come ever since. He never went before. There are multitudes of such cases. When people give to a minister's support, they try to get the worth of their money. For the same reason, those who contribute to missions, domestic or foreign, will feel more deeply interested in such missions, and will take more trouble and care to learn something about such missions. People ought, therefore, to support ministers of the gospel, because it promotes the success of the gospel among the people, and so does the people good.

4. *Ministers must have families*—and both they and their families must be supported. The minister ought, as far as possible, to sustain all the just rela-

tions that exist among his people; otherwise he cannot enter into their feelings, or know how to sympathize with them in their trials, their sorrows and their joys:—And much of the minister's success often arises from being able honestly to "weep with those who weep," and to "rejoice with those who do rejoice."—Even Christ, because we were partakers of flesh and blood, likewise himself also took part of the same, that he might be a faithful and merciful Highpriest; and he submitted to be tempted in all points like as we are, that he might know how to succor those who are tempted. Hence the command in 1 Tim. 3: 2, 4, 5. "A Bishop then must be blameless, the husband of one wife; one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?)" Hence too the Apostles lays down, "forbidding to marry, and commanding to abstain from meats," as most decided proofs of an apostate church. But if ministers must have families, their families must be supported also; and if the people do not do it, the minister must do it himself.—But if he has to do it by devoting his time to some secular business; this must require his energies, both physical and mental. The result of all this would be, he will become secular in his habits, feelings and character, just as other men do—will be a poor minister—his sermons will become, generally, stupid, dull harangues, producing very little impression on those who hear them; and the church must languish under such a ministry. Besides, the minister so employed, will be unable to perform any pastoral labor as he ought. Therefore, but little good could result from the labors of a minister so situated, and no strong attachments can be formed between him and his people. It is, therefore, for the well-being of the church and the people, that ministers should be supported—that they and their families should be so sustained, that the minister will be freed, physically and mentally, from secular cares and labors.

SECTARIANISM IN REVIVALS.

Mr. Finney, a celebrated Presbyterian revivalist, in his "Lectures on Revivals," uses the following language: "*All Sectarianism should be carefully avoided.*—If a sectarian spirit breaks out, either in the preaching, or praying, or conversation, it will counteract all the good of the meeting," p. 246. We have all observed, that when Preachers set about getting up a revival, they never preach their sectarian peculiarities. We hear nothing of Calvinism then: nothing of the inability of man to obey God; no special defence of party, name, creed, or tenets. Sinners are told that they can do, and must do,—that all depends on them, and that they should not wait a moment.

Now it appears to us, that whatever will hinder a revival, will hinder the converts from adorning their Christian profession. How a doctrine or religious principle can be destructive to a revival, and wholesome for every other occasion, is rather mysterious. Are people to be converted by one doctrine and fed and educated by another? It would seem so according to this showing. Still, we think that if sectarianism must not break out during a revival, lest all the good of the meeting be destroyed; it should not be tolerated

when it breaks out on other occasions.—The truth is, Sectarianism, in all its phases names and peculiarities, is destructive to piety, and to every good work; and there is only a clearer demonstration of its natural tendency, when it appears in a revival. 'There is no difference in the thing. It is essentially 'evil, and only evil, and that continually.' All who would fear God and word righteousness should shun it, as they would shun the deadly simoom. He who can not see its evil tendencies during a revival, must be dull indeed; and he who can suppose it has any other tendency on other occasions, is but little better.

APHORISMS.

Deceit is a double-pointed sword, that generally wounds the user.

To be silent is better than to speak foolishly.

To know when to keep silence is frequently as important as to know what to say when the time comes for speaking.

False modesty is sometimes as perfect a revealer of unseemly thoughts as no modesty at all.

Incorrect knowledge, like counterfeit money, is worth nothing.

He who climbs highest may fall furthest.

To offend rather than compromise the truth is far better than to compromise the truth rather than offend; to be driven to the first alternative is a misfortune simply, but to choose the last is a crime.

The man of few wares is not necessarily a man of few thoughts: the depths of the sea may be in commotion when the surface is noiseless.

Those pay dear for pleasantry who joke at the expense of the truth: others are very apt to conclude that if they disregard it in jest, they will also in earnest.

Bare wishing never yet brought any one good fortune.

He that is effortless will not be motionless; for the current will take him down stream.

To judge by externals is to test gold by the glitter; when, in truth, the refiner's crucible is the only place for proving the pure metal.—*Chris. Adv. and Jour.*

RELIGION.—No other subject contains half the interest that religion does, from the fact that it holds with it the moral destinies of man for both time and eternity. No other subject is so exciting to the mind; because if possessed at all, it must engross the highest affection of the soul. The elements of religious action were included in the constitution of man, by his Creator. Hence these elements are constantly urging him to a better life. Man never comes up to the best principles of his own mind, until he assumes a religious course of living. From this fact men in all countries have some kind of religion. O that the world were rightly instructed and that all men were truly wise. Then would the religion of the holy Son of God raise our sinful falling world to purity and happiness. Then would it be transformed into a pure, peaceful Eden, where God would again hold converse with man.

Let no one say he cannot govern his passions nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone or in the presence of his God, if he will.—*Locke.*

WHO ARE PROPER SCHOOL TEACHERS.

1. Parents should suffer no one to teach their children who is not a thorough master of all the rudiments of a good education. This qualification is too obvious to need any proof. No one can impart to another that which he does not himself possess.

2. No man who is not the possessor of at least a good moral character is fit to train a youth. If the child has not confidence in his teacher he will not be benefited by his instructions, and if he has he will naturally admire his character and be led to imitate it, and every one knows how much more ready youth is to imitate that which is wicked than that which is good. The example of an openly immoral teacher held up before his pupils, will effectually counterbalance all the efforts of the parents to allure them to virtue. That parent who daily offers the prayer to God for his child, that he may not be led into temptation but delivered from evil, and who yet sends him to receive instructions from the lips of an immoral teacher, is guilty of a high handed insult to his Maker. The possession of all other qualifications is not sufficient to atone for the absence of this.

3. Those whose moral and religious views are fundamentally unsound, should not be permitted to engage in this work. It will not do to be deterred by the cry of sectarianism, for we are not the advocates of sectarianism; for we are not the advocates of sectarian tenets being introduced into our schools. But we do insist that professed Christians have no right to intrust the training of their children to those who are avowed infidels, or who deny the great fundamental truths of the religion of the Bible. Every Christian must feel that religion is the most important concern of life, and that no matter what other attainments his child may make, if his religion is poisoned he is ruined for ever.—Taking this as a settled principle he can never intrust his child to one, all of whose influence will tend to corrupt his mind upon the most important of all subjects.

4. Those, and those only, who possess good natural abilities, a thorough knowledge of what they are to teach, an unexceptionable moral character, and correct moral and religious principles, are fit to be intrusted with this important work.—Every parent should see to it, that none but teachers of this description are employed by him. The honor and usefulness of his child in this world, and his eternal happiness in the next, depend upon it. The country and the cause of civil and religious liberty demand it of him.—With teachers of this kind, the next generation will grow up and become ornaments to the Church and the world.

OPINION OF PRESIDENT WAYLAND.—"I think," says President Wayland, "that every Christian citizen is under obligation to vote in every case where a public officer is to be chosen. The happiness and virtue of the community, no less than security of property, depends greatly on the character of the magistracy. If I am injured in person or property by a wicked public officer, I have a right to complain of my fellow-citizens who gave him authority over me, or who, when it was in their power, did not prevent his election. A Christian in this country, above all others, has a duty to perform in this matter, and he disobeys the commandment if he does not perform it."

RELEASE OF BUNYAN.

It is not generally known—indeed it was not known at all, until very recently—that John Bunyan, the Baptist tinker, preacher and dreamer, was released from Bedford jail through the instrumentality of a member of the Society of Friends. Charles the Second, in his flight, after his defeat by Cromwell, was aided by Quakers, who carried him in a fishing smack from Shoreham to France. After his restoration, he bethought him, by some means, of those who had indeed been friends to him. He promised the mate of the fishing smack, Friend Richard Carter, at his entreaty, to release certain of his sect then in prison. Carver named quite a number. Other dissenters, thereupon, made application to have the names of persons of their sects, then in prison, inserted in the same instrument which was to secure freedom to the Friends. Their application was granted. Over four hundred persons were named in the instrument, which fills eleven skins of parchment, and is still preserved by the Society of Friends. Among these was that of Johannis Bunyan.

LET CHILDREN SING.

All children can learn to sing, if they commence in season. We do not say that all will have that same sweet voice of the nightingale, for some have naturally mild, sweet, and soft voices, when they talk, while others speak in loud, strong, and masculine tones. The same is true in regard to singing.

In Germany, every child is taught to use its voice while young. In their schools, all join in singing as a regular exercise, as much as they attend to the study of geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going to God from every heart which can give utterance to this language from the soul.

Children, sing! yes, sing with all your hearts. David sang before the Lord, and it is meet that you should do the same; and always when angry feelings rise in your breasts, curb and check them by singing sweet and cheerful songs.—*Sab. Sch. Treas.*

MODERN PREACHERS.—There are, in the present day, preachers, I am loath to call them ministers, who appear more solicitous to make their expressions good than their hearers, and had much rather hear their praises than their sighs, and that their auditors should admire their fine language than follow their best counsel. In such sermons there is little spoken either from the heart or to the heart, the orator and the auditory agreeing together to deceive themselves. As the conversion of sinners is neither the effect nor the aim of such florid unedifying discourses, the business is transacted on both sides, as if the preacher had done his part when he has shown his wit, and as if the hearers thought they had done theirs when they have commended it.

HOME'S SWEETNESS.—One's own home is the best home, though never so small. Everything one eats at home is sweet. They who live at another's table are often obliged to seem pleased with what they dislike.

SCOLDING.

A great deal of injury is done to children by their parents scolding. Many children have been nearly or quite ruined by it, and often driven from home to become vagabonds and wanderers by scolding. It sours your temper, provided it is sweet, which is a question; if you scold, the more you will have to scold, and because you have become crosser, and your children likewise. Depend upon it, they cannot love you, as well after you have berated them, as they did before. You may approach them with firmness and decision, you may punish them with severity adequate to the nature of their offences, and they will feel the justice of your conduct, and love you, notwithstanding all. But they hate scolding. It stirs up bad blood, while it discloses your weakness, and lowers you in their estimation. Especially at night, when they are about to retire, their hearts should be melted and moulded by acts of kindness, that they may go to their slumbers with thoughts of love stealing around their souls, and whispering peace.

WHERE SHALL I SPEND ETERNITY?

A lady had written on a card, and placed on the top of an hour-glass in her garden-house, the following simple verse from one of the poems of John Clare. It was the season when the flowers were in their highest glory.

"To think of summers yet to come

That I am not to see!

To think a weed is yet to bloom

From dust that I shall be!"

The next morning she found the following lines, in pencil, on the back of the same card:—

"To think, when heaven and earth are fled,

And times and seasons o'er;

When all that can die, shall be dead,

That I must die no more!

O! where will then my portion be?

Where shall I spend eternity?"

RELIGION WEARS NO MASK.—There is, (says Bishop Taylor,) an universal crust of hypocrisy, that covers the face of the greatest part of mankind; but true religion is open in its articles, honest in its prosecutions, just in its conduct, innocent when it is accused, ignorant of falsehood, sure in its truth, simple in its sayings, and, (as Julius Capitolinus said of the Emperor Verus, it is 'most simple in manners, and conceals nothing.' It covers, indeed, a multitude of sins, by curing them, and obtaining pardon for them; but it can dissemble nothing of itself; it cannot tell or do a lie: but it can become a sacrifice: a good man can quit his life, but never his integrity.

A ROMISH NIT.—A Roman Catholic priest some time since, in Germany, entering the pulpit, took a walnut into it.—He told the people that the shell was tasteless and valueless—that was Calvin's Church. The skin was nauseous, disagreeable, worthless, valueless—that was the Lutheran Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut, and found it rotten.

A NUMBER OF MISSIONARIES sailed from Boston, a few days since, in the ship Bowditch, for India.

POETRY.

THE MAGNETIC TELEGRAPH.

BY REV. JAMES G. LYONS.

Along the smooth and slender wires,
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun;
No peals or flashes heard or seen
Their wondrous flight betray,
And yet their works are, quickly felt
In cities far away.

Nor summer's heat, nor winter's hail,
Can check their rapid course;
They meet unmoved the fierce wind's rage,—
The rough wave's sweeping force.
In the long night of rain and wrath,
As in the blaze of day,
They rush, with news of weal or woe,
To thousands far away.

But faster still than tidings borne
On that electric cord,
Rise the pure thoughts of him who loves
The Christian's life and Lord—
Of him, who, taught in smiles and tears
With fervent lips to pray,
Maintains high converse here on earth
With bright worlds far away.

Aye! though no outward wish is breath'd,
Nor outward answer given,
The sighing of that humble heart,
Is known and felt in heaven:
These long frail wires may bend and break,
Those viewless heralds stay,
But Faith's last word shall reach the throne
Of God, though far away.

THE BIBLE.

I love the volumes of thy word;
What light and joy these leaves afford
To souls benighted and distressed;
Thy precepts guide my youthful way,
Thy fear forbids my feet to stray,
Thy promise leads my heart to rest.

From the discoveries of thy law
The perfect rules of life I draw;
These are my study and delight:
Not honey so invites the taste,
Nor gold, that has the furnace passed,
Appears so pleasing to the sight.

Thy threatenings wake my slumbering eyes,
And warn me where the danger lies;
But 'tis thy blessed Gospel, Lord,
That makes my guilty conscience clean,
Converts my soul, subdues my sin,
And gives a free, but large reward.

RELIGION IN YOUTH.

If thou dost truly seek to live,
With all the joys that earth can give;
If thy young feet would gladly press
The ways of peace and happiness;
Go, thou, with pure and fervent love,
To Him who dwells in light above,
Who sees ten thousand suns obey,
Yet listens when the lowly pray.
Cling thou to Jesus faithfully,
As vines embrace their guardian tree;
Nor shame thy pure and lofty creed;
Be His in thought, and word, and deed.

And thou shalt breathe in this low world,
An eagle chained, with wings unfurled,
Prepared, when once thy bonds are riven,
To soar away, and flee to Heaven.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

We shall try to have some at the Eldership, for the accommodation of those who may want any.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 17th ult., by Elder A. Swartz, Mr. Lewis Brady, of Lancaster county, to Miss Susan Rife, of Middletown, Dauphin county.

On Thursday, the 19th ult., by John Winebrenner, V. D. M., Elder Jacob J. Miller, of Bridgeport, Cumberland county, Pa., to Miss Anna Johnson, of Baltimore, Md.

On the 17th ult., by the Rev. C. W. Schaeffer, Mr. Jacob Brueker to Miss Leah Bernherd, both of Lancaster county.

On the 19th ult., by the same, Mr. Jonas Brueker to Miss Leah Keller, both of Lancaster county.

On the same day, by the same, Mr. Daniel Rohrer to Miss Catharine Witmer, both of Union county.

On the 12th ult., by the Rev. W. R. DeWitt, Dr. Geo. C. Williams to Miss Anna Shields, both of West Chester, Pa.

On the 19th ult., by the same, Mr. Daniel Henderson McPherson, of Franklin county, Pa., to Miss Kezia Irwin, of Shelby county, Ohio.

On the 19th ult., by the Rev. L. Gerhart, Mr. Jacob Henry, to Miss Ann Albright, both of Middletown.

On the 4th ult., at Warrenton, Fauquier county, Va., by the Rev. Geo. H. Norton, S. S. Farnestock, (U. S. Army,) to Miss Caroline Jennings, of that place.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his residence in this place, on Monday, the 23d ult., Mr. Simon Lingle, at an advanced age.

RELIGIOUS NOTICES.

INDIANA ELDERSHIP.

The Indiana Eldership will hold its next annual session, Providence permitting, in the neighborhood of brother Philip Baker, near Laketon, Wabash county, commencing on Monday, the 6th of November, inst.

PROTRACTED MEETINGS.

A protracted meeting will be held at Newburg, Cumberland county, commencing on Friday evening, the 10th of November.

A protracted meeting will be held at Washington, Lancaster county, commencing on Saturday, the 2d of December, and to continue one week.

One will be held at Maytown, Lancaster county, commencing on the 9th of December.

The ministers and brethren of the neighboring churches are invited to attend.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 12½
Do. RYE, do. - -	3 50	a 3 62½
Do. CORN, do. - -	2 50	a 2 56
GRAIN—WHEAT, per bushel,	1 00	a 1 05
Do. RYE, do. - -	54	a 55
Do. CORN, old do. - -	52	a 53
Do. OATS, do. - -	31	a 32
Do. BARLEY, do. - -	—	a 75
SEEDS—CLOVER, do. - -	3 25	a 3 50
Do. TIMOTHY, do. - -	2 25	a 2 31
Do. FLAX, do. - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - - -	12½	a 15
LARD, do. - - - -	7	a 8
TALLOW, do. - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - - -	75	a 87½
APPLES, do. - - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - -	30	a 50
SALT, per sack, - - - -	1 45	a 1 56
HAY, per ton, - - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 37½	a 5 50
Do. RYE, do. - -	4 00	a 4 12½
Do. CORN, do. - -	3 00	a 3 05
GRAIN—WHEAT, per bushel,	1 10	a 1 15
Do. RYE, do. - -	68	a 70
Do. CORN, new do. - -	66	a 68
Do. OATS, do. - -	33	a 35
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	3 50	a 3 75
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - -	1 30	a 1 32
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - - -	7 00	a 7 25

PROSPECTUS

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco descimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.
 2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
 3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.
- P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.
- Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides, *Kunst's English and German Dictionary*, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—ly.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige
EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

Edw A Snyder

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., NOVEMBER 15, 1848.

NUMBER 14.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Presidential Election.

Tuesday, the 7th instant, was a day of conflict at the ballot box for the next President and Vice President of the United States. We subjoin the results of the election here and in other States, so far as heard from:

States.	TAYLOR.	States.	CASS.
Massachusetts, - - -	12	Maine, - - - - -	9
Vermont, - - - - -	6	New Hampshire, - -	6
Rhode Island, - - -	4	South Carolina, - -	9
Connecticut, - - -	6	Alabama, - - - - -	9
New York, - - - - -	36	Ohio, - - - - -	23
New Jersey, - - - -	7	Missouri, - - - - -	7
Pennsylvania, - - -	26	Michigan, - - - - -	5
Delaware, - - - - -	3	Illinois, - - - - -	9
Maryland, - - - - -	8	Arkansas, - - - - -	3
North Carolina, - -	11	Texas, - - - - -	4
Georgia, - - - - -	10	Virginia, - - - - -	17
Louisiana, - - - - -	6	Indiana, - - - - -	12
Tennessee, - - - -	13	Wisconsin, - - - -	4
Kentucky, - - - - -	12	Iowa, - - - - -	4
Florida, - - - - -	3		
Total - - - - -	163	Total - - - - -	121

Pennsylvania and Ohio Elections for Governor.

At the late elections held in this State, the vote stood as follows:

Johnston, - - - - -	168,523
Longstreth, - - - - -	168,221

Johnston's majority, - - - 302

We have at length official returns from Ohio, which give the following result:

Ford, Whig, - - - - -	148,666
Weller, Democrat, - - -	148,321

Ford's majority, - - - 345

The total vote of Pennsylvania, was 336,744. In Ohio, 296,987. In the two States, 633,731. A closer contest, probably, was never before recorded. The majority for the successful candidates, out of 633,731 votes polled, being only 647.

Peace Congress.

FULL accounts of the great Peace Congress held at the city of Brussels, the capital of Belgium, have just reached us, and we are happy to lay before our readers an early report of the proceedings of this truly magnificent and philanthropic meeting. A large number of representatives from England, France, Spain, Germany, Holland, Belgium, and the United States, assembled in Brussels in response to the proposition, which had before been made by different peace societies and other friends of peace, to hold a Peace Congress in that city. The 20th of September was the time designated for the meeting. At the first sitting of the Congress, which was held in the spacious "Hall of the Royal Society of Grand Harmony," there was a large and most enthusiastic assembly, which continued during the four sessions held by the Congress. M. Visschers, one of the most distinguished members of the Belgian government, was chosen president and four Vice Presidents were appointed, viz: for England, Wm. Ewart, Esq., M. P.; for America, Elihu Burritt, (known among us as the learned blacksmith;) for France, M. Bouvet, deputy of the French National Assembly; for Holland, M. Suringar; and four Secretaries.

The President having taken his seat, addressed the Assembly in an able and eloquent speech, in which he set forth the objects of the meeting, the ends they hope to accomplish by this first Congress of the friends of universal peace ever held on the European continent, and proposed the order of the day—"That war is iniquitous, inhuman, and absurd, as a means of solving the difficulties of nations." This was advocated by several distinguished gentlemen, and was unanimously adopted.

The next subject which engaged their attention was the following resolution, which, after a very able discussion, was passed by acclamation:

"That this congress deems it of the greatest importance to the cause of peace to urge upon the different governments of Europe and America the introduction of a clause in all international treaties, providing for the settlement of all disputes by arbitration, that war may be avoided, and the way effectually prepared for a permanent appeal to the great principles of justice, which it will be the object of a High Court of Nations to consolidate and apply."

The Congress then proceeded to the consideration of another subject, which was introduced by M. Bourson of France, recommending the propriety of invoking a Congress of Nations, the object of which shall be "to form an international code, in order, as far as possible, to settle on a satisfactory basis most questions of differences which might arise, and generally to secure peace." In the discussion of this subject, there were exhibited in an high degree, learning, statesmanship, enlarged philanthropy and the true spirit of Christian benevolence. The speeches made on the occasion were eloquent, moving and instructing. They were not mere declamation, but were characterized by sound argument and enlarged and liberal views. After much discussion, the views of the Assembly were finally embodied in the following resolution:

"That it be the settled conviction of this body, that a congress of nations, composed of duly appointed representatives, is of the highest importance, and perfectly practicable; that it would secure that long desired desideratum, a well digested and an authoritative code of laws for the regulation of international intercourse, and by constituting a high court of nations, provide an effective guarantee for the preservation of permanent and universal peace."

And finally they passed the following, after great deliberation and mature discussion:

"That the Congress consider it of primary importance to direct the attention of the different governments to the necessity of a general and simultaneous disarmament, thereby removing a fertile cause of irritation and alarm, inspiring mutual confidence, and promoting the interchange of those good offices which are best calculated to secure the lasting prosperity of the great commonwealth of nations."

The Congress then decided that the bureau for preparing resolutions "should be charged with the preparation, first, of an address to the governments of Christendom; and secondly an address to the people of Europe and America."

Such were the subjects brought under the consideration of this benevolent assembly, and such was their unanimous action. On the last evening, a grand Soiree was given in the "Salle de la Grande Harmonie," on which occasion the splendid saloon was brilliantly illuminated and tastefully decorated with evergreens, and the walls were hung with the flags of different nations and other banners bearing suitable devices. Here were assembled the hundred and fifty English and American delegates, and the Continental representatives, with the elite of Brussels, who all joined in the joyous congratulations of the occasion. Many happy and appropriate sentiments were given, which called forth eloquent responses from the individuals alluded to, or to whose nation reference was made; and the whole entertainment manifested the hospitality and noble generosity of the city, and the heightened refinement, civilization and christianity

of the representatives. At the close of the the entertainment, it was announced that the executive committee had unanimously decided on the following resolution:

"That three prizes of 500, 300, and 200 francs respectively, be offered for the three best essays upon the subject brought under the notice of the Congress assembled at Brussels for the promotion of permanent and universal peace, viz: the decision of international disputes by arbitration; the formation of a Congress and High Court of Nations; and the general disarmament of Europe. The essays will also be expected to embody the principle of the unchristian as well as unpolitic arbitrament of war, as contained in the first resolution of the Congress."

Of the merits of this great movement, we have not time to speak, but must content ourselves with the remark that it seems to us that the importance of this cause, and the benevolent intention of its advocates, must forcibly strike every mind which is not biased by prejudice or interest to oppose and traduce them; and that the ends sought to be accomplished by the philanthropists assembled at Brussels should be most earnestly advocated and prayed for by the entire christian world.

East Pennsylvania Eldership.

This Ecclesiastical body met, according to appointment, at Orrstown, Franklin county, Pa., on the first of November, 1848.

The opening sermon was preached by Bishop E. H. Thamas, from Luke 12: 42, 43.

Subject—office, character and reward of the faithful servant of Jesus Christ.

The sermon was not only well chosen and appropriate, but was all pure beaten oil, without any extrinsic admixture, with one exception, and that was perhaps, unobserved by nine-tenths of his hearers. On the whole it was altogether worthy of the noble head and heart of its excellent author. May it have a salutary influence on the hearts and lives of those who heard it, especially on the ministers of God.

The meeting was organized, by electing brother A. SWARTZ Speaker, and brothers J. C. OWENS and W. MOONEY, Clerks. In the short space of four days, the business was all done up, and we think, done up well. We gained, however, two full days, by holding night sessions.

The Journal of the Eldership will be found in this paper. We bespeak for it a careful and attentive perusal, as it will be found a document of great interest and importance.

THE JOURNALS OF OTHER ELDERSHIPS.

We have received the Journals of the Ohio, West Pennsylvania and Iowa Elderships; all of which shall be given in our next, if there will be room for them all.

Sentence of Smith O'Brien.

THE following are the words of the sentence passed on Smith O'Brien, convicted of high treason:

"That you be taken from hence, to the place from whence you came, and be thence drawn on a hurdle to the place of execution, and be there hanged by the neck until you be dead—that afterwards your heart be severed from your body, and your body divided into four quarters, to be disposed of as Her Majesty shall please; and may God have mercy on your soul."

The accounts from the manufacturing districts wore a gloomy aspects.

Vienna.

A Successful revolution has broken out in Vienna. The Minister of war has been murdered and hung up to a lamp post. The Emperor has fled, and the city is in the possession of the people. A Provisional Government is formed and a Republic proclaimed.

The Cholera.

WE have the alarming intelligence that the cholera has broke out in London and Scotland. Twenty-five cases had occurred in Edinburg, twenty of which proved fatal. Thirty cases were reported in London. The cholera, it is said, has also reached Paris.

Thanksgiving.

THE Governors of the following States have recommended the observance of thanksgiving days as follow:

Maine,	Nov. 16	New York,	Nov. 23
N. Hamp.,	" 16	New Jersey,	" 23
Mass.,	" 30	Pennsylvania,	" 23
Vermont,	" 16	Maryland,	" 23
Connecticut,	" 30	Ohio,	" 23
		Missouri,	" 23

Important Postal Arrangement.

THE Boston Advertiser says that letters were received by the Hibernia, from Mr. Bancroft, United States Minister at London, announcing that he had effected with the British government a settlement of the difficulties in relation to the postages by the British and United States mail steamers. This will be gratifying intelligence to the public. The difficulty which has existed has operated severely upon those least able to bear it.

Religious Lawsuit.

WE are sorry to see that our Methodist brethren have been unable to agree on the division of the property of their Book Concern, occasioned by the separation of 1844. The Southern branch met lately at Louisville, and

Resolved, That it is expedient and necessary, in view of the rights and interests in controversy, that the necessary suits be instituted as soon as practicable, for the recovery of the funds and property falling due to the Methodist Episcopal Church South, under the contract of the Plan of Separation, adopted by the General Conference of 1844.

THE National Education Society has selected and sent to the West, in the last eighteen months, one hundred and ten teachers.

Coal for Locomotives.—The substitution of coal in our railroad locomotives for wood has been repeatedly attempted without much success. It is said that an engine has recently been constructed by Mr. Winan, a celebrated locomotive builder, which promises to answer the purpose of enabling our railroad companies to save the extra expense, now incurred by the use of wood instead of the cheaper and more portable article coal.—*Bost. Trav.*

CONTRIBUTORS' DEPART'T.

Letter from Brother J. C. Seabrook.

MOUNT ALTO, Oct. 22, 1848.

BROTHER WINEBRENNER:—

I now seat myself, according to promise, to let you know that I arrived safe at home, the same day I left you at Uniontown, Md. I found my aged parent prostrated upon a bed of affliction. I spent a short time at home, and then took my departure for to attend to my engagements. After regulating things to my satisfaction; the first place I visited was the Broad Fording appointment; there I learned that the meeting that was in progress when I left it last, had closed, and the result was the conversion of a few young persons of which number two have followed their Lord and master down into the rolling stream and were baptized into their living head. The church is moving along under the direction of her living head, Christ Jesus, and is bidding fair, now to do much good. Brothers Bean and McCormick are still striving to move in the old Gospel rule. May the Lord bless their labors of love, and give them souls for their hire. Brother McElroy visited the meeting on the 14th, and on Sabbath baptized the young converts. There are still deep impressions left upon the people of the neighborhood; and may God bless it to the salvation of many; so that neighbours need not say unto neighbours, know ye the Lord, but when all shall know him from the least unto the greatest.

Yours in the bonds of the Gospel,
JOHN C. SEABROOK.

OBITUARY
OF

Sister ELIZABETH REEME.

DIED—Oct. 28th, 1848, near Linglestown, Dauphin county, Sister ELIZABETH REEME, aged 37 years 7 months and 5 days.

Sister Reeme embraced religion in her young days, and was an exemplary member of the "Church of God," until death.

She had to suffer a great deal of bodily affliction for the last few years. A week before her end, she took very ill, and her suffering was great, but she bore it with christian fortitude; oft times asking God to speed the hour of her dissolution. Her end was calm and resigned. She left behind an affectionate husband and five children to mourn her loss; but their loss, though great is her eternal gain. On Sabbath the 29th ult., she was interred in the grave yard, attached to the "Union Bethel."

Her remains were followed by a large concourse of friends and relatives.

The funeral service was conducted by the writer.

THOMAS STROHM.

JOURNAL

OF THE

Nineteenth East Penn'a. Eldership.

THE East Pennsylvania Eldership of the Church of God met, according to appointment, in the borough of Orrstown, Franklin county, on Wednesday, November 1st, 1848.

According to a resolution passed at the last annual Eldership, the meeting was opened with a discourse by brother E. H. Thomas: Text—"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." Luke 12: 42, 43.

Met in the Bethel at half past one o'clock, when brother Jacob Keller called the House to order, and moved that brother John Winebrenner open the meeting with reading, singing and prayer. Agreed to.

On motion of brother John Winebrenner, brothers John C. Owens and William Mullenix were appointed to constitute the Eldership: whereupon the following delegates were found to be in attendance, viz:

STATIONS.

Lancaster—Wm. Mooney, teaching elder.
Middletown—Abr'm. Swartz, teaching elder.
Harrisburg—Jacob Flake, teaching elder; J. S. Oliver, delegate.

Shippensburg and Orrstown—None present.
Baltimore—John C. Owens, teaching elder.
Newburg and Fayetteville—Samuel Wagoner, ruling elder.

Martinsburg—Edward H. Thomas, teaching elder.

CIRCUITS.

Lancaster—Jacob Keller and Jesse Hailfeigh, teaching elders; J. Brenneman ruling elder.

Dauphin, Lebanon and Schuylkill—Thomas Strohm and A. Snyder, teaching elders; C. Forney, ruling elder.

Cumberland—Wm. H. Mullenix and J. H. Hurley, teaching elders.

Perry and Juniata—Thos. H. Deshieri, teaching elder.

Washington—John C. Seabrooks, teaching elder.

Uniontown—Carlton Price, teaching elder.

York—David Maxwell, teaching elder; S. Myers and George Shroll, ruling elders.

Broadtop and Woodberry—David Kyle, teaching elder; David Hoover, ruling elder.

MISSIONARIES.

William Hinny, Wm. McFadden, Jacob Lininger, M. F. Snively, A. Appler, John Winebrenner, Joseph Strawbridge, Samuel Angle, George U. Harn, S. Bowser, S. Bigham, Jas. Mackey, Jas. Werner, D. A. L. Lavery, Wm. McElroy, Jos. Ross, Wm. McCormick, Felix Hartman, and E. Logue.

ABSENTEES.

John Stamm, Jacob Kiester, Philip Shaw, Andrew Miller, Simon Flegle, Jacob Brewer, Jacob J. Miller, Thomas Bean, John Hinkle, George McCartney, F. N. Barlow, D. Shrom, Bailey Mateer, Israel Brady, John Lenker, S. Crawford, Josiah Quigley, William Miller, S. Hoover, H. Wingert, S. Conrad, and Perry Stanton.

On motion of brother Jacob Keller, it was Resolved, That we now proceed to organize the Eldership by electing, by ballot, a Speaker and two Clerks; whereupon brother ABRAHAM SWARTZ was duly elected Speaker, and JOHN C. OWENS, First Clerk, and WILLIAM MOONEY, Assistant.

On motion, it was

Resolved, That the following Rules of Order be adopted for the government of this Eldership. Which was agreed to.

STANDING RULES OF ORDER.

1. The Eldership shall hold two sessions per diem—a fore and afternoon session: the forenoon session shall commence at 8 o'clock, and close at 12 o'clock; the afternoon session shall commence at half past 1 o'clock, and close at half past 4 o'clock.

2. Each session shall be opened and closed with religious worship.

3. The Speaker and Clerks shall preside and conduct the business, according to the usage of deliberative bodies.

4. Ministers belonging to the Eldership, and Elders sent as delegates by the churches alone, shall be entitled to a vote.

5. The order of business shall be transacted as follows, to-wit:

1. Items of unfinished business.
2. New items of business of a general character.
3. Reports of the ministers and examination of their character.

4. Hearing and deciding on applications for license.

5. Miscellaneous business.

6. Stationing the preachers.

7. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine themselves to the subject under consideration, never speak longer than half an hour at any one time, nor more than twice on the same question, except to explain, without permission.

8. All questions shall be decided by a plurality of votes, and all voting shall be done *viva voce*, except when otherwise called for. When the yeas and nays are taken, they shall be entered on the Journal; but they shall be taken on no question whatever, except when called for by one-fourth of the members.

9. When a motion is pending before the Eldership, no other shall be in order, unless it be to amend, strike out, postpone, or adjourn.

10. Any decision of the Speaker, other than when he gives the casting vote, shall be subject to an appeal to the Eldership.

On motion,
The following Committees were appointed, viz:

1. Committee of Arrangements; brothers Joseph Strawbridge, James Parker and J. H. Hurley.

2. Committee on Journals; brothers Wm. McFadden, George U. Harn and Thomas H. Deshieri.

3. Committee on Overtures; brothers John Winebrenner, Edward H. Thomas and Wm. Mooney.

4. Committee on Licensing; brothers John Winebrenner, John C. Owens and William Mooney.

5. Committee on Education; brothers Geo. U. Harn, William Hinny and Josiah H. Hurley.

6. Committee on Finance; brothers Wm. H. Mullenix, Jesse Hailfeigh and John C. Seabrooks.

7. Committee on Resolutions; brothers Josiah H. Hurley, Jacob Lininger and Thomas Strohm.

On motion, it was

Resolved, That the Eldership proceed to the election, by ballot, of a Stationing Committee.

When the ballots were counted, it was found that brothers John Winebrenner, Wm. Hinny Jacob Keller, E. H. Thomas and Abraham Swartz were elected.

On motion,

The Standing Committee was then balloted for, and the following brethren elected; John Winebrenner, Jacob Keller and Abraham Swartz.

On motion, it was

Resolved, That a Committee be appointed to examine a pamphlet published by Elder Edward West, entitled "Reasons for withdrawing from the Church of God," and report on the same. The following brethren constitute said committee: E. H. Thomas, Jacob Keller and G. U. Harn.

On motion, it was

Resolved, That brother Dixon, of the United Brethren in Christ, be invited to take a seat as an advisory member of this Eldership.

On motion,

Adjourned; To meet this evening after preaching. Session closed by brother Wm. Hinny.

EVENING SESSION.

Met according to adjournment. The meeting was called to order by the Speaker.

Reports of Committees being called for, the Committee on Journals made the following report, viz:

Report of the Committee on Journals.

Your Committee report that they find the following items of unfinished business on the last Journal.

1. That a committee was appointed to proffer its mediation to the Church at Mechanicsburg, and certain members expelled from the same.

The committee in the above case was discharged.

2. A committee to investigate charges against brother S. Angle.

Action on the above case was deferred for the present.

3. A special committee to whom was referred the case of brother Conrad.

The above case was laid over for future consideration.

4. A resolution referring the case of brother Dobson to the General Eldership.

5. A committee on the case of brother Andrew Miller.

The committee reported,—were re-appointed, and ordered to act forthwith.

6. Two agents were appointed to collect monies for the Relief project.

Surviving agent to report to the Standing Committee.

7. A committee to ascertain amounts due brother Winebrenner.

Action on the above case was deferred for the present.

8. A resolution requesting the ministers of the different stations and circuits to take collections to defray the expenses of delegates to the General Eldership.

The above was laid on the table.

Report of the Standing Committee.

The Standing Committee made the following Report, which was taken up item by item, viz:

1. To release brother William McFadden from his appointment on the York circuit. Adopted.

2. Not to change the appointment of elder J. C. Owens, according to the request of the church at Shippensburg. Adopted.

3. Granted license to John F. Weishampel. Referred to the Eldership.

4. Appointed brother Philip Shaw to Perry county, in the place of brother D. A. L. Laverly. Adopted.

5. Addressed a letter to the church at Newburg, relative to brother E. West. Adopted.

6. Appointed brother David Maxwell to York county, in the room of brother William McFadden. Adopted.

7. Granted license to John S. Oliver.

Referred to the Eldership.

8. That brother Josiah Quigley be appointed to Newburg, Orrstown and Fayetteville for the next Eldership year. Adopted.

9. That brother Geo. U. Harn be appointed to Philadelphia as a missionary.

10. That brother Thomas H. Deshieri be re-appointed to Perry county circuit. Adopted.

11. That brother John C. Seabrooks, (assisted by brother Wm. Miller,) be appointed to the Hagerstown circuit, in the room of Thomas H. Deshieri. Adopted.

12. That brother Joseph Hazlett be written to, in reply to his letter addressed to the Standing Committee, and requested to visit Shiremanstown and Lisburn, and confess his faults publicly before the churches in said places, before he can be restored to fellowship. Adopted.

13. That brother E. Logue be written to, and informed that he is not considered in the employ of the East Pennsylvania Eldership as missionary for Iowa. Adopted.

14. Granted brother Wilson G. Coulter, of Schuylkill county, a preacher's license.

Referred to the Eldership.

15. Suspended Josiah Quigley from his pastoral duties, till the meeting of the Eldership. Adopted.

16. Appointed Emanuel Logue missionary for the state of Iowa for this year. Adopted.

17. Ordered that the report on the case of J. Lenker and others, in the church at Linglestown, be carried out and submitted to by the respective parties on pain of expulsion.

Suspended until the preachers give in their report.

18. Decided that we have no authority, under the rules passed by the last Eldership for the government of the Standing Committee, to receive a preachers license and grant him a dismission from that body; and that we disapprove of every attempt on the part of the preachers to dismiss themselves from the Eldership, by joining a sect, or by a simple act of resignation. As no one forms a connection with the Eldership, by an act of his own, so neither can, or ought he, we think, to dissolve his connection by his own act of resignation. Adopted.

Report of the Committee on Overtures.

The Committee on Overtures made the following report, which was adopted, viz:

1. A letter from Pine Orchard, Carroll county, Md., commendatory of brother Carlton Price, and asking his re-appointment to the Circuit another year.

Referred to the Stationing Committee.

2. A letter from Frizzlesburg and Uniontown on the same subject.

Referred to the Stationing Committee.

3. A letter from the church at Harrisburg, asking the appointment of a preacher for the ensuing year, at the discretion of the Eldership.

Referred to the Stationing Committee.

4. A letter from J. F. Weishampel, asking a renewal of his license.

Referred to the Eldership.

5. A letter from Lancaster church, asking the re-appointment of brother Wm. Mooney for another year.

Referred to the Stationing Committee.

6. A letter from brother J. J. Miller, containing a report of his labors, and asking a renewal of his license.

Referred to the Eldership.

7. A letter from brother Hamilton, (Shiremanstown.)

Referred to the Stationing Committee.

8. A letter from the church at Baltimore, asking for the re-appointment of brother J. C. Owens.

Referred to the Stationing Committee.

9. A letter recommending brother Buch, from a number of brethren in Baltimore.

To be read in the Eldership, in connection with his application for license.

On motion,

Adjourned. Session closed by brother C. Forney.

THURSDAY MORNING,

Session opened by brother Wm. McFadden. The Journal was read and corrected.

On motion, it was

Ordered that a part of the Journal of the General Eldership be read, which was accordingly done.

On motion,

The Circular of the Publishing Committee of the General Eldership was ordered to be read.

On motion,

Brother Howard, a member of the Church of God, of the state of New York, was invited to take a seat as an advisory member, and gave a brief sketch of the origin and views of the Churches of God in that State and Nova Scotia.

On motion, it was

Resolved, That the members of this Eldership be requested to engage forthwith in procuring subscribers for the Biographical Sketches of the First One Hundred Ministers of the Church of God in North America, and that the sketches required of the different preachers be prepared as soon as possible.

On motion, it was

Resolved, That brothers Bishop and Cormany, preachers of the United Brethren in Christ, be invited to take seats as advisory members of this Eldership.

A motion recommending the carrying out of the Tithe System, as adopted by the General Eldership, was discussed and after some debate was indefinitely postponed.

On motion, it was

Resolved, That the report of the Committee on Education, of the General Eldership, be adopted.

On motion,

The delinquent delegates to the General Eldership were called upon to give their reasons for absenting themselves from that body.

Brother Mackey, one of the absentees being called upon, gave his reasons and was excused.

On motion, it was

Resolved, That brothers A. Brenneman and Jacob Kiester be called on to give to the Standing Committee their reasons for non-attendance as delegates to the General Eldership.

Reports of the Preachers.

STATIONS.

Brother WILLIAM MOONEY, of the Lancaster station, reported: That since the last yearly meeting he has labored in Lancaster, where he has seen some fruit of his labor, but not to that extent he desired. He requests an interest in the prayers of his brethren for his future life and success.

His report was accepted, and his license renewed.

Brother ABRAHAM SWARTZ reported: That after the last Eldership he returned to his appointment, and laboured there until Spring, and hopes some good was done. A number professed religion. In the spring he removed to Middletown, and commenced his labors, and continued there until the present time. With what success he is not prepared to say, but the church is looking for peace and prosperity. Pray for us.

His report was accepted and his license renewed.

On motion,

Adjourned. Session closed by brother J. Flake.

AFTERNOON SESSION.

Session opened by brother John S. Oliver.

On motion,

Brother Caldwell, of the church of the Disciples of Christ, was admitted as an advisory member of this Eldership.

The Eldership proceeded to hear the reports of the teaching elders.

Brother JACOB FLAKE reported: That he has been laboring in Harrisburg since last Spring. The state of the church was good when he went there, and is good at the present time. The meetings both on the Sabbath and on week evenings have been spiritual and edifying. He has preached there with much satisfaction to himself, and he hopes not without profit to others. The congregations have kept up remarkably well through the summer, and there has been a few accessions to the membership of the church. Union and good feeling have prevailed greatly, and the only question which has for a few days caused a difference of sentiment is, who shall labor there next year? and that is referred to the Eldership.

His report was accepted and license renewed.

Shippensburg and Orrstown Station: Josiah Quigley being absent, the Standing Committee was called on to explain why he did not go to Shippensburg as appointed by the Eldership: which was accordingly done. Afterwards the the following preamble and resolution was adopted.

Whereas, Josiah Quigley was put on trial before the Standing Committee for immoral conduct, which resulted in his suspension till the time of the sitting of this Eldership; and *Whereas*, He has not appeared before this body to make any defence, and there is no evidence before us of his reformation, therefore.

Resolved, That Josiah Quigley be, and he is hereby expelled from this Eldership of the Church of God.

Brother JOHN C. OWENS reported: It gives me much satisfaction that, through Divine Grace, I have the opportunity of meeting with my brethren in another yearly meeting. At the seventeenth Annual Eldership held at Elizabethtown I received a renewal

of my license, and was appointed to Baltimore, after having completed my second year's labour in the Shippensburg and Orrstown churches. About the 25th of May last I took charge of the Baltimore church, since which time I have been laboring in my usual way to promote the interest of the Redeemer's Kingdom. During the last year I had many joys and sorrows, withal the Lord has been my strength. I have seen some converted and baptized in my charge. I still love my brethren, and feel to live and labor with them.

His report was adopted and his license renewed.

Brother E. H. THOMAS reported: That he has continued to labor in the work of the ministry in Martinsburg and neighbourhood, since the last Eldership, to the best of his abilities; and although opposition has been great and has labored under depressed spirits, yet he has seen some few souls happily converted. Further, he has added several new appointments, viz: Sarah Furnace, Smith's Factory, and Birmingham. He considers the churches at Martinsburg and Maria Forges worthy of all commendation for their liberality in supporting the cause of the Redeemer; yet considers the Eldership should lighten the burden of the churches by making a change in the appointment for the coming year. He asks an interest in the prayers of all the brethren.

His report accepted and license renewed.

On motion, it was

Resolved, That brothers G. U. Harn and S. S. Snyder be requested to draw up a preamble and resolutions on the death of brother John C. Booth.

CIRCUITS.

Brother JACOB KELLER reported, my dear brethren: I feel myself happy to enjoy the privilege of meeting you once more in the capacity of an Eldership. Last Spring I went to the Lancaster county circuit, to which I was appointed, in connection with brother Haisleigh. I have tried to preach to the people in the best manner I could. A few have professed religion, and seven have been baptized. Our meetings in some places are good, in others they are dull: I still feel willing to preach the Word while my way remains open still feeling assured that God will help. Pray for me.

His report was accepted and his license renewed.

Brother JESSE HAIFLEIGH reported: That he was thankful to the good Lord that he was permitted to meet with the brethren. After the last Eldership he continued his labors on the Hagerstown circuit until spring, where I saw a few souls converted and baptized. Since last April I have travelled the Lancaster circuit, in connection with brother Keller. There are fourteen appointments, viz: Elizabethtown, Bainbridge, Maytown, Marietta, Mt. Pleasant, Washington, Albright's Landisville, Mt. Joy, Adamstown, Hinkletown, Jos. Long's, Springville and Colebrook. He still feels to labor in the vineyard of the Lord, and asks an interest in your prayers.

His report was accepted and his license renewed.

Brother THOMAS STROHM reported: That at the last yearly meeting he was appointed to the Dauphin, Lebanon and Schuylkill circuit, in connection with brother A. Snyder, and has tried to labor for God to the best of his abilities. The amount of good done through his instrumentality is known

only to God. During the winter they were favored with a special outpouring of God's spirit at Matamoras, Paul's Valley. Some 60 souls professed to find peace in believing.—At some of our Camp-meetings the Lord favored us; in particular at Orwigsburg. Some 30 professed to embrace religion. About 100 in all, on the circuit professed to find the pearl of great price. He baptized 25 believers; and his intentions are, as heretofore, to live and die in the fellowship of his brethren.—The number of appointments are twenty-five. The amount of Missionary money collected \$15.65.

Report accepted and license renewed.

Brother ABRAHAM SNYDER reported: That at the yearly meeting held in Elizabethtown, I was appointed to the Dauphin and Schuylkill circuit in connection with brother T. Strohm. So far the Lord has been with us and blessed our labors. Dear brethren, my heart is with you,—with you I wish to live, labor and die. Appointments—Matamoras, Paul's Valley, Stoney Creek, Fishing Creek, Rockeyville, Whitley's, Bamberger's, Rayson's, Stouffer's, Highspire, Strock's, Lingleston, Forney's, Snodgrass', Hummelstown, Millers-town, Stumpstown, Keiser's, Pine Grove, Tremont, Deep Creek, Boligh's, Shobell's, Steirwalt's, Kimmel's, Auburn, Port Clinton, and Orwigsburg.

His report was received and his license renewed.

Brother W. H. MULLENIX reported: That since the last Eldership he preached chiefly at Middletown and on the Cumberland circuit, to which he had been appointed by the last yearly meeting; that he had quite a pleasant time on his circuit; he loves the brethren and he is still much attached to the Eldership. He and his colleague fills at present the following appointments, viz: Mechanicsburgh, Churchtown, Keller's, Baschore's, Bowman's, Milltown, Squiremanstown, Sheperdstown, Lisburn, New Cumberland, Brightbill's, Haze's Mill, Plainfield, Spring Mills, Newville, Possum Hill, Daywalt's, Doubblin Gap, Myer's Mill, and Caule's School-house.

Report adopted and license renewed.

Brother JOSIAH H. HURLEY reported: I returned from the last Eldership to Dauphin county, and resumed my labors in connection with brother Strohm, where I labored until spring. I saw much good done. About sixty professed to find peace in believing. On the first of April, I went, according to appointment, to the Cumberland circuit and met with a cordial reception by the brethren. I commenced my labors in connection with brother Mullenix; succeeded in getting up some twenty appointments; yet have seen but little good accomplished, but pray that the day is not far distant, when Zion in Cumberland, shall arise and shine, and the glory of the Lord be upon her. Brethren pray for me.

His report was accepted and his license renewed.

Brother THOS. H. DESHIRE reported: That after the last annual meeting, I returned to resume my labors on the Perry circuit until the first of April, at which time I was re-appointed to continue my services the present Eldership year. I have labored according to the ability which the Lord has given me, for an increase of piety in myself and the churches for which I preach, and also, for the salvation of immortal souls. I request an interest in the prayers of all the faithful, so that

I may be successful in the cause of God in the subsequent history of my life. My appointments are; Landisburg, Shaffer's Valley, Oak Grove, Pisgah, Germany Bethel, Soule's Bethel, Isaac Bretz's, Kumler's, Wild Cat Valley, Millerstown, Turkey Valley, Pfoutz's Valley, Buffalo Valley, Raccoon Valley, Keneday's Valley, Kenedagig, and several other occasional appointments.

His report was accepted and his license renewed.

Brother JOHN C. SEABROOKS reported: That according to the appointment of the Standing Committee in the spring, he went to the Hagerstown circuit, in which field of labor he continued until the present. He fills nine appointments at present, and is looking forward in hopes the Lord will revive his work to the glory of his name. He enlisted in the field of battle for life, and desires to die doing the will of the Lord. He asks an interest in the prayers of the Eldership, that God may make him useful in his service. Appointments, Broad Fording, Byers', Tilmonton, Burketsville, Cavetown, Emmitsburg, Hughes Forge, Wolfsville and South mountain.

His report was accepted and his license renewed.

Brother CALTON PRICE reported: That having closed my labors in the city of Baltimore, according to appointment, I went to Uniontown, where I met with a kind reception by the churches; since which time I have received the most kind treatment by the three different churches, or the members thereof, at the following places namely; one at Uniontown, one at Frisselsburg, and one at Waterloo. I have also organized a church at the Oregon School-house of twenty-eight members. My other appointments, are Union bridge, Resolution, Bock's School-house and Sandy Mount. We have had a revival in Uniontown: 12 have been converted, baptized and added to the church. The prospects for the cause of God are very flattering. I feel closely attached to the churches and encouraged to continue in the discharge of duty, and humbly ask the prayers of my brethren.

His report was adopted and his license renewed.

Brother DAVID KYLE reported: That he has labored on the Broad Top circuit since last April. He has twelve appointments, and thinks there is a fair prospect of doing good. Some eight or ten persons have been converted and a number baptized.

His report was accepted and his license renewed.

On motion,

Adjourned. Session closed by brother J. Keller.

EVENING SESSION.

Met according to adjournment.

The reading of the reports of the preachers was again resumed.

Brother WM. MILLER, being called upon, and not being present, on motion, his case was deferred until Friday morning.

The committee appointed to draw up a preamble and resolutions, in the case of brother JOHN C. BOOTH, reported as follows:—

Whereas, In the inscrutable Providence of our Heavenly Father, we are called upon to condole the loss of another of his children in the person of Elder John C. Booth, therefore,

Resolved, That while we bow in submission to the will of a wise God, we are deeply af-

flicted at the loss of so talented, pious, useful, agreeable and promising a minister, and that this case is an additional evidence of the awful uncertainty of human life.

Resolved, That we sympathize with his afflicted widow and family, and that some measure be adopted for her relief in her temporal wants, as well as the families of those preachers which may be hereafter similarly situated.

On motion of brother E. H. Thomas, it was

Resolved, That a committee of three be appointed to devise ways and means to carry out the design of the above preamble and resolutions. The committee consists of brothers Thomas, Harn and Lavery.

On motion,

Brother M. F. Snavely was called and his case laid over.

On motion,

Adjourned. Session closed by brother E. H. Thomas.

FRIDAY MORNING.

Session opened with prayer by G. U. Harn. The journal was read and corrected.

Brother WILLIAM HINNY reported:—That his labors through the present year have been as formerly. He feels encouraged to go on in the good cause of God.

His report was accepted, and his license renewed.

Brother ABRAHAM APPLER reported: His report was accepted, and his license renewed.

Brother JACOB LININGER reported: That he feels thankful for the privilege of meeting with his brethren in the Eldership.—He returned to his field of labor last year, and saw considerable good effected. His labors under God, resulted in the conversion and Baptism of about thirty souls. He wishes to labor for God, and save his soul.

His report was accepted, and his license renewed.

Brother WILLIAM McFADDEN reported: (Promises to give his report to the editor of the Church Advocate, shortly.)

Brother J. MACKAY reported: Says he has had no particular charge for the last three years, yet he has preached but little less notwithstanding. He has no further particulars to relate.

His report was accepted, and his license renewed.

Brother D. A. L. LAVERTY reported:—That in the providence of God he is permitted to meet with you, having preached in various places, seen some good effected, and has a determination to labor for God and the promotion of his cause. He asks an interest in the prayers of his brethren, for his prosperity in the future.

His report was accepted, and his license renewed.

Brother JAMES WERNER reported: That he feels thankful that through the sparing mercy of God, he has been permitted to meet with his brethren in another yearly meeting. He has been laboring in the cause of God.—He seen some good accomplished, he is willing to continue in, and contend for the principles as set forth in the word of God.

His report was approved, and his license renewed.

Brother M. F. SNAVELY'S case was called up:

Voted, That he be permitted to go to Mechanicsburg, and use his influence with

the parties there to be reconciled, and if they do not, then to propose to them to refer it to the Standing Committee for their final decision. If the expelled party refuse to comply with this proposition, then he is forthwith to withdraw his fellowship there.

Brother Snively agreed to this decision.

On motion,
Adjourned. Session closed by brother—

AFTERNOON SESSION.

Session opened by brother Markley.

Brother McCORMECK reported:

His report was accepted, and his license renewed.

Brother WILLIAM MILLER'S case was disposed of as follows, viz:

Whereas, Brother William Miller has declined coming before this Eldership, though he was at home and had the opportunity to do so, merely because he had sent in his license to the Standing Committee, and therefore, considered himself no longer a member; and,

Whereas, He has attempted to insult this body by sending in a highly impertinent letter, in which he in conclusion says: "I have only to say that if this is not sufficient in your estimation, I ask now, for either a discharge, or an expulsion;" and,

Whereas, This body is not prepared, in view of all they have seen and heard of William Miller, to vote him a regular dismissal, therefore,

Resolved, That William Miller be, and the same is hereby expelled from this Eldership for disorderly, inconsistent and contumacious conduct.

Brother J. ROSS reported:

His report was accepted, and his license renewed.

Brother S. BOWSER reported:

His report was accepted, and his license renewed.

Brother G. U. HARN reported:

His report was accepted, and his license renewed.

Brother JNO. WINEBRENNER reported: That he was still acting as editor of the Church Advocate, and preaching at large, as occasion and Providence indicated and required. As to his preaching, his moral and official character, these he would leave for the Eldership to judge. His determination still was to persevere in well doing, and to contend earnestly for the precious principles held and taught by the Church of God. For the older he got, the more fully persuaded he felt, that the Church of God held the true and pure principles of the Bible; and therefore, he believed they deserved to be contended for, upheld and propagated. He begged an interest in the prayers of all.

His report was accepted, and his license renewed.

Brother WILLIAM McELROY reported: My brethren of this Eldership, if I know myself I desire to be truly thankful to God, for his goodness to me, that my days are prolonged and I again have this opportunity of meeting with you in this yearly meeting.— Since I last met with you, I have been attempting to preach Christ and Him crucified, and in doing so, found comfort in my own soul. How much others were comforted, or how much good was done, through my instrumentality it is not for me to say. I still feel disposed to try and be faithful to death. I came not in among you until I had saw it to be my duty from a pure principle to do so.

I am with you, and I trust to remain with you until death shall remove me from you. I wish to give myself into the hand of God, and of this Eldership, and in whatever way you may dispose of me I will endeavor to say; not my will, but the will of the Lord be done.

His report was accepted, and his license renewed.

Brother WILLIAM McCORMICK reported: That he was thankful to the Lord in being permitted to meet with the Eldership once more. He has been, trying to preach the Gospel in his own neighborhood, and some good has been done. He still feels willing to labor in the cause of God, and asks an interest in the prayers of his brethren.

His report was accepted, and his license renewed.

On motion, it was

Resolved, That we proceed to hear the persons licensed by the Standing Committee.

The following brethren were heard:

Brother JOHN S. OLIVER reported: I received license from the Standing Committee last January, under which I have labored for the glory of God, until the present time, and I have reason to believe that God has blessed the same. I have seen upwards of eighty souls blessed in revivals. Should the Eldership see proper to grant me license I shall try to labor in the cause of God to the best of my abilities, and with an eye single to His glory.

His report was accepted, and his license renewed.

Brother WILSON G. COULTER reported:

His report was accepted, and his license renewed.

Brother JOHN WEISHAMPLE reported by letter:

His report was accepted, and his license renewed.

APPLICANTS FOR LICENSE.

Michael Bolich,	Henry Goings, col.,
Andrew Fenton,	John Buck.
Henry Soul,	

On motion,

Adjourned. Session closed by brother J. Ross.

EVENING SESSION.

On motion, it was

Resolved, That the committee appointed to draft a preamble and resolutions to carry out the design of a report in the case of brother John C. Booth, be requested to make their report:—

The report was received.

On motion, adjourned.

SATURDAY MORNING.

Session opened by brother M. F. Snively.

The Journal of yesterday was read and adopted.

On motion,

The report of the committee to which was referred the resolutions relative to the relief of the widow of brother John C. Booth, was ordered to be reconsidered.

On motion, it was

Resolved, That no person shall be permitted to speak longer than ten minutes on the reconsideration of the above report.

After much debate, it was modified and adopted, as follows:—

Resolved, That this Eldership agree to create a fund for the relief of poor worn out preachers, preachers widows and orphans.

Resolved, That each member shall, in pro-

portion as the Lord prospereth them, pay one half per cent of all his annual income.

On motion,

Adjourned. Session closed by brother W. Mooney.

AFTERNOON SESSION

Session opened by brother T. Strohm.

On motion, it was

Resolved, That the business before the house be laid over, and that the hearing the reports of the preachers to be proceeded in.

Brother S. BIGHAM reported: I can truly say in reference to my feelings, in the cause of God, I love it, and feel sorry that my labors during the last Eldership year, has not been more extensive. However, I tried to labor for the promotion of the cause of God, as much as I could. And I can further say, that I have seen some good done; and I still feel disposed for the future, to labor for the cause of Him who loved me and gave Himself for my redemption and salvation. I ask an interest in the prayers of the brethren in my behalf.

His report was accepted and his license renewed.

Brother FELIX HARTMAN reported:

His report was accepted and his license renewed.

Brother JOSEPH STRAWBRIDGE reported:

His report was accepted and his license renewed.

Brother DAVID MAXWELL reported:— He says, that he has been endeavoring in his weakness to labor for God, amidst trying circumstances. He still is determined to continue in the service of the Lord, and asks an interest in the prayers of the brethren. Appointments.—Siddons town, Andersonstown, Moore's School-house, Warrington, Marsh's School-house, Marsh Run, Cross Roads, Newberry, Yocumtown, River School-house, York Haven, Baldhills, and Auchinbaugh's.

His report was accepted, and his license renewed.

Brother EMANUEL LOGUE reported: I emigrated to Iowa in the Spring of 1845, under the direction of this body, in order to operate as a Missionary in that new country. On arriving in Iowa, the affliction of my family as contracted on the river, with other discouragements; militated much against my entering upon the missionary field. Nevertheless, I espoused the cause as heartily as my circumstances would admit of. I have been there three years and a half, during which time I have seen but few souls converted, but I have had some good meetings. However, I organized but three churches, who have adopted the New Testament, as the man of their counsel; and apparently are co-working with us for the glory of God.

But during my stay in Iowa, my afflictions have been great. Providence has taken from my happy embraces, two children and a beloved and affectionate companion—the bodies of whom I have consigned to the soil of Iowa. My only and best comfort is, that my irreparable loss is their eternal gain.— But in the midst of these afflictions, feeling that I have strong ties in Heaven, I feel resolved to continue in the service of my God, and to contend for the faith once delivered to the Saints. I request an interest in the prayers of all the brethren in Christ.

His report was accepted, and his license renewed.

Brother JACOB J. MILLER reported by letter:

His report was accepted, and his license renewed.

Boother JOHN HINKLE heard from by letter: In which he requested that his case should be referred to the Standing Committee. Agreed to.

Brother ISRAEL BRADY reported by brother Keller:

His report was accepted, and his license renewed.

Brother PERRY STANTON reported by brother Price:

His report was accepted, and his license renewed.

Brother J. LENKER heard from, and his case referred to a committee of three, consisting of brothers Thomas, Snively and Price.

Brother A. MILLER'S case was left in the hands of the former committee.

Brother H. WINGERT reported:

His report was accepted, and his license granted.

Brother SAMUEL CONRAD'S case was referred to the Standing Committee.

Brother JOHN STRAYER deceased.

On motion,

A committee of three were appointed to draught a preamble and resolutions, expressive of the feelings of this Eldership upon the death of our beloved brother. The committee consists of brothers Mooney, Owens and Lafferty.

Brother JOHN STAMM reported:

His report was accepted, and his license renewed.

The case of brother JACOB BREWER was referred to the committee on the case of brother J. Lenker.

Brother SAMUEL HOOVER reported by letter:

His report was accepted, and his license renewed, and advised to preach more.

Brother THOMAS BEAN reported through brother McCormick:

His report was accepted, and his license renewed.

Brother SAMUEL CRAWFORD reported by letter:

His license was renewed, and left in the hands of the Standing Committee.

Brother J. KESTER reported through brother Maxwell:

His report was accepted, and his license renewed.

Brother SIMON FLEGLE reported through brother Price:

His report was accepted, and his license renewed.

Brother PHILIP SHAW reported through brother Maxwell:

His report was accepted, and his license renewed.

Brother SHROM was referred to the Ohio Eldership for license, except he still desires to hold his license here.

Brother F. N. BARLOW'S case was referred to the Standing Committee.

REPORT OF THE LICENSING COMMITTEE.

The Licensing Committee reported, that brothers HENRY SOULE, MICHAEL BOLICH, ANDREW FENTON and HENRY GOINGS (colored) were recommended to the Eldership for license, and that brother JOHN BUCK be left in charge of the Standing Committee until spring.

Brothers Soule, Fenton, Bolich and Goings had their license granted by the Eldership,

and brother Buck's case was referred to the Standing Committee.

On motion, it was

Resolved, That brother E. LOGUE be appointed to address the newly licensed brethren.

On motion,

Adjourned, until after preaching this evening. Session closed by brother J. Winebrenner.

EVENING SESSION.

Session opened by —

Miscellaneous business was taken up as the order of the evening.

On motion, it was

Resolved, That each member of this Eldership be requested to solicit contributions for the Eldership Fund, and forward the same to the Treasurer.

The committee on Education asked leave to report, which was granted.

On motion,

It was taken up item by item.

After some little discussion the report was adopted unanimously.

The committee on education reported, that

Whereas, It is desirable that we should have an Educational Institution ourselves, where the principles of the "Church of God," could be properly taught in connection with the ordinary sciences and literature of the age; therefore, your committee recommend the appointment of a committee of five members of this Eldership to consider the expediency of endeavoring to establish such an institution of learning, and to make a report on the same to the next Eldership. The report was adopted and the chair appointed brothers Winebrenner, Harn, Flake, Swartz and Thomas.

Resolved, That this Eldership feels deeply interested in the formation of Sabbath-Schools and Bible classes among the children of the Churches of God, and that we call upon the ministers to urge this subject upon the minds of both parents and children, throughout the bounds of the Eldership.

On motion, it was

Resolved, That the Church of God in Baltimore, be instructed by this Eldership to procure an act of incorporation; and that brother Price be advised to deed their Bethel or house of worship to them, in trust for this Eldership, as soon as the note against the property is liquidated.

On motion,

The following preamble and resolution was passed, viz:

Whereas, This body has agreed to raise an Eldership Fund for the relief of worn out preachers, preachers widows and orphans, by each member paying one half per cent. annually, on his whole income; therefore,

Resolved, That it is hereby recommended to each individual church, in connection with this Eldership, to establish a church fund for all necessary church purposes, on the same equitable, reasonable and Scriptural principles; fixing the rates of per centage, however, at more or less, as they may see proper.

On motion, it was

Resolved, That the next Eldership be held, Providence permitting, in the borough of Washington, Lancaster county, on the last day of October, A. D., 1849.

On motion, it was

Resolved, That the names of the members be now called, in order to ascertain who will, or will not receive appointments at the hands of the Eldership.

On motion,
Adjourned, till Monday morning at 8 o'clock.
Session closed by brother J. C. Owens.

MONDAY MORNING.

Met according to adjournment. Session opened by brother W. G. Coulter.

The journal of Saturday was read and corrected.

Miscellaneous business was taken up as the order of the session.

Brother BAILY MATEER reported thro' brother Hurley:

His report was accepted, and his license renewed.

The committee on Resolutions, reported the following which were adopted, viz:

Whereas, The stationed and travelling ministers are required to report to this body, the number of appointments; Therefore,

Resolved, That the local preachers be required to report to this Eldership the number of sermons preached by them during the year.

Resolved, That we recommend a uniformity of practice by all our ministers in the observance of the ordinances of Baptism, Feet-washing and the Lord's Supper, as held by the church.

On motion, it was

Resolved, That the money appropriated to the relief of sister Booth, be placed in the hands of brother Joseph Brenneman, to be applied as he may deem proper.

On motion, it was

Resolved, That the amount paid to the Eldership fund, by the members of this Eldership annually, together with the amount received by them as donations, be entered on the journal of each yearly meeting.

On motion, it was

Resolved, That brother Joseph Ross be requested to report as treasurer of the estate of brother Joseph H. Bamberger, which was accordingly done.

On motion, it was

Resolved, That brother Joseph Ross be instructed to pay the interest of the estate bequeathed to this Eldership by Joseph H. Bamberger, deceased, to the Board of Missions, as soon as said interest is due.

On motion, it was

Resolved, That the committee in the case of brother John Strayer, deceased, be requested to prepare their report and have it published in the Church Advocate.

The committee in the case of brother John Lenker, beg leave to report that they concur in the decision of the Standing Committee, &c., &c., &c.

On motion,

The following preamble and resolution in the case of brother George McCartney, were unanimously adopted:

Whereas, Elder Geo. McCartney has went out from us in an irregular and abrupt way, without settling his account as editor of the Gospel Publisher, and as he already disobeyed a repeated citation to appear and settle the same: Therefore,

Resolved, That the Clerks of this body be requested to write to him once more on the subject, and request him to attend to this matter without delay, according to his former promises, on pain of expulsion.

On motion,

Brother HOWARD of the Church of God, in New York State, here gave a report of the

state of the church, with which he is connected.

On motion, it was

Resolved, That the report of brother Howard be placed on the journal for publication.

It is as follows:

November 4th 1848.

Dear brethren of the Eldership of the Church of God:

Having been respectfully invited to participate with you in your deliberations at Orrstown, and being requested to give you some account of the churches with whom I am acquainted, who are acting on the same principles with yourselves; I take pleasure in responding to your call.

There is a church in Ogden, Monroe county, State of New York, 12 miles west of the city of Rochester, bearing this title "Church of God." They have been standing about 30 years. They are in order and practice the same with yourselves. They number from 60 to 80 members. They have a fine meeting house, and are wealthy and respectable.

They conscientiously refuse all names except the Church of God, or Church of Christ; and reject all creeds made by men, as an imposition on man, and a reflection upon the great head of the church.

There is another church in Livingston county, organized about 5 or 6 years since, by Elder A. B. Green, an able and worthy minister of Jesus Christ. The number of members at present, I do not know. I think when I united with them, they numbered about 50 or 60.

There are also in Nova Scotia, a number of churches, called the Churches of Christ, or "Churches of God." They refuse all human church titles, and are governed alone by the New Testament, as their creed. The number of churches or members, I do not know at present; having been absent from them about five years. While there about four years, I had the privilege of baptizing about 400, besides what were baptized by other preachers acting in concert with me, on the same principles. During the time I was laboring with them they had built four Meeting Houses, for their convenience. But how they are prospering at present, I know not.

B. H.

The committee on the case of brother Jacob Brewer reported: That

Whereas, brother Brewer has left the Eldership in an irregular way, we recommend that he be dismissed from this Eldership under charges. Agreed

On motion, it was

Resolved, That the Board of Mission be authorized to pay brother John C. Owens \$20 in addition to the sum already specified and promised him.

On motion, it was

Resolved, That the Standing Committee be requested to meet forthwith and report to this body.

The following preamble and resolutions were unanimously adopted:

Whereas, brother Benjamin Howard has favored us with an account of the churches in his section of country, viz: in Ogden, Monroe county, and Springwater, Lexington county, New York, &c. Therefore,

Resolved, That we as an Eldership of the Church of God, congratulate them in their course, and wish them success in advancing the interest of the Church of God, and hope to hear from them soon again.

Resolved, That this Eldership tender their thanks to brother Howard, for his kindness in visiting us, and his labor of love among us on this occasion.

Resolved, That brother David Maxwell be requested to deliver the opening discourse at our next Eldership.

On motion, it was

Resolved, That the brethren who have neglected taking up their Missionary and Eldership collections, be requested to attend to the same as soon as possible.

The Board of Missions made the following report: Orrstown, November 6th, 1848.

The Board of Missions report that they received the following amounts from the following stations and circuits; viz:

LAST YEAR'S COLLECTIONS.

Received from

Uniontown Md., by brother Keller,	\$10.00
M. F. Snively, Plainfield circuit,	1.61
S. Crawford, York county do.	5.00
J. Haisleigh Wash. co., Md., do.	2.25

THIS YEAR'S COLLECTIONS.

Received from

Cumberland circuit,	14.50
Sister Strock,	3.00
Lancaster co., do.	22.28
Dauphin, Lebanon and Schuylkill cir.,	15.65
Perry circuit,	4.20
Washington co., Md.	72
Middletown station,	5.00
Harrisburg do.	8.50
Harrisburg Sabbath School,	1.50
Lancaster city,	14.10
Martinsburg station,	11.72
Broad Top circuit,	6.75
Wm. Reichert,	5.00
Shippensburg and Orrstown,	6.50

Total, \$138.23

The Board claim the following as a credit, to-wit:

Paid to brother	
D. Kyle,	\$19.00
J. C. Owens,	76.50
G. U. Harn,	22.58
Postage,	15

Total, \$138.23

On motion, it was

Resolved, That the thanks of this Eldership be hereby tendered to the church and people of Orrstown, for their kindness and hospitality, during the sitting of this body.

On motion, it was

Resolved, That the thanks and best wishes of this body, are also due to the Speaker and Clerks, for the able and faithful manner in which they performed their respective duties.

REPORT OF THE STATIONING COMMITTEE.

STATIONS.

Lancaster—J. H. Hurley.
Mount Joy—Wm. Mooney.
Middletown—A. Swartz.
Harrisburg—G. U. Harn.
Shippensburg and Orrstown—J. Flake.
Baltimore—J. C. Owens.
Newburg, Newville and Smoketown—Edward H. Thomas.

CIRCUITS.

Lancaster—Jacob Keller.
Schuylkill—J. Strawbridge and M. Bolich.
Dauphin—T. Strohm.
York (lower end)—Wm. McFadden.
York (upper end)—S. Flegle.
Cumberland—H. Mullenix and John C. Seabrooks.
Perry and Juniata—W. G. Coulter.

Washington and Fayetteville—E. Logue.

Uniontown—C. Price.

Broad Top and Morrison's Cove—D. Kyle and J. Haisleigh.

Newburg, Orrstown and Fayetteville—G. U. Harn and M. F. Snavely from this till next spring.

The report was adopted.

On motion,

Adjourned, to meet in Washington, Lancaster county, on the last day of October, 1849.

Session closed by brother B. Howard.

ABRAHAM SWARTZ, SPEAKER.

J. C. OWENS, First Clerk.

WILLIAM MOONEY, Assistant.

NEWS DEPARTMENT.

Toops for California.—The steam bark Edith sailed from New York on Wednesday, for San Francisco, with a portion of the regiment stationed on Governor's Island. The auxiliary steamship Massachusetts is now at anchor off the Island, receiving a detachment, and will leave in a few days for the same place. The ship Iowa, also under Government orders, left on Wednesday for California; and the Silvie de Grasse, formerly a Havre packet, will take the remainder.

California.—Information has been received from California, that a large emigration from China may be expected there. Some of the "Celestials" has already made their appearance.

Movement for California.—Gen. Persifer F. Smith, appointed Governor of California, is soon to take his departure, accompanied by the gallant Capt. Tobin. They are both now in New York, from whence goes a regiment of United States soldiers also.

A Giant Pear Tree.—There is a pear tree in Illinois, 40 years old, which measures about the trunk ten feet. In 1834 it bore 184 bushels of fruit, and in 1840 it bore 140 bushels.

Telegraph Dividend.—O'Reilly's line of telegraph between Louisville and Pittsburg, divides three per cent. among the stockholders for the last three months. During that time \$50,000 have been expended in putting up a second wire between Pittsburg and Cincinnati.

The Mormon Temple.—The last Fort Madison Statesman says that a company has purchased all the Mormon property of Nauvoo, including the walls of the Temple, and that arrangements have been made to rebuild it as soon as possible. The price paid was \$12,000.

Specie.—During the past year, ending July 1, \$5,500,000 were imported into the United States and \$11,000,000 sent out of it, mostly to Europe.

MISCELLANEOUS.

THE CUSTODY OF TRUTH.

The truth is well worth keeping. It is to be bought, without any design to sell again. But the purchaser is to use it, not hoard it. And while he is availing himself of it, for his soul's profit and good, there be many who will strive to wrest it from his grasp, or who will endeavor to persuade him to throw it away. Hence he must stiffly cling to his prize, and bravely maintain it. In the defence of the truth, controversy is necessary, and often desirable. We are to contend earnestly for the faith once delivered to the saints. And great will be our blessedness, if we, by the grace of God, can so exhibit the value and desirableness of his truth, as to win over any of its adversaries to embrace it as their chosen portion and heritage.

And let us ever be willing to surrender ourselves to the sovereign dominion of truth, from whatever quarter it may approach us. It is a noble thing to submit to the truth, and be clothed in her celestial panoply. "He that is overcome of the truth," (says Dr. Owen,) "parteth victory with him that overcometh, and hath the best share for his part." And so says that famous worthy, Thomas Hooker: "It is the honor of a man truly wise, to be conquered by the truth; and he hath attained the greatest liberty, that suffers himself to be led captive thereby." Let that man "account himself the greatest of conquerors," says good old Thomas Fuller, "whom truth hath taken captive." He has obtained a glorious conquest over himself, by triumphing over the force of error, the power of delusion, and the bondage of ignorant and sinful prejudice. He is a far greater soul, a more illustrious man, than the conqueror of Babylon, or of Rome, or of Moscow, or of Paris. Let no man blush, except in modesty and humility, to yield to the truth he may have resisted, and to do homage to its blest supremacy. As Ben Johnson has sung—

"Nor so to yield think it the least despite,
It is a conquest to submit to right."

JOHN Q. ADAMS ON THE USE OF TOBACCO.

About three years ago an able writer published a work entitled, "The Mysteries of Tobacco;" designed to prove the injurious effects of its use. Through a friend he derived permission to inscribe the work to Mr. Adams. He gave his consent in the following characteristic letter:

QUINCEY, Aug. 19, 1846.

I have received your letter, and shall deem myself honored by the inscription to me of the Rev. John Lane's work on Tobacco and its Mysteries. In my early youth, I was warned by a medical friend of the pernicious operation of this habit upon the stomach and the nerves; and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced the use of tobacco in all its forms; and though the resolution was not carried into execution without a struggle of vitiated nature, I never yielded to its impulses; and in the space of three or four months of self-denial, they lost their stimulating power; and I have never since felt it as a privation.

I have often wished, that every individ-

ual of the human race afflicted with this artificial passion could prevail upon himself to try, but for three months, the experiment which I have made, sure that it would turn every acre of tobacco land into a wheat field, and add five years of longevity to the average of human life.

I am, Dear Sir, with great respect, your friend and Christian brother,

JOHN Q. ADAMS.

HOPE.

Hope truly may be called the balm of life. Behold the invalid; long and weary months of sickness have bound him, still he will not think he must die. That bright arch of promise, the never-fading rainbow of hope, lends its beauteous colors to the dark vista of the future; and he looks forward with joy to days of health and happiness, that may never be his. View the mourner weeping o'er the grave of some almost idolized object of love; the twin sister of despair seems painted on that countenance, still above that heart-consuming grief, shines the beacon ray of hope, and points to a glorious re-union in the home of the blessed. Visit the death-bed of the saint, and there learn the value of that enduring hope which is founded on the Rock of Ages. His eye beams with unearthly lustre as he views by the steady ray of hope the beauties of the spirit-land.

Hope gives a romantic touch to the scenes of life; paints with its own rainbow hues the hour of death. On the contrary, visit the death-bed of the sinner, and feel, in contemplation of the despair that is painted on the countenance, the value of the Christian's hope.

COZILLA HARPER.

RELIGION FOR THE YOUNG.—The young want religion, to lay the foundation of a good character. When the prophet Elisha was living at Jerico, some of the people came to him and told him that the water was very bad. Now the city of Jerico was supplied with water from a spring, which was conducted to the city, I suppose, in an aqueduct of some kind. And what did the prophet do? He did not go to the streams, which conveyed the water to different parts of the city, to see if he could purify them; but he went and cast salt into the spring, and the water was made good. This is what you must do; cast salt into the spring, that the stream of life may run pure. You want your heart purified by the influence of true piety, in order that your character may be formed upon the true model.

PAPER MAKING.—We were informed, a few days since, by a large paper dealer in this city, that it was not at all uncommon for him to have in his warehouse, and sell, at 9 o'clock in the morning, paper which was in rags a hundred and fifty miles from New York at 9 o'clock of the previous morning. A better illustration of the power of steam could not be given, or of the progress of the age. The rags are placed in the duster, thence conveyed to the troughs or vats, where (in some kinds of paper) the sizing is mixed with the pulp, and from these vats the paper passes over heated rollers, and finally between two immensely heavy iron rollers, which give it the glazed surface, and it is then cut, folded, packed, and sent to the railroad, all in the course of a few hours. —*Jour. of Com.*

MAKE YOUR BEDS, YOUNG LADIES.

When you leave school, take care of your chamber. It is a good plan to strip the clothes off your bed, and make it up as soon as you rise from it; by doing it then you can protect your hair from lint and feathers, and being lightly clothed, your movements are perfectly free, and the glow occasioned by exercise makes you on a cold morning feel less dread of cold water.

There are a good many old Bettys "round" who are always meddling with what they know nothing about, and putting on a particularly owl-like face in giving their everlasting "advice" to young ladies. There isn't a girl in New England or out of it, who doesn't know better than to make up her bed "as soon as she rises from it." Down east girls always throw the clothes over the foot board, when they rise, stir up the feathers, open all the windows, and leave the room and bed two or three hours to air, before they "make it up." You don't catch them packing away bad air, by making up their beds before sunrise. —*Olive Branch.*

MANNER OF PREACHING.

Some preachers think and care for nothing but manner. Others of nothing but matter.—They both are wide of the mark. Probably with the mass of hearers, the way in which a sermon is delivered, is a point of greater importance, than what is contained in it. This itself, is a powerful argument in favor of making the mode of delivering a sermon no common consideration. It is needless to say that hearers should attend to something of more importance. The minister is to take men as he finds them. The great object is, to secure their salvation. The most effective way of doing this is the one to be pursued. Suitable significant gesture; full, varied, expressive tones; earnestness of manner, good emphasis; proper management of the voice, all lend interest to public speaking of every character, but nowhere more than in the pulpit.

PLEASURE OF PAYING DEBTS.—What a pleasure it is to pay one's debts. It seems to flow from a combination of circumstances. In the first place, it removes that uneasiness which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence which is so very interesting to an honest mind; it opens a prospect of being readily supplied with what we want on future occasions; it leaves a consciousness of our own virtue, and it is a measure we know to be right, both in point of justice and sound economy. Finally, it is the main support of simple reputation.

CENSORIOUSNESS.—He who blames others the most is usually the most to be blamed. A quick eye to detect the faults of another, has usually a blind side to its own. A sharp tongue is moved by an unquiet spirit and an unquiet spirit wanteth not words and complainings. To rebuke, reprove, exhort, with all long suffering and patience and prayer is one thing. To reprove sharply, and with a censorious spirit is another.—"Thou hypocrite, first cast the beam out of thine own eye, then thou shalt see clearly to cast the mote out of thy brother's eye."

PLAN FOR UNIVERSAL CHRISTIAN UNION.

Dr. Chalmers says "the time will come, when God's own truth, expressed in God's own language, will form the universal creed of intelligent, and harmonised, and happy Christendom. When men's faith and their affections will come into more direct contact with heaven's original revelation; and the spirit of good will to man, which prompted heaven's message, will be felt in all its freshness and power: when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence."

The Lord hasten that blessed day!—Nothing could contribute so much to practical holiness, and heavenly joy and usefulness, amongst those who are truly "hungering and thirsting after righteousness." And why not realise it *now*? God's Bible is ever perfect; and if it was not, no man dare add any thing to it,—and if he dare, every attempt to improve it, like every one in the past, must only show his utter weakness and incompetency for a work so great. We may just as well be united now, on the Bible alone, as in any future age, if the leaders of the people would act well their part.

REVIVALS OF PURE RELIGION.—These blessed seasons of Zion's prosperity must not be forgotten. The brethren and sisters must be reminded of those happy hours, when God in a special manner was blessing them with his favor, and sinners were seeking God for pardon and salvation.

The churches must be exhorted to think, and converse upon this important matter, and never let it be forgotten that REVIVALS OF PURE RELIGION have made our churches, and given us what spirituality and power we have so richly enjoyed. O Lord, "wilt thou not receive us again: that thy people may rejoice in thee?"—*Chris. Herald.*

A BARBAROUS CUSTOM.—It is said the fashion of seating the ladies at the farther end of slips or pews at church, originated in consequence of the anticipated attacks from the savages in the early settlement of our country. The men placed themselves at the outer end, for the double purpose of protecting the females or being ready to get out without obstruction, in case of an alarm. If this be true, it may well be said to be a barbarous custom: and since it is so inconvenient, let it not be persisted in to the annoyance of a whole congregation, by four or five gentlemen stepping into the broad aisle, to let a lady pass in.

DRUNKENNESS IN SWEDEN.—This vice is severely punished in Sweden. Whoever is found drunk, for the first time is made to pay a fine of two dollars; for the second time, six dollars—the third, nine dollars, besides losing his vote, and on the following Sabbath he is fastened to a post near the church door; for the fourth time, he is confined to the penitentiary six months. The punishment is still more severe on those who are found drunk at fairs and public places. There is no excuse for drunkenness, and no ardent spirits are permitted to be given to soldiers, students, servants, &c. The informer is entitled to half the fine. The laws on this subject are read once every year from the pulpit.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held at Washington, Lancaster county, commencing on Saturday, the 2d of December, and to continue one week.

One will be held at Maytown, Lancaster county, commencing on the 9th of December next.

The ministers and brethren of the neighboring churches are invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 2nd instant, by the Rev. C. W. Schaeffer, Mr. JOHN ROBERTS to Miss HANNAH E. DOWNING, both of Perry county.

On the 9th instant, by the same, Mr. JACOB CHARLES to Miss MARY E. GERMAN, both of Dauphin county.

On the same day, by the same, Mr. JOSEPH ESHELMAN, of Lancaster county, to Miss ANN HEISE, of Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Monday morning the 6th inst., Mrs. CATHARINE PEIPER, in the 60th year of her age.

On the evening of the 5th of October last, MARY GERRATT, in the 83d year of her age.

At Point Isabel, of yellow fever, on the 22d of September last, Captain JAMES H. PRESSTISS, of the U. S. Army.

On the evening of the 6th instant, Mrs. WOLFENBERGER, wife of Geo. W. Wolfenberger, of this place.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 80	a 4 87½
Do. RYE, do. - - -	3 37½	a 3 50
Do. CORN, do. - - -	2 44	a 2 50
GRAIN—WHEAT, per bushel,	1 00	a 1 05
Do. RYE, do. - - -	54	a 55
Do. CORN, new do. - -	43	a 45
Do. OATS, do. - - -	31	a 32
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - -	3 25	a 3 50
Do. TIMOTHY, do. - -	2 25	a 2 31
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - - -	12½	a 15
LARD, do. - - - - -	7	a 8
TALLOW, do. - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - - -	75	a 87½
APPLES, do. - - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - - -	30	a 50
SALT, per sack, - - - -	1 45	a 1 56
HAY, per ton, - - - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 37½	a 5 50
Do. RYE, do. - - -	3 87½	a 4 00
Do. CORN, do. - - -	3 00	a 3 05
GRAIN—WHEAT, per bushel,	1 10	a 1 15
Do. RYE, do. - - -	68	a 70
Do. CORN, old do. - -	66	a 68
Do. OATS, do. - - -	33	a 35
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - -	3 50	a 3 75
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - - -	7 00	a 7 25

PROSPECTUS

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

First One Hundred Ministers

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco* decimo form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

ASundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige
EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., DECEMBER 1, 1848.

NUMBER 15.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Result of the Presidential Election.

STATES FOR TAYLOR & FILLMORE. Electoral votes.	STATES FOR CASS & BUTLER. Electoral votes.
Massachusetts, - - - 12	Maine, - - - - - 9
Vermont, - - - - - 6	New Hampshire, - 6
Rhode Island, - - - 4	South Carolina, - 9
Connecticut, - - - 6	Alabama, - - - - 9
New York, - - - - 36	Ohio, - - - - - 23
New Jersey, - - - 7	Missouri, - - - - 7
Pennsylvania, - - - 26	Michigan, - - - - 5
Delaware, - - - - 3	Illinois, - - - - 9
Maryland, - - - - 8	Arkansas, - - - - 3
North Carolina, - 11	Texas, - - - - - 4
Georgia, - - - - 10	Virginia, - - - - 17
Louisiana, - - - 6	Indiana, - - - - 12
Tennessee, - - - 13	Wisconsin, - - - 4
Kentucky, - - - 12	Iowa, - - - - - 4
Florida, - - - - 3	Mississippi, - - - 6

163

127

Total vote 290. Necessary to a choice 146.
Taylor's majority, 36.

Presidential Election.

Summary of majorities as far as heard from.
POPULAR VOTE.

Majorities for Taylor.	Majorities for Cass.
Massachusetts, 25,000	Maine, 3,000
Rhode Island, 3,000	N. Hampshire, 14,000
Connecticut, 3,200	Virginia, 3,000
Vermont, 10,000	South Carolina, 9,000
New York, 60,707	Ohio, 10,000
New Jersey, 3,200	Indiana, 3,000
Pennsylvania, 12,000	Illinois, 4,000
Delaware, 500	Michigan, 5,000
Maryland, 3,200	Wisconsin, 1,000
North Carolina, 4,000	Iowa, 900
Georgia, 2,000	Missouri, 10,000
Kentucky, 12,000	Arkansas, 2,000
Tennessee, 6,000	Mississippi, 1,000
Louisiana, 1,000	Texas, 3,000
Florida, 500	

146,367

68,900

Total majority for Taylor, near 77,407.

Journal of the West Pa. Eldership.

This Journal we were not able to get into the present paper; but it shall appear in our next, and perhaps also the Journal of the Indiana Eldership.

Death of Capt. Morton.

CAPT. R. H. MORTON, who has twice been the Native American candidate for Canal Commissioner, died at his residence in this borough, on the morning of the 20th November, after a lingering illness. He was much esteemed by all who knew him.

Dissertations on the Law of Tithes.

We have published our articles, or dissertations on the Law of Tithes, in pamphlet form. The articles have been revised and greatly improved. Those who may want them for distribution, will please send us their orders. Price, 25 cents per dozen, or \$1 50 per hundred.

Eldership Fund.

Our readers will have observed, in reading the Journal of the late Eldership, that that body has concluded on establishing a fund, for the support and relief of worn out ministers, and for deceased ministers' widows and orphans. For this purpose, they have concluded and agreed to pay annually, one half per cent of all their income, towards this fund. They have also enjoined it on each member of the Eldership to solicit contributions for the said fund, and to forward the same to brother J. Ross, the Treasurer.

The Hymn Book Project.

It will be recollected that the General Eldership determined on getting up a new Hymn Book, and expected the Western Elderships to appoint a part of the Hymn Book Committee, and thus secure a general co-operation in this project. But from the Journal of these Elderships, it would seem, that no action was taken on the subject, by any of those bodies. Hence we are at a loss to know how they view the matter, whether favourably, or otherwise.

Can the Standing Committees of those bodies do any thing to help on with this project?

CIRCULAR.

HARRISBURG, Nov. 1848.

BROTHER

The undersigned beg leave to address you on the subject of furnishing them with a series of letters, embracing a Biographical Sketch of your past life and times. You will please to observe the following order in making out the sketch, viz:

1. In the first letter, give an account of your birth and parentage—your rearing and education—your occupation, and general character or manner of life.
2. In the second letter, give an outline of your conversion and call to the ministry.
3. In the third letter, give a history of your experience, trials, travels, labors and success in the ministry.
4. In the fourth letter, narrate facts, incidents, anecdotes, remarkable conversions, and record reminiscences of whatever else may be thought interesting and edifying.

Please to follow this arrangement, as near as you can—write plainly and legibly, and limit each letter to about one sheet of foolscap or letter paper.

Write one letter per month, from this time, so that the whole may be sent in by the first of March next.

Address, John Winebrenner, or Jacob Flake, Harrisburg, Penn.

JACOB FLAKE.

JACOB KELLER.

JOHN WINEBRENNER,

E. H. THOMAS,

JOSEPH ROSS,

JOHN S. GABLE.

N. B.—You are also requested to act as agent for the several works which the General Eldership have authorized the Board to publish; to-wit: Biographical Sketches—J. H. Bamberger's Journal, and Large Hymn Book, for congregational use.

Please collect all the subscribers you can between this and next Spring.

Remarks on the foregoing Circular.

The above Circular, and several Prospectuses were addressed to the preaching brethren in the West, by mail, and put into the hands of the preachers at the late Eldership, with the request to exert themselves forthwith, to procure subscribers for the different works, and then send in without delay the result of their efforts.

As the preachers are requested to write their Biographies, in letter form, between this and the first of March next, it is desirable that the subscribers for the work should be collected immediately, in order that the Publishing Committee may know whether to print the book: and if so, how many. The preachers and agents for the works, will please, therefore, do all they can between this and New Year, and then report progress.

Church Funds.

The Eldership has also recommended to the churches, to establish a church fund in each individual church for all benevolent purposes, on the tithe system; fixing the rates of per centage at more or less, as they may see proper.

Now we hope the churches will go into this matter immediately. It is both a rational and a Scriptural plan, which must commend itself to every man's conscience, who wishes to do what is right. The plan also is mighty plain and simple. Let the church meet and adopt the system. Then let them choose or appoint a Treasurer. This is all they have to do. Then let the Elders assess the members: and direct the Deacons to collect it quarterly and pay it over to the Treasurer. This fixes the whole matter, so far, at least, as the establishment of the fund is concerned.

But then for the disbursing of it, that is, for the proper appropriation of the funds, the church council, the Elders and Deacons, should always judge and decide. It is their proper business to decide how much the preacher or preachers are to have—how much is to be allowed to the poor—how much is to be applied to the Missionary cause—how much to the Bible cause, &c., &c. For any and all these purposes, the council will fix the amount, the Clerk will draw an order on the Treasurer, one or more of the Deacons will endorse the order, draw the money and pay it over. The Treasurer will keep a regular account, and make a report to the church once a year.

Thus every thing will be conducted regularly, pleasantly and in order; and every one find that the system works a hundred per cent better than the old helter-skelter plan.

The Law of Tithes.—No. 5.

OBJECTIONS TO IT.

(Continued from No. 13.)

3d. It is further objected, that paying tithes tends not to temporal thrift and prosperity; but that the more we give the poorer we get; and that if it were not so, giving would have a tendency to make us selfish.

This may all sound well enough in the ears of misers and skeptics. It is a consoling article in their creed, and just suits their money-loving and selfish hearts.—But, then, it so happens that the sum total of this objection, is sheer assertion, without one jot or tittle of proof. Not a single text is ever pretended to be adduced or referred to, in proof of the objection.

True, it is sometimes alleged, that many liberal men have lived and died poor. But what of that? Does that make void the promises of God? Not at all. It no more follows, that, because some liberal men have not made much by giving, or have got poorer by giving, therefore, *tithing* is not *thriving*; than, that it follows, because some good men have prayed amiss, therefore, prayer is unavailing:—or, because some good men, have preached the gospel, without witnessing any of its saving effects, therefore the gospel is not the power of God to Salvation. The fallacy of this objection, is so apparent, that it needs no further refutation. We shall let it pass, without any further notice, in hopes it will soon die of its own imbecility.

It is enough to know, that our position on this subject, is sustained by the soundest and best arguments, drawn from the immutable word of God, and from the concurrent testimony of God's people, in all ages. Thousands have proved God with their tithes, as well as with their prayers, and they have found his promises to be yea and amen.

4. The tithe system is objected to, because it involves the principle of *coersion*. Well suppose it does, if the law or system is right, what harm is there in coercion? Is there not more harm in men refusing to do what is right, than in the exercise of moral force? All church power, is moral power. The tithe law, therefore, can only involve the principle of moral coercion; and in the exercise of which we can see no harm, especially when it is done by the proper authority of each individual church, and for the sole and noble purpose of getting men to do what is right. Coersion ought to be used, whenever men rebel against that which is lawful and right. However, as we said before, this law is not to be enforced by the civil power, nor by the authority of the General or Annual Elderships, but by the power and authority, rightfully vested, in the churches themselves. They have the sole right to adopt and enforce this law;

and when they do it no man has a right to object, but to be in subjection, as it becometh saints. See 1 Cor. 16: 16. 2 Cor. 11: 9. Hebrews 13: 17. 1 Peter 2: 13, 14.

5. This system is likewise objected to because all acts of benevolence, it is said, ought to be voluntary, and should be induced by moral and religious principles. If christian men were all perfect, or if moral and religious principles were strong enough in all men to bring them up to duty, then this theory might work well enough; but this is far from being the case. When, therefore, it is known and admitted, that moral principle is not strong enough to induce men to do what is right in this matter, and that the cause of God is greatly suffering in consequence of it, what then is to be done? Indulge men in wrong and let the cause still suffer on? No verily not. There is neither good reason nor religion in this policy. What then, we ask again, is to be done to remedy this evil? Why show every one his duty—and show him that to do it, is *his* interest and the interest of the cause; and then, if he hear not the church, let him be to thee as a heathen man and a publican.

6. The introduction of this law is further objected to, because it is resisted by some, and is likely to produce contentions and divisions in the church. In reply to this we would say the principle of voluntary contributions, is also resisted, and has precisely the same tendency; and not only so, but under it, the cause of God suffers great loss and detriment. The voluntary principle has been tried in various places, and under all circumstances; and it has seldom or never given any thing like general satisfaction. Hence, it has been improved or shifted from one thing to another; sometimes to the Peruvian system, and then to the multifarious Society system, and yet after all it has proved a failure, to a very great extent. Why then should this system be advocated, and adhered to, and the tithe system resisted and condemned? Let the latter system be once fairly tried by the churches, and if it works no better than the former, then let it be repudiated, but not until then.

But why should it cause contentions and divisions in the church? Because it is said, it will accumulate treasures, and where treasures are, there it is likely difficulties will arise. If treasures are accumulated for selfish purposes; it may be so; but not so, when we lay up treasures in heaven (the church) for benevolent purposes; and when we act as wise and faithful stewards, in dispersing these treasures abroad, for the glory of God. Besides, if the children of this world can manage their financial affairs—receive and disburse the public revenues, without any material difficulties, why may not the children of the kingdom do the

same? It has been done in olden times, and we believe it can still be done with perfect safety.

If, therefore, there are any disposed to be contentious, and to cause divisions, because of the bringing in vogue of a law of God, let them know that the Church of God has no such custom.

7. This law is still further objected to, because (as it is said,) it contemplates and fasters a priestly selfishness. This objection is wholly gratuitous. The objector perhaps, in this case, judges others by himself. There is more reason, at least, to suppose him governed by a selfish principle, then the recipients of tithes whether ministers or paupers. The *receivers* of tithes, can at best, only expect a living, whereas the *givers* may object, for the sake of hoarding; which is sheer selfishness. But to relieve the objectors mind on this point, we will say for our part, we want none of these funds, except that part, for which we render official and equivalent services. Nor do we want our brethren in the ministry to have any more of them, than what is actually necessary for their support, whilst they are in the service of the church, or when they become worn out in the same. Those of us, who are not in the actual service of the church, will agree to pay tithes, instead of receiving them, for the good of the cause. This then, ought to do away all petty objections on this point.

Mode of Electing President and Vice President.

THE Presidential electors chosen by the people, cast the votes of each State.—These electors assemble in the capitols of their respective States, in conformity with the proclamations of the Governor of each State, on the first Wednesday of December, inst., and vote for the candidates of their choice. Having recorded their vote, copies of it are made, and forwarded to Washington by special messenger. The votes of all the States are opened in the presence of both Houses of Congress, and the result placed on record.

Railroad to the Pacific.

THE importance of a Railroad to the Pacific Ocean is expected to occupy a prominent place in the President's Message to Congress next month. The public united in favor of the undertaking, but much diversity of opinion prevails as to who shall build it, and what route it shall pursue. There are routes through Missouri and Oregon to Astoria; through Arkansas, Santa Fe and California to the Bay of San Francisco; and through Texas, New Mexico and California to a point near San Diego. All these are within our own territories. Under our Postal Treaty with New Grenada, we have control of the route across the Isthmus of Panama, a distance of thirty-eight miles from the Atlantic

Ocean to the Pacific Ocean. In Mexico there is a still better route, at the Isthmus of Tehuantepec, the control of which we had in our hands during the occupation of Mexico. One great argument in favor of the Oregon route is the fact that it passes through a good farming country, capable of supporting a population which would not only build the road, but protect it when built, and furnish a large amount of trade and travel for its support.

CONTRIBUTORS' DEPARTMENT.

A Scrap from Virginia.

THERE is at this time, in one of the beautiful vallies of Virginia west of the Blue Ridge, a nice little farm, skirted on two sides by the base of lofty mountains; one of which is covered with lofty poplars and sturdy oaks, whose wide-spread branches add beauty and magnificence, while they afford a thick shade for the evergreen laurel whose beautiful foliage bids defiance to the fiercest blasts of boreas. At the base of the other flows a small creek, clear as a mirror, winding in a thousand meanderings. There sport the finny tribe, the silvery speckled trout as it passes with the velocity of an arrow over cascades and waterfalls, surprise the spectator who may chance to ramble to the place. Often does the angler resort thither, and secure by the stratagem of his profession those beautiful inhabitants of the limpid element.

The farm house, a neat little building, occupies a spot of high ground between the cloud-capped mountains, from which the most ravishing prospect opens to the delighted eye. Immediately in front of the house, through a deep ravine, you behold highly cultivated meadows and upland fields, and in the far distance the lofty top of a third mountain, whose high bluffs appear to tower beyond the clouds.

In this retirement, where nothing but the hunters horn and the report of his unerring rifle are heard for days together, and where the timid deer is his most frequent visitor, lives a veteran, whose head is silvered over by the frosts of many winters. His eye hath lost its fire, and his cheek is marked with deep furrows, the conjoint labors of *time* and of *trouble*. His dame holds on with pertinacious grasp to the wreck of beauty; though the colour hath fled from her once rosy cheek, the symmetry of her person and beauty of her countenance bear ample testimony to the power of the destroyer of all that is lovely in this mundane system.

Three sons, and as many daughters, have grown around their table like olive branches. The symphonious sounds of their morning songs awake the early forest songsters, who join their melody in unison to praise the great God, the contributor of every good gift. The hour of vespers brings them together again, after the toils of the day are ended, to recount the mercies of that wise Ruler and disposer of events, and to offer thanks for His benefits. Thus passes the week, without confusion.

On the morning of the Lord's day their songs are not reserved for a later hour, as is so common, but frequently before the melodies of the forest is tuned, while the hoarse hooting of the owl breaks the silence that reigns around, does their early song of praise silence the uncouth sound of this nightly visitor. The sound of a church going bell never sa-

lutes the ear of this worshipping family. They require no chiming bell to remind them of the hour of worship, for as soon as the "king of day" pours his rays of light upon the mountain top, the PATER-FAMILIAR, with a Bible under his arm, and his aged companion, may be seen a little in the advance, with slow and steady steps following the meanderings of the creek, until they enter the open lawn, in the direction of a small, old-fashioned meeting house, the exterior of which gives evident proof that its builders were men of yore. A little in the rear may be seen the rest of the family, with joy-beaming countenances, following on. They are attired without any of the gaudy plumage of fashion, but with neatness and modesty; for the good old lady hath taken care to instruct them in the high duties they owe to a bountiful Creator, and to teach them the design of life, instead of how to make killing fancy dresses and uncomfortable bishops; hence they have never been among the worshippers at the shrine of fashion, so as to become intoxicated with the pride and deformity of her votaries.

But we will pass with them to the house of God, where all are received with a hearty shake of the hand. The old gentleman advances to the pulpit, for he is the proclaimer. All appear absorbed in thought. For a time quietude reigns in the house, until it is broken by a song of praise. After the singing service is ended, and the blessing of God invoked, the venerable old proclaimer reads a portion of the good book. All eyes are on him, and all hearts lifted in supplication.

Oh how I have trembled when the subject related to domestic life. When with a clear voice, and with his peculiar emphasis he would read, "Train up a child in the way he should go," &c. The duties of parents were so clearly explained and so directly fixed that I often trembled from a sense of my duty. But when the subject of the Resurrection of the dead was to be discoursed on, he was eloquent, and his hearers were carried along, if a may so speak, to the spiritual world without experiencing the pangs of death. His voice, his gestures, and even his white hair appeared to add to his eloquence. I shall remember to the day of my final exit, with what peculiar emphasis he would exclaim, "Now is Christ risen from the dead, and become the first fruits of them that slept."

CLERICUS.

Siphon Grove, Nov. 6th, 1848.

"Blessed are the dead which die in the Lord."

THIS was the happy privilege of MARGARET, wife of Samuel L. Swormstedt, who died at her residence, in Westminster, Md., on Wednesday morning, the 8th of November, 1848, aged 43 years.

In her life there was nothing very remarkable which would be of any benefit to be known, more than she was a consistent christian, a kind and faithful wife, a fond and indulgent mother, and devoted to her family and domestic duties almost to a fault; so much so, that for her to leave home even for a day was a great cross. No where was she so contented and happy as at home, attending to her duties as a good wife, mother and housekeeper: provident and economical in an eminent degree. In all these respects she was constant and diligent beyond what is common, for more than 23 years.

In her last illness, (which continued for about four months) under that form of disease called Consumption, the most formidable and

distressing of all others, she manifested such patience, submission and resignation as to excite the wonder and astonishment of all who witnessed it. Willing to live, yet ready to die, her trust was in Him whose grace was richly and freely given, and who afforded her help in time of need. But in her death there was something so extraordinary and triumphant as to make the believer joyful and glad—the sinner fear and tremble, and infidelity to utter and fall. It was a great and glorious privilege (though enjoyed but by few) to be in the chamber where the dying saint met her fate. All her life she was timid and distrustful of herself, afraid of Death and the cold grave, and the dread of these at times almost overwhelmed her. "Oh," she would say, "the thought of breathing shorter and shorter until the last breath, how awful." She sometimes feared that notwithstanding she felt calm and secure as to her future prospects, yet she might be deceived, and miss of heaven at last; and these thoughts caused her great anxiety, for she wanted to know for herself that she was sure of heaven, and nothing short of this could afford her real joy. Her mind remained in this state of anxiety, until a few hours before her death.

Sometimes the tempter would suggest, "what if you are mistaken and should not gain heaven at all—if I am mistaken I am now dying and 'tis too late to rectify it." She was assured it was but a temptation for the trial of her faith, and was encouraged still to hope and rely on the many and precious promises made to her. In this way she was induced to believe it might be a temptation; for she still had a hope which had never left her even in the darkest hours. But how to conquer and gain the victory she knew not. "Life," she would say, "is sinking apace, die I must, and that very soon, and I can't find relief: Oh what shall I do?" She was reminded that although she was dying, the darkest hour was often just before the break of day—that she should rebuke the tempter and he would flee from her—that God would give her grace to conquer and take her home to rest. At this moment light from heaven broke in upon her, and her soul was set at perfect liberty, and suddenly clapping her hands she shouted—"Victory—victory, glory to God he has given me the victory; now I know I am bound for heaven—now my happy soul can tell that Jesus has done all things well—soon I shall see him as he is, and praise him as I ought. She said "God had now given her dying grace, just when she needed it, and she felt that it was nothing to die." She then became calm, and deliberately called on all in the room by name, gave to each her hand and blessing, and enjoined on them to meet her in heaven, where she knew she was so rapidly going. She then repeated the arrangements she had formerly made respecting her funeral, and selected the text—"Blessed are the dead which die in the Lord," as the one for her funeral sermon, told her weeping husband not to grieve at her loss but to take good care of her children. Here her strength and voice failed—and when she could no longer speak, agreeably to a previous request by her husband, that she should give a sign if all was well, and that it was (as she had frequently said) nothing to die, she raised her hand pointing to heaven with a firmness and duration supernatural for her situation; but He who had sustained her thus far, gave her ability to point towards her heavenly home, as if she had said—All is well—there I

am going, follow me; and after a short struggle she fell asleep in Jesus.

The directions she had given in the choice of the spot for her grave, and for the funeral ceremonies, were carried out agreeably to her request. The funeral sermon, at her request, was preached by the Rev. Charles A. Reid, from the text before given. Oh, Lord! let my last end be like hers. For this I promise, by the help of God's grace, to live.

This tribute of respect to her memory and worth, is written by one who knew her best and loved her most.

Dear Saviour, let thy beauties be
My soul's eternal food,
And grace command my heart, away
From all created good.

Oh who in such a world as this,
Could bear their lot of pain,
Did not one radiant hope of bliss,
Unclouded yet remain.

That hope the blessed Lord has given,
And points beyond the skies,
That hope unites our souls to heaven,
Where pleasure never dies.

And now

'Tis finished, 'tis done, the spirit's fled,
The Christian is gone, the Christian is dead.
Her spirit is living thro' Jesus' love,
And now is enjoying a kingdom above.

Her languishing head is at rest,
Its thinking and aching are o'er,
Her quiet, immovable breast,
Is heaved, by affliction, no more.

Her eyes she so seldom could close,
By suffering, prevented from sleep,
Now sealed in their mortal repose,
Have strangely forgotten to weep.

Salutation, Peace be with thee.

PHILADELPHIA, Nov. 19, 1848.

BROTHER WISEBRENNER:—

I ARRIVED here on Saturday afternoon, and feel thankful for the privilege of again walking the streets of my native town.

I do not expect to be in Harrisburg next Sabbath, and therefore you will have the goodness to preach yourself, or if you must be elsewhere, you can probably get brothers Miller and Oliver, or some other labourers, to serve on that day.

I likewise wish to be absent the following Sabbath, Dec. 3rd, and will be thankful to you for preaching in Harrisburg on that day. I know you will do the best you can to oblige me, especially as I have not been away since Spring (except to the Elderships.)

I went this morning to Mr. Barnes' church, and heard a good discourse from an agent for the Mission Board,—Text, Matt. 12:30. "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." It is remarkable that I do not remember ever hearing a discourse on that saying. They have set up a large and fine organ, which I do not like as an accompaniment to the plain and lovely hymns of Watts, and other evangelical poets. The organ in its loud and powerful tones seems to answer better in the chanting and anthems of the Episcopal church, than in any other form of worship. Possibly it might do in the Hebrew singing of the Jews in their synagogues, but they do not like to change from the ancient usages of their fathers, which have been handed down from days of old. In gospel days we are to sing Psalms and Hymns, and Spiritual Songs, singing and making melody in our hearts to the Lord.

Winter is coming on us rapidly, and to-day is quite cold; yet thanks be to God for health; and bread to eat, and raiment to wear, and wood and coal to burn. The earth is the Lord's, and all it contains; and He has given it to the children of men. Therefore he who hath a large share therein, let him distribute to those who have very little to make them comfortable. Will not a close and covetous man lose his soul, as well as the adulterer and drunkard?

We have not spoken out on this subject as we should do, and our people think they are going to heaven, while they are heaping up, and holding fast to earthly treasures and possessions, just as if Jesus our Lord had not forbidden it.

I hold and preach the doctrine which "our beloved brother Paul" taught—"By grace are ye saved through faith"—and I well know that when the faith is genuine it will bring forth the fruits which so richly filled up the life of Jesus who went about doing good to the souls and bodies of men.

"His life is our example,
His death our only hope."

P. S. Nov. 20.—I heard a good discourse last night from the words of Paul to the Galatians, 3d chapter: "The law is our schoolmaster to bring us unto Christ." It was preached by T. H. Skinner, formerly of Philadelphia, now of New York. Very likely you and others will recollect him twenty years ago. The sermon taught, that the great design of all the Old Testament, and New Testament revelations, is, to bring men to Christ, and to keep them there, shut up to him in faith and love. O what a happy lot. It is a great thing for the soul to find rest in Christ—even while passing through this weary world.

"They go from strength to strength,
Through this dark vale of tears;
Till all arrive at length,
Till each in heaven appears."

J. FLAKE.

OBITUARY OF

Brother JACOB M'ALLISTER.

BROTHER M'ALLISTER departed this life, at his residence in Bainbridge, Lancaster county, Pa., on Sabbath afternoon, November 19th, 1848, in the thirty-third year of his age, after an illness of about three months which he endured with patience and an entire submission to the Divine will.

The subject of this memoir was converted a number of years ago, at the great revival that broke out at this place under the faithful labors of brother J. Ross. He was truly a Christian; faithful in his personal, relative and religious duties. He exhibited in his general character many excellent virtues and Christian graces.

He filled the office of deacon a number of years, and which office he used well, to the satisfaction of the whole church.

About six months ago he was also elected Superintendent of the Sabbath School of the Church of God. He was beloved by all, and very useful among us. His disease was consumption: he took his bed about three months ago. He suffered much during his illness, but bore it all with remarkable patience and calm submission to the will of God.

Towards his end he would exhort those around him to prepare to meet him in heaven. He remarked at one time, I have done the will of God, as far as I knew how and now

the Lord will do all things well. Frequently he would say, soon, soon; and then he would say, I'm going home.

He remained sensible and serene in mind till about three o'clock in the afternoon, when he closed his earthly pilgrimage in triumph, and died without a struggle or groan.

In the death of brother M'Allister the Church of God at Bainbridge has lost one of its best members—his wife a kind and affectionate husband, and his four little children a tender and indulgent Father.

Fare-thee-well, thou faithful brother,
Fare-thee-well, a long farewell;
From this world unto another,
Thou hast gone in bliss to dwell.

Fare-thee-well, kind husband, father;
Hearts bereaved, have sighed, farewell.
Thine may once around thee gather,
All with thee, in bliss to dwell.

The occasion of his funeral was solemnized by brothers Keller and Peck, by a discourse from Ecclesiastes 9: 5. It was truly an affecting time.

AMOS HICKS.

Glad Tidings.

GREEN COUNTY, Oct. 5, 1848.

BROTHER WINEBRENNER:—

I AM on my way to the Eldership, and by the way I would remember the fruits of Zion. Truly I am happy to know of the prosperity of the cause of religion. And no wonder. If the angels rejoice over one sinner that repenteth, why may not we also?

Since I wrote to you last about ten professed religion, nine were baptized, and fourteen received into church fellowship. A number are seeking the pearl of great price. May they not seek in vain. May God bless the brethren, young converts, mourners and all who are under my care. Reformation will go on if the churches are faithful, live holy, in peace, and in true obedience to the commands of God. I have confidence they will continue in the faith. I think the Lord is about doing a great work. Pray on my brother. Look around you. See the multitude who are in sin, and on the way to destruction. Work! This is the day of salvation! Your house is on the rock. Build on, until heaven shall reward you for all your labor of love in his kingdom.

Your humble servant.

D. WERTZ.

Letter from Brother E. Legue.

TRENTON, Iowa, Sept. 20, 1848.

BROTHER WINEBRENNER:—

THESE few lines will inform you of some of our doings in Iowa. In consequence of the afflictions of my family I have not, however, been preaching much this season.

On the 16th inst., we commenced a meeting at father Neff's, two miles west of this place, where we had a profitable and happy time in waiting upon the Lord. There were two persons forward for the prayers of the Church; the saints were much revived, and we had quite an interesting time in attending to the ordinances of the Lord's house, such as washing the Saints feet and partaking of the Lord's Supper.

During the above meeting the ministers and elders present convened together on Monday, the 18th, to consult each other in reference to a more orderly system of co-operating as a brotherhood in the kingdom and patience of Jesus. The result of their meeting I send

you for publication, in the shape of the proceedings of the first Eldership held in Iowa.

Yours, in love.

EMANUEL LOGUE.

JOURNAL

OF THE

Thirteenth Eldership in Ohio.

THE Ohio Eldership of the Church of God met, agreeably to adjournment, in the Chester meeting house, in Chester township, Wayne county, Ohio, on the 16th of October, 1848.

After the meeting was opened in the usual way, by brother John Beidler, it was

Resolved, That brothers Abraham Holms and David Baker be appointed to constitute the Eldership: whereupon the following delegates were found to be in attendance, viz:

CIRCUITS.

Stark County—Henry Murray and J. M. West, teaching elders; Samuel Peters, delegate.

Sugar Creek—Abraham Holms, John Beidler, and Isaac Whisler, teaching elders; Jacob Beidler, James Keplinger, and Alexander Wilson, ruling elders; Samuel Metzler, delegate.

Wooster and Mohican—Archibald Megrew, David Neidigh, John Funk and Peter Hartman, teaching elders; Levi Stull, John Snyder, David Baker, Daniel McFadden and Henry Bear, ruling elders; Henry Funk, Daniel George, George Smith, Charles Huff, and Seth Hollinger, delegates.

Ashland—Daniel Williams, David Shriner, James Neil and John Briggie, teaching elders; Abraham Stevens, Daniel Baker, delegates.

Paris—William Adams, teaching elder; J. J. Bear, delegate.

ABSENTEES.

Henry Rook, George Thomas, E. Ingraham, David Shron, Samuel Scott, Samuel Sherich.

On motion, it was

Resolved, That we now proceed to elect a Speaker and two Clerks, by ballot; whereupon brother A. MEGREW was elected Speaker, and J. M. WEST, Journalizing Clerk, and DAVID BAKER, Transcribing Clerk.

On motion, it was

Resolved, That we adjourn for half an hour. Session closed by brother A. Megrew.

AFTERNOON SESSION.

Session opened by brother J. Neil.

On motion,

Resolved, That we take into consideration the inconsistent course of members of this body in identifying themselves with Secret Societies. After some consultation and discussion it was

On motion,

Resolved, That we cannot hold such as members of this body who still persist in holding a connection with Secret Societies.

On motion, it was

Resolved, That we now proceed to nominate a Committee of three, to examine the Journal of the last Eldership, and report the items of unfinished business. The committee consists of brother William Adams, Abr'm. Holms and James Neil.

On motion, it was

Resolved, That a Committee of three be appointed on Overtures. Brother Daniel Williams, John Beidler and James Keplinger were appointed said committee.

On motion, it was

Resolved, That a Committee of three be appointed on Resolutions: whereupon brother

Henry Murray, Isaac Whisler and John J. Bear were appointed to constitute said Committee.

On motion, it was

Resolved, That the Standing Committee hand in their Report; which was accordingly done, and the same was received and adopted.

On motion, it was

Resolved, That agreeably to the request of the brethren of the church at Chester, we attend to the ordinances on Wednesday evening.

On motion,

Adjourned. To meet to-morrow morning at 8½ o'clock.

Session closed by brother H. Murray.

TUESDAY MORNING.

Session opened by brother A. Holms.

On motion,

The Journal of yesterday was read and corrected.

On motion,

Resolved, That the Committee on Overtures report; which was accordingly done and their Report was adopted.

On motion,

Resolved, That we cannot receive charges against a member of this body, from a person who has been legally expelled from any organized Church.

On motion,

The Eldership proceeded to hear the reports of the teaching elders.

Reports of the Preachers.

Brother JAMES NEIL reported: That during the last Eldership year he has been trying to preach some, and had baptized two. He said he still feels a desire to do all the good he can, and finally through the grace of God be permitted to enjoy the kingdom of heaven.

His report was accepted and his license renewed.

Brother JOHN BEIDLER reported: That he had been travelling more since the last Eldership than heretofore, though he underwent more severe trials and temptations than he has ever experienced, in one year, since God converted his soul; nevertheless, he still feels to take courage to spend and be spent in the Gospel ministry and service of God. He loved his brethren and the cause of God, and feels like living and dying with his brethren, and with them to enjoy, after death, joys that are immortal.

His report was accepted and his license renewed.

Brother HENRY MURRAY reported: That he returned home from the last Eldership, held in Smithville, and continued his labors in connection with brother Holms until last spring, and then took charge of the Stark County Circuit, where he has continued to labor till the present. He also stated that during the last year he had seen some conversions, and enjoyed some precious seasons, and had been trying to preach to the people to the best of his ability. During the past year he had baptized five, and been out West 140 miles, on a missionary tour, and was well pleased with his trip, and the good treatment he received from his brethren and sisters in the West. His prayer was that the Lord might bless them, and abundantly revive his work among them. He also stated that he had been to Jefferson county, and that the prospects in that country are good for establishing the true principles of the Gospel.

Also that there was peace and union on his Circuit. He expressed his love to his brethren, and the cause he had espoused and was trying to propagate, and hopes to continue faithful with his brethren till death, and with them to share joys that are immortal.

His report was accepted and his license renewed.

Brother ISAAC WHISLER reported: That he was thankful to God for the privilege he now enjoys, of meeting with his brethren in another yearly meeting, but must confess that he had preached but little the past year, in consequence of arrangements he had made in temporal matters previous to his receiving license from the Eldership. He also stated that he had some bodily affliction during the summer season, but intends for the future, by the help of the Lord, to arrange his temporal concerns so that he can get out more to preach the Gospel of Christ, which he believes to be his duty. He loved his brethren and the cause of God, and desired an interest in the prayers of the church, that he may become useful in winning souls to Christ.

His report was accepted, and his license renewed.

Brother PETER HARTMAN reported: That he was thankful to the Lord in being permitted to meet with the Eldership once more. He felt to rejoice that they manifested more of a friendly disposition towards him than he had expected. As it respected his preaching the Gospel, he had not preached much the past summer, in consequence of some difficulties which had occurred. However, he felt resolved, by the help of God, to continue preaching the Gospel as far as the Lord may open his way. As it regarded his intention of serving God and making his way to a better world than this, it was still the desire of his heart, by the help of God, to make his way, with the brethren, to the kingdom of glory. His prayer was that peace, love, and union might dwell with us.

His report was adopted and his license renewed.

Brother WILLIAM ADAMS reported: That his health has been poor since the last Eldership, but that he has been preaching as much as he consistently could. He loves the brethren and cause of God, and intends to spend and be spent in the Gospel ministry, that in the end he may receive a crown of never fading glory.

His report was received and his license renewed.

Brother ABR'M. HOLMS reported: That he has been trying, by the grace of God, to labor in the Gospel-field; that he, in connection with some of his brethren, held a number of protracted meetings through the winter season, at which the people of God were built up in the faith of the Gospel. About 30 professed to realize the pardon of sin, and that he had baptized fifteen. He still feels like continuing in the work of the Lord. He asks the prayers of his brethren that he may be faithful, and finally with them to enjoy everlasting happiness.

His report was accepted and his license renewed.

On motion,

Adjourned for half an hour. Session closed by brother John J. Bear.

AFTERNOON SESSION.

Met according to adjournment. Prayer by brother D. Baker.

On motion,

The hearing of the reports of the preachers was again resumed.

Brother JOHN BRIGGLE reported: That he had preached some the past year, but on account of his domestic concerns could not preach as much as he would like to have done. He further said he loved the brethren and the cause of God, and felt resolved to serve God while he lived, and hoped finally to get home to heaven.

His report was accepted and his license renewed.

Brother J. M. WEST reported: That he feels thankful that through the sparing mercy of God, he has been permitted to meet with his brethren in another yearly meeting. He said that through the last year he had suffered much bodily affliction, yet the Lord had been his comforter, and although he was not able to preach much, yet he assisted in holding some interesting meetings, and had attended to holding prayer and class meetings as often as he could. He was still resolved, by the help of God, to work, together with his brethren, in pushing forward the Gospel car of salvation, so far as his domestic concerns will permit. He loves the cause of God, and also his brethren, and hopes with them one day to share joys immortal. He desires the prayers of his brethren.

His report was approved, and his license renewed.

Brother DAVID SHRINER reported: That he felt thankful to God for the privilege of meeting with his brethren in the Eldership, and was glad that peace and harmony reigned among them. He was resolved to continue in the service of the Lord while he lives, that where done with the world he may enjoy eternal happiness.

His report was accepted, and his license renewed.

Brother JOHN FUNK reported: That he was thankful to the good Lord that he was permitted to meet with the brethren in another Eldership meeting, and also felt glad to see the spirit of love and peace manifested among them. He had tried to preach occasionally, on Sabbath, in his weak manner, and still feels determined to contend for the doctrine of the Bible, and for the plan of co-operation. He loves God and the brethren, and feels determined to defend the cause of God as long as he lives. He asks an interest in the prayers of his brethren.

His report was accepted, and his license renewed.

Brother DANIEL WILLIAMS reported: I have had some special seasons last winter in preaching the Gospel, and seeing sinners brought into the kingdom of God's dear Son. But you are all aware of the difficulty and distress which I passed through last Spring, and which caused me to labor under great distress of mind. But thanks be to God for his grace, which has brought me through so far. As for preaching, I have been trying to do the best I could. The brethren every where appear very kind, yet there is not that spiritual energy that I would like to see. There is peace and harmony among them generally, as far as I know. Some few embraced religion during the summer. I am still looking for better times, and do sincerely ask an interest in the prayers of my brethren, desiring to live and die with you, and with you to live eternally, and share joys that are immortal, at God's right hand.

His report was accepted, and his license renewed.

Brother ARCHIBALD MEGREW reported: That he felt happy to enjoy the privilege of meeting his dear brethren once more in the capacity of an Eldership. He stated that he had been trying to preach the Gospel of Christ to the best of his ability; that he had held a number of protracted meetings during the winter season, saw some souls converted, and had some glorious seasons of grace, as well as seeing the churches revived and encouraged. He stated, also, that he had waded through many sorrows and difficulties, in consequence of being under the necessity of opposing certain men and things. Stated also that he had baptised some 20 in the last year, and is still resolved to preach the Gospel, and is looking for better times. He desires an interest in the prayers of his brethren, and he wishes to live and die in the Church of God.

His report was accepted, and his license renewed.

Brother DAVID NEIDIGH reported: That he felt thankful to God he had the privilege to meet once more in an Eldership meeting. He stated that he had organized a church in Lake township, Ashland county. He had seen some conversions, had baptized four, and if care is taken much good may be done in that place.

His report was accepted and his license renewed.

Absentees.

Brother SAMUEL SHERICH was heard from.

His report was adopted and his license renewed.

Brother SAMUEL SCOTT was not heard from.

Brother E. K. INGRAHAM was not heard from.

Brother GEORGE THOMAS was not heard from.

Brother HENRY RUPP was heard from.

His report was accepted and license renewed.

Brother D. SHROM not being present

On motion, it was

Resolved, That a Committee of three be appointed to visit brother D. Shrom; whereupon brothers J. Beidler, C. Huff and S. Hullinger were appointed said committee.

On motion, it was

Resolved, That a Standing Committee of five brethren be appointed for the ensuing year: whereupon brothers Seth Hullinger, J. Beidler, A. Megrew, Isaac Whisler and David Baker were appointed said committee.

On motion, it was

Resolved, That we now hear the applicants for license.

Brother JOHN J. BEAR arose and gave a brief account of his conversion and call to the ministry, &c. Being considered worthy, a license was granted him. Addressed by brother A. Megrew.

On motion, it was

Resolved, That we adjourn to meet this evening at candle-lighting.

Adjourned; Session closed by brother J. Beidler.

EVENING SESSION.

Session opened by brother D. Williams.

On motion,

Resolved, That we take into consideration the Constitution of the General Eldership.

After mature deliberation, considering that body a delegated body for the transaction of general business, and it cannot consistently

act further than they are instructed by their constituents; therefore it was unanimously

Resolved, That we cannot accede to the present Constitution, as framed by the General Eldership; but that, nevertheless, we are in favor of a General Eldership, which shall be composed of delegates from the several Annual Elderships, and that said General Eldership shall transact such business as is of a general character and for the Annual Elderships, such as publishing books, papers, &c., but not to legislate laws for the government of either the Church or the Annual Elderships.

On motion, it was

Resolved, That this Eldership organize a Missionary Society, for the purpose of raising a Missionary and Charity Fund.

Resolved, That a committee of three be appointed to form rules for the government of said Missionary Society. Brothers Daniel Williams, Peter Hartman and Seth Hullinger were appointed said committee.

On motion, it was

Resolved, That the Committee appointed on the Missionary Society report; but was laid over till to-morrow.

On motion, it was

Resolved, That brother A. Holms baptize brother John J. Bear to-morrow morning at 8 o'clock.

On motion,

Adjourned, to meet to-morrow morning at 9 o'clock.

Session closed by brother Shrinier.

WEDNESDAY MORNING.

Met according to adjournment. Session opened by brother Rumley.

The Journal of yesterday was read and corrected.

Brother A. Holms reported that agreeably to appointment he had baptized brother John J. Bear.

On motion, it was

Resolved, That we ascertain where to hold our next yearly meeting.

The following named churches, by their Elders and Delegates, then petitioned for it, viz: the Church at Bethlehem, Madisonville, Chester, Union, Moreland and Brandywine.

Voted, That our next Eldership meeting be with the Church of God at Madisonville, in Wayne township, Wayne county, Ohio, on the third Monday in October, 1849.

On motion, it was

Resolved, That the Standing Committee be charged with the arranging of the Camp-meeting.

On motion, it was

Resolved, That the Standing Committee meet for this purpose, on the first Saturday in May, 1849, at the house of brother John Briggie, in Ashland county, two miles West of Ashland.

On motion, it was

Resolved, That a Stationing Committee of five be appointed. Brothers A. Megrew, A. Holms, Isaac Whisler, Henry Murray and D. Williams were appointed said committee.

On motion,

Adjourned for half an hour. Session closed by brother I. Whisler.

AFTERNOON SESSION.

Met according to adjournment. The session was opened by brother A. Megrew.

On motion, it was

Resolved, That we now ascertain who will travel the coming year; whereupon the following brethren volunteered to travel, viz:—

Henry Murray, William Adams, Abm. Holms, Daniel Williams, John J. Bear and Archibald Megrew.

On motion, it was

Resolved, That we resume the consideration of the Missionary Society. Whereupon, after some amendments their report was adopted, and is as follows:

Constitution of the Missionary Society.

Article 1. This Society shall be called the Ohio Eldership Missionary and Charity Fund Society of the Church of God in Ohio.

Art. 2. The object of this Society shall be to employ, send out and support both Domestic and Foreign Missionaries; and likewise to support superannuated preachers, widows and orphans.

Art. 3. Any person paying, annually, not less than twenty-five cents, shall be a member of this Society.

Art. 4. Any person paying the sum of ten dollars, or upwards, shall be a life member of this Society.

Art. 5. Any person subscribing the sum of ten dollars, or upwards, and paying the interest annually of the same, shall be a life member of this Society.

Art. 6. All the members of the Ohio Eldership, who are members of this Society, shall appoint a Board of Missions, competent to transact all the business of the Society, and the Eldership shall have the power to elect a Chairman, Treasurer and Clerk, to carry on the operations of the Society during its recess, as the Board of Missions shall direct.

Art. 7. The Society shall meet at every regular meeting of the Annual Eldership, at which time the Board of Missions shall exhibit a particular account of the funds of the Society—of their receipts and expenditures, of the missionaries employed by them, and the places where they have labored.

Art. 8. All the ministers of the Church of God, and all such as shall be appointed by them, shall have full power and authority to act as agents in behalf of this Society, and to exert themselves in getting members to the same, and to receive their yearly subscriptions and donations.

On motion, it was

Resolved, That a Board of Missions be appointed, by nomination. The following brethren constitute the Executive Committee of the Board of Missions: A. Megrew, Chairman; Seth Hullinger, Treasurer, and Peter Hartman, Clerk.

On motion, it was

Resolved, That we adjourn to meet after the ordinances are attended to this evening.

Session closed by brother J. M. West.

EVENING SESSION.

Session opened with prayer.

On motion, it was

Resolved, That Elder E. Logue, of the Iowa Eldership, be invited to take a seat in this Eldership.

On motion, it was

Resolved, That the Stationing Committee be requested to report. They reported as follows:

REPORT OF THE STATIONING COMMITTEE.

Stark County Circuit—Henry Murray.

Sugar Creek Circuit—Abraham Holms.

Wooster Circuit—including the Church at Moreland, and by request to preach alternately with Abraham Holms at Dalton—Archibald Megrew.

Ashland Circuit—including the Franklin

Prairie and Jeromeville churches—Daniel Williams and John J. Bear.

Tiffin Circuit—William Adams.

Church in Lake Township—David Neidigh.

MISSIONARIES.

John Beidler, J. M. West,
John Funk, James Neil,
John Briggie, Isaac Whisler,
Henry Rupp, George Thomas,
David Shriner, Samuel Scott,
Peter Hartman.

On motion, it was

Resolved, That brother Samuel Scott be transferred to the Iowa Eldership.

On motion, it was

Resolved, That the Clerk of the Board of Missions draw up subscriptions and forward them to each preacher in charge of a Circuit, as soon as possible.

On motion, it was

Resolved, That this Eldership return their thanks to the brethren and friends in the neighborhood of Chester, for their kindness and hospitality exhibited to us during our stay among them.

On motion, it was

Resolved, That the members of this Eldership arrange their matters so as to stay one week at the next annual Eldership, so as to spend more time with the brethren and friends in preaching and other religious exercise.

On motion, it was

Resolved, That we return our thanks to the Speaker for the faithful performance of his arduous task as Speaker of this body.

On motion, it was

Resolved, That the Journal of this Eldership be signed by the Speaker and Clerks.

On motion, it was

Resolved, That we adjourn to meet at Madisonville, the Lord willing, on the third Monday of the tenth month, 1849.

ARCH'D. MEGREW, *Speaker*.

J. M. WEST, *Journalizing Clerk*.

DAVID BAKER, *Transcribing Clerk*.

JOURNAL

OF THE

First Eldership in Iowa.

At a meeting of the teaching and ruling elders of the Church of God, in Iowa, convened at brother Neff's, two miles west of Trenton, Iowa, on Monday the 18th of September, 1848, to hold consultation in reference to a more orderly system of co-operation as a brotherhood, their proceedings were as follows:

The session was opened with reading and prayer by elder E. Logue, and after some deliberations, we mutually resolved upon forming ourselves into a regularly organized Eldership of the Church of God in the state of Iowa, and proceeded to ascertain the number present worthy of membership, which was as follows, viz: Jonathan Hawk, Sam'l. Scott and Emanuel Logue, teaching elders, and Jacob Smith, John Z. Myers and A. G. McCormick, ruling elders.

The meeting then proceeded to elect a Speaker and Clerk, by nomination; whereupon J. HAWK was elected Speaker and E. LOGUE, Clerk.

The teaching elders then reported.

Brother J. HAWK reported. His report was accepted.

Brother S. SCOTT reported. His report was adopted.

Brother E. LOGUE reported. His report was approved.

On motion, it was

Resolved, That this Eldership believes that brother E. Logue has received very improper treatment from those persons who sent for him to come to this country.

The following Resolutions were then, on motion of brother E. Logue, considered and adopted.

Resolved, That the New Testament of our Lord and Saviour Jesus Christ is the only authoritative rule of faith and practice in matters of religion, and that it is an all-sufficient law for the rule and government of the church and people of God.

Resolved, That according to the New Testament no persons are legal subjects or members of the Church of God, but those who are born of God.

Resolved, That it is the duty of the members of this Eldership, with the members of the several congregations, to do all they can to extend the borders of the church, and to keep the same pure, by contending earnestly for the faith and practice of the Apostles and first churches.

Resolved, That this Eldership disapprove of secret and lodge meetings, such as Masonry, Odd Fellowship, Sons of Temperance, &c., and that no persons belonging and attending to those meetings shall be members of this body.

Resolved, That we approve of a General Eldership, composed of delegates from the several Annual Elderships, and that said General Eldership should transact such business as is of a general character for the Annual Elderships and the Church general; such as publishing books, papers, &c., but not to enact laws for the government of either the Church or the Annual Elderships.

Resolved, That we highly approve of Sabbath Schools, when properly conducted, and that we will use our influence in establishing and properly conducting the same in our several districts.

Resolved, That we consider the Teaching and Ruling Elders of the Church as the proper persons to license and recommend to the Church and to the world those who are to preach the Gospel and administer the ordinances of God's house.

Resolved, That no persons are properly fit for the Gospel ministry but those who are experimentally converted to God, and whose preaching and practice are in harmony with the Gospel of Christ and the practice of the first church.

The above resolutions being adopted, we then proceeded to ascertain who would receive license from this body; whereupon

JONATHAN HAWK requested license, which was granted.

SAMUEL SCOTT requested license, which was granted.

E. LOGUE requested license, which was granted.

On motion, it was

Resolved, That all the ministers, in good standing shall have their license renewed at each annual meeting.

The Eldership then proceeded to ascertain who would travel and preach the coming year.

Brother E. LOGUE consented, in case he could be sustained as such.

Brother J. HAWK promised to preach as a local preacher, and assist in holding protracted meetings as much as he could.

Brother SAMUEL SCOTT promised to do the same.

The following resolutions were then read and adopted:

Resolved, That brother E. Logue be traveling preacher the coming year, and that we will do all we can to see him sustained.

Resolved, That inasmuch as the Church in Iowa is yet weak and not able to support a preacher, and yet greatly in need of a traveling minister, that we therefore humbly solicit the assistance of our brethren and friends in the East, assuring them that traveling preachers of the Church of God are greatly needed in this new western country.

Brother E. Logue wishing to spend the winter in the East, asked leave of absence from Iowa till next Spring, which was granted him.

On motion, it was

Resolved, That brothers J. Hawk and Sam'l. Scott attend to the churches and appointments during E. Logue's absence.

On motion, it was

Resolved, That brother E. Logue transcribe the journal of this meeting, and send a copy of the same to the Church Advocate for publication; and that a copy of the same be preserved in the hands of brother S. Scott until our next annual meeting.

On motion, it was

Resolved, That we now adjourn, to meet again, Providence permitting, on the third Monday in September, A. D. 1849.

Prayer by the Speaker.

JONATHAN HAWK, *Speaker*.

E. LOGUE, *Clerk*.

NEWS DEPARTMENT.

Religious Movement in Vienna.—A new and most important feature is given to the state of this city. German Catholics and Christian Catholics are preaching there to immense congregations. Gartner, preacher to the university, has challenged Puati, Christian Catholic preacher, to a public controversy.

There are sermons in the Odeon daily. They say that the times of Luther have returned, and that the people of Vienna never took such a part in religious matters as at the present day. The Frankfort Parliament has opened the way for a second secession of the mass from Romanism, like that which took place in Silesia and other parts of Germany, by passing the 14th article of the new constitution, which allows the establishment of what they call New Societies.

Great Robbery in Washington.—A telegraphic dispatch to the Baltimore Sun, dated November 9th, says:

Our city is in a state of great excitement this morning, from another cause besides politics, the National Institute having been robbed again of the gold and diamond snuff-box presented by the Emperor of Russia, as well as the diamond necklace, valuable coin, &c., that were stolen, and so mysteriously recovered from Baltimore.

They have made a general sweep this time, carrying off property valued at \$20,000. A reward of \$1,000 is offered for the recovery of the stolen articles.

Revival.—The Texas Presbyterian reports a most interesting work of grace at Huntsville in that state. Many eminent men, among them Gen. Davis, and Gen. Samuel Houston are reported as subjects of the work.

The Ice Manufacture.—The announcement of the discovery of a successful process for manufacturing ice is by many persons regarded as a joke; but it is sober earnest. The experiments which led to the grand result have been continued for many months in Cincinnati; all the machinery has been made there; and, lastly, the ice itself has been produced in quantities which show that the thing is neither a humbug nor a chimera. Jack Frost's "occupation's gone," most indubitably.

The Franking System.—A distinguished Senator has recently avowed that he, with an associate committee, has franked and sent in the mails one million five hundred thousand political documents since the last session of Congress. If the Post Office department can pay its own way and yet spare enough to transmit these millions of political trash free, it is fully time that the rate of postage be reduced again.

Mormons.—The steamer Grand Turk, on her last trip from New Orleans to St. Louis, brought up 225 English emigrants, who profess the Mormon faith, and are destined for Salt Lake. It is said that between 300 and 400 more are on their way from Liverpool, having taken passage in the ship John Prince, which sailed about the 1st of October.

The Four Cities.—The aggregate vote of the four cities of Philadelphia, New York, Baltimore and Boston, at the late Presidential election, was 141,934. The vote in the cities, respectively, was as follows:

Philadelphia,	42,267	Baltimore,	21,811
New York,	53,158	Boston,	13,347

Yucatan.—The Indians of Yucatan have again mustered an army of eight or ten thousand men, and driven the Government troops out of the town of Yaxcaba, with the loss of 200 men. A reinforcement of 200 men had been sent from Merida to the assistance of the defeated troops.

The Territories.—According to an official statement from the Secretary of War, and Commissioner of Indian Affairs, the number of Indians in Oregon, New Mexico and California is 72,139; In Oregon, 22,209; Upper California, 16,930; New Mexico, 31,900.

Missouri Iron.—The great mass of iron deposit, known as the "Pilot Knob," is about to be wrought. It is one of the greatest of known wonders, and is said to contain iron ore yielding 60 to 70 per cent. sufficient to supply the world.

Female Medical Instruction.—Arrangements have been made for educating female practitioners in Maine. In various towns and cities money has been raised, and committees appointed to select suitable females to go to Boston to receive instruction.

Despatch.—Five miles of the Galena and Chicago Railroad have been completed, and a freight train set running. This train carries out the timber and iron as it is needed to extend the road. About 1500 feet of the road is finished daily.

The best kind of Emigration.—The National Education Society has collected and sent to the West, in the last 18 months, 110 teachers.

To make Shoes Water Proof.—Take bees wax, tallow or mutton suet, equal parts, resin, a tenth part of the whole, melt and mix together, apply hot to your shoes, and they will last twice as long, and you will never have to complain of wet feet; the leather will absorb a quantity of the mixture, and it must be applied hot, until the shoes are thoroughly saturated, both soles and uppers.

China.—In 1825 there was opened in Cochin-China, a canal, twenty-three miles long, eighty feet wide and twelve feet deep. It was begun and finished in six weeks, although carried through large forests and over extensive marshes. 20,000 men worked upon it day and night, and it is stated that 7,000 died of fatigue.

Mail to Oregon.—The Washington correspondent of the Baltimore Sun says: "The Postmaster General has concluded an arrangement with Wm. H. Aspinwall, Esq. President of the Pacific Steam Company, for the transportation of mails, monthly, across the isthmus, between Chagres and Panama. This completes the mail communication from New York to Astoria, and goes into operation to-day, (Dec. 1st.)"

To cleanse the Teeth and improve the Breath.—To four ounces of fresh prepared water, add one ounce of Peruvian bark, and wash the teeth with this water in the morning and evening, before breakfast and after supper. It will effectually destroy the tartar on the teeth, and remove the offensive smell arising from those that are decayed.

Road to California.—A meeting of the citizens of Fort Smith, (Ark.) and vicinity, was held on the 23d November, at which resolutions were adopted calling on the General Assembly, at the next session, to bring before Congress the subject of opening a road from Fort Smith to Santa Fe and California by the Arkansas and Canadian Rivers.

An Important Invention.—The Winchester Republican has been shown the model of a furnace, (for which a patent has been taken out by Mr. Lorenzo Serbert,) for the purpose of making malleable iron from the ore. It seems calculated to produce a saving of forty dollars per ton over the present mode.

Arkansas Lead.—The mines near Little Rock are said to yield lead ore containing 6 per cent. of silver, or nearly \$2,000 worth to the ton—according to recent assays made by accomplished chemists.

Louisville.—According to the most recent estimates, the population of Louisville, Ky., is now 46,500, the number of buildings 7,000, and the value of property, real and personal, \$13,919,514.

☞ The project of the Railroad to the Pacific coast is revived by Hon. Richard W. Thompson, of Indiana, who has commenced a series of letters on the subject, in the National Intelligencer. He intends to bring forward a plan at the next session of Congress.

☞ According to Professor Mansfield, the population of Cincinnati, with Covington and Newport, amounts to 120,000, that of all Hamilton county to 140,000. Of the above, 40,000 are Germans.

MISCELLANEOUS.

HOW TO GIVE.

At a missionary meeting among the negroes in the West Indies, these three resolutions were agreed to:

1. We will give something.
2. We will give as God has enabled us.
3. We will give willingly.

As soon as the meeting was over, a leading negro took his seat at the table with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, who threw down on the table a small silver coin. "Take dat back again," said the negro who received the money. "Dat may be according to the first resolution, but not according to the second." The rich old man accordingly took it up and hobbled back to his seat in great rage. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table saying—"Dar, take dat." It was a valuable piece of gold, but it was given so ill-temperedly that the negro answered again—"No, dat won't do yet. It may be 'cordin' to de first and second resolutions but not 'cordin' to de last;" and he was obliged to take up the coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came to the table, and with a smile on his face, very willingly gave a very large sum to the treasurer. "Berry well," said the negro, "dat am 'cordin' to all de resolutions."

SWEDENBORGIAN IN THE U. STATES.—The Princeton Review has an article on this subject, from which we gather a few facts. In 1844 it appears that the regular preaching force of that body was twenty-five ministers, that the number of the congregations was forty-eight. As to pecuniary resources, the treasurer received in 1844, \$161,83. Swedenborg stated that in the year 1852 is to be the decisive destiny of his church. If its doctrines be not then extensively embraced it is to be counted as false. His religious writings consist of twenty-seven large volumes—*rudis indigestaque moles*. He rejected a large portion of the Scriptures as not inspired. He received 14 of the books and rejected most of the leading doctrines of the orthodox system,—such as Trinity, the Atonement, Justification by Faith, Regeneration by the Spirit of God, and the Resurrection of the Body. His system in many leading features, corresponds with that of Mohammed.—*N. E. Puritan*.

THE TWO CROWNS.—A French officer, who was a prisoner upon his parole, met with a Bible; he read it and was so struck with its contents, that he was convinced of the folly of skeptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said, in his vindication, "I have done no more than my old school-fellow, Bernadotte, who has become a Lutheran." "Yes, but he becomes so," said his associates, "to obtain a crown." "My motive," said the Christian officer, "is the same; we only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in Heaven."

THE GREAT METROPOLIS.

London in length is eight miles, in breadth three, and in circumference twenty-six. The following statistics we find in a late London paper: Number of streets, lanes, alleys, and courts, 8,000; number of squares, 65; churches and chapels, 246; meeting houses for dissenters, 307; chapels for foreigners, 43; synagogues for Jews, 6; seminaries for education, 4,000; institutions for promoting the arts and sciences, 10; asylums for the indigent, 122; asylums for the sick and lame, 17; dispensaries, 13; charitable institutions, 704; courts of justice, 58; number of inhabitants estimated at 2,000,000. Professional men connected with the law, 4,940; number of vessels trading in the river Thames in the year, 13,300; wagons going from and returning to the metropolis in the same period, 40,000, the exports and imports to and from the Thames, annually, are estimated at £66,711,222; property floating in the city every year, £170,000,000.

WESTERN VIRGINIA.—Virginia, west of the Allegheny Mountains, says one of our exchanges, is a spacious region—has the climate and soil of southern Ohio—is healthy, mainly fertile, and well watered, with facilities for reaching markets, which are every year improving. Yet the population is very scanty, and nine-tenths of the country covered with the primitive wilderness. Land is extremely cheap there—far cheaper than in the new states. It is but natural that the current of emigration should, at some time, set toward this region. Efforts have recently been made to attract thither the better class of emigrants from the old world; and we learn that 30,000 Welsh and Scotch farming settlers will come out before long, having already purchased small tracts there.

BATHING.—Those who wish to keep the body clean, and free from colds, would do well to bathe themselves with cold water, every morning, as soon as they rise; for then the temperature of the body is more uniform.

The best mode that I have found, is as follows:—As soon as you rise, turn two or three quarts of water into your wash-bowl; first wet your head, neck, and shoulders, thoroughly, and let it trickle down your body; then rub yourself briskly with a coarse towel. The whole time need not occupy more than one minute. The quick action of the muscles prevents a chill. Many individuals require only a wet towel to be passed over the body and then a dry one; however, this will depend on the state of the nervous system, etc.

A GOOD WORK IN PROGRESS.—The Erie County Bible Society, N. Y., held its annual meeting at Aurora, on the 21st of June. The report which was presented embraces only three months of the year—the time the society has been in operation. The agent of the society, Mr. Homer Hendee, has prosecuted his labors with untiring zeal and fidelity, having thoroughly explored and supplied 7 towns, and part of another. He has visited 2992 families. He found 517 families destitute of the entire Bible; fifty-nine families refused to receive the Bible, all of whom were Roman Catholics, except two. He has distributed 1507 Bibles and Testaments; of this number, 1168 were sold, and 319 given away.

TO KEEP BIRDS FROM FRUIT, &c.

The following plan which I discovered by accident, is, I think, perfectly efficacious. One of my servants having by chance broken a looking glass, it occurred to me that the broken pieces suspended by a string, so as to turn freely in every direction, would give the appearance of something moving about, which would alarm the birds. I accordingly tried the plan, and found that no bird, not even the most fool-hardy of them, (a nest of newly fledged sparrows) dare come near. They had attacked my peas. On suspending a few bits of looking-glass amongst them, the marauders left the place. The tomatoes attacked my seckel pears. (which they seemed very partial to;) a bit of a looking-glass suspended in front of the tree put a stop to the mischief. My grapes were next much damaged before they were ripe, by thrushes and stirlings; a piece of looking-glass drove these away, and not a grape was touched afterwards. I have tried many plans, but never found any so effectual as the above.—*Garden Chronicle*.

A GOOD WIFE.—A friend of ours who has been spending a few weeks in the country, and who visited some of the private dwellings of the rustic inhabitants, tells of a singular old man who lives near Brookfield. He is somewhat noted for his odd expressions. He was one day visited by a small party of ladies and gentlemen, who went to hear his "talk." "Now young gentlemen," said he, "I will give you some directions how to tell a good wife. A good wife will be like three things, and she will *not* be like them.—She will be like the snail, who stays at home, and she will not be like the snail who carries all he has on his back. She will be like the echo, that speaks when spoken to, and she will not be like the echo, always to have the *last word*. She will be like the town clock, that speaks at the right time, and she will not be like the town clock, *heard all over town*."

EDUCATE YOUR CHILDREN.—To them will soon be confined the destinies of this republic, and if they grow up in ignorance farewell to the realization of a father's fondest hopes. Scatter free schools broadcast throughout the country, and you will soon have a population whose intelligence will keep pure and sacred those laws and institutions that were dearly earned, and which if once lost can never be regained. An educated people will always be free, and in proportion as the mass is enlightened, so will be the security of our liberties. The ballot box cannot safely be trusted in any other hands. It is the ignorant who follows blindly submissive to the will of the dictator; it is the educated who look judge and act for themselves.

FRUIT.—The fruit harvest throughout the country, with but slight exceptions, has been remarkably fine. Apples were never better, and no fruit is more profitable to the farmer for household use, or serves more purposes in general cookery and preserving. More attention is every year being paid to the culture of this fruit, most of our good farmers either planting choice trees or grafting indifferent ones. Less cider is made than formerly, the facilities for reaching markets making it more profitable to sell the apples. Thousands of barrels are shipped from this country to Europe.

POETRY.

THE REDEMPTION OF MAN.

BY JOHN F. WEISHAMPEL, JR.

Who can tell the dreadful terrors
Of the scene at Salem's side,
When the Son of God, a ransom
For a world of sinners, died—
When, between two malefactors,
He was basely crucified!

Who can sing aright the goodness
Of the God who reigns above—
Thus to send his first begotten,
To redeem us in his love,
And the mockings of the wicked
Suffer meekly as the dove!

Is there on the page of history,
In the ancient times or late—
In the land of lowest bondsmen,
Or in power's regal state.—
On creations wide dominion—
Records of a deed as great?

No! the thought is base and futile—
Such a deed can ne'er be told;
Earth has never held a mortal
Who could with this Jesus hold—
And the soul that dares assert it,
Is a rebel, Satan-sold.

Then, oh! how we should adore him,
And his matchless mercy sing;
"God and Saviour! none are o'er him!"
Let this shout the welkin ring,
And the distant winds of Heaven
Shall a happy echo bring!

Woodbury, Sept. 26, 1848.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 22d of October, by the Rev. J. F. Mesick, Mr. JOHN BERRYHILL to Miss SUSAN LYNE, both of Harrisburg.

On the 9th of November, by the Rev. Wm. McFadden, Mr. WILLIAM BOND to Miss CATHERINE C. FUNK, both of Harrisburg.

On the 11th ult., by the Rev. L. Gerhart, Mr. CHARLES STACKHOUSE to Miss MARY MARSHALL, both of Harrisburg.

On Sunday, the 19th ult., by Elder John S. Oliver, Mr. ROBERT SUNNERS to Miss SARAH MEDLAX, both of Rockyville, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 18th of September, in Woodbury, Blair county, Pa., FRANCES CATHERINE, daughter of David and Margaret Kyle, aged 15 months and 12 days. Funeral services by Elder E. H. Thomas.

On the 25th of October, at Rockyville, Dauphin county, ISABELLA, daughter of Franklin and Sarah Shew, aged 3 years, 8 months, and 2 days. Funeral services by Elder John S. Oliver.

On Tuesday, the 21st of November, at her residence, in Rockyville, Mrs. ELIZABETH HATTEN, aged 50 years. Funeral services by Elder John S. Oliver.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meetings will be held, Providence permitting, on the Cumberland circuit:

One at Churchtown, commencing on the 2nd of December.

One at Plainfield, commencing the 8th of December.

One at Newville, commencing on the 15th of December.

One at Shiremanstown, commencing the 22d of December.

One at Lisburn, commencing on the 29th of December.

WM. H. MULLENIX,
JOSIAH H. HUBLEY.

The following protracted meetings will be held, Providence permitting, on the Dauphin and Lebanon Circuit:

One at Highspire, to commence on the 9th of December.

One at Linglestown, to commence on the 23d of December.

One at Millerstown, Lebanon county, commencing on the 31st of December.

THOS. STROHM,
A. SNYDER.

A protracted meeting will be held at New Market, in York county, Providence permitting, commencing on Saturday, the 9th of December.

A protracted meeting will be held at Washington, Lancaster county, commencing on Saturday, the 2d of December, and to continue one week.

One will be held at Maytown, Lancaster county, commencing on the 9th of December next.

One will be held at Elizabethtown, Lancaster county, commencing on the 23d of December.

The ministers and brethren of the neighboring churches are invited to attend.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 80	a 4 87½
Do. RYE, do. - - -	3 37½	a 3 50
Do. CORN, do. - - -	2 44	a 2 50
GRAIN—WHEAT, per bushel,	1 00	a 1 05
Do. RYE, do. - - -	54	a 55
Do. CORN, new do. - - -	43	a 45
Do. OATS, do. - - -	31	a 32
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 25	a 3 50
Do. TIMOTHY, do. - - -	2 25	a 2 31
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - - -	5 00	a 5 50
PORK, do. - - - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - - - -	12½	a 15
LARD, do. - - - - -	7	a 8
TALLOW, do. - - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - - - -	75	a 87½
APPLES, do. - - - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - - -	30	a 50
SALT, per sack, - - - -	1 50	a 1 56
HAY, per ton, - - - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 25	a 5 31
Do. RYE, do. - - -	3 87½	a 4 00
Do. CORN, do. - - -	2 90	a 2 95
GRAIN—WHEAT, per bushel,	1 10	a 1 15
Do. RYE, do. - - -	68	a 70
Do. CORN, old do. - - -	66	a 68
Do. OATS, do. - - -	33	a 35
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 75	a 4 00
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - - -	7 00	a 7 25

PROSPECTUS

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers.

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco descimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

ASundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE

History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

Editors with whom we exchange will please copy this, and oblige
EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

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NUMBER 16.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large, super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, \$1 00.
2. One copy paid within the first three months, 1 25.
3. One copy not paid till after the expiration of the first three months, 1 50.
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Presidential Election--Full Official Returns.

	Taylor.	Cass.	V. Buren.
Maine, - - - - -	35,273	40,195	12,157
Massachusetts, -	61,072	35,281	38,133
3 towns not ret'd,	228	117	130
	61,300	35,398	38,263
Delaware, - - - -	6,440	5,910	80
New York, - - - -	218,551	114,592	120,519
New Jersey, - - -	40,009	36,880	849
Pennsylvania, - -	186,113	172,661	11,200
Vermont, - - - -	23,122	10,918	13,837
N. Hampshire, - -	14,784	27,763	7,560
Connecticut, - - -	30,314	27,046	5,005
Ohio, - - - - -	138,396	151,862	35,456
Maryland, - - - -	37,702	34,528	125
Rhode Island, - -	6,689	3,600	705
Tennessee, - - - -	64,453	58,452	
Alabama, - - - -	30,515	21,315	
North Carolina, -	44,000	35,319	
Georgia, - - - -	47,603	44,736	

Scattering vote in New Hampshire, 1,112; and in Connecticut, 23.

In New York there were about 2,000 votes for the Gerrit Smith ticket.

National Election.

THE first President, under the new Government of France, was balloted for by the people, on the 3d of December, (Sabbath.)—The selection of the Sabbath for election day, shows a disrespect for the Sabbath, which threatens the dissolution of the government before it shall be fairly established. "If France," says the Gospel Banner, "in her new Republican principles, is to have no more regard for the Sabbath than that, well may the friends of rational liberty entertain fears for the duration of the present order of things. No people can maintain Civil Freedom without a primary and vital respect for religious institutions.

Electoral College.

THE College of Electors for President and Vice President of the United States, met in the Senate Chamber in the Capitol, on the 6th inst., and organized, by calling the Hon. Thos. M. T. McKennan, of Washington county, to preside, and electing Dr. Thomas Foster, of Harrisburg, clerk. Their twenty-six votes were all cast for Zachary Taylor for President, and Millard Fillmore for Vice President.

The college held a session on Thursday morning, and after having completed all their business, adjourned *sine die*.

Gen. Joseph Markle was appointed messenger to carry the returns to Washington.

Notice to Debtors.

Those brethren and agents who know themselves to be indebted to us, for subscriptions for the Advocate, or on account of books, will oblige us much, by making remittances immediately. We stand in need of funds, and hope our debtors will relieve us.

The Cholera.

A ship from Havre arrived in New York last week, with this disease on board. Several cases have since occurred at the quarantine hospital on Staten Island, a majority of which terminated fatally. One case is reported in the city. A vessel from Bremen, has also introduced it into New Orleans.

New Subscribers.

Will not our friends make a little effort in behalf of the Church Advocate just now?—We should like to add a few hundred new subscribers to our list, to commence with the New Year.

Congress.

On Monday, the 4th instant, Congress met for the closing session under the present administration.

Meeting at Maytown.

We have just returned from a protracted meeting at Maytown, Lancaster county.

There was nothing very special, save that general appearances were good.

We have long been of opinion that if the brethren there would build a Bethel for the Lord, the cause under God, would soon rise in that place. There are a few rich brethren residing there, who have ample means for to do it, if once they get a willing mind for it. From what we heard one of them say, and from what we were told another one had said, we incline to the opinion, it won't be long before they will show their love to the Master's cause by building Him a house. The Lord grant it may be so.

Dedication Meeting.

THE New Bethel at Andertown, York county, Pa., will be dedicated to the worship of God, no preventing Providence, on Sabbath before New Year; being the 31st inst. A series of meetings will be held there at that time, commencing on Saturday evening preceding. The brethren from far and near, and the public generally, are respectfully invited to attend.

Revival Intelligence.

BROTHER BENJAMIN HOWARD writes that revivals of religion are in progress, in Foutz's valley and in Millerstown, Perry county, Pa. Brother Hurley informed us that a good work had begun above Callisle. In the west also, there are several revivals in progress.—Thanks be to the Lord for His goodness and tender mercies, towards the children of men.

Holden's Dollar Magazine.

WE have received two numbers of Holden's Dollar Magazine, and we are much pleased with its contents. For the choiceness of its Literature and Art, we think it is not surpassed by any Magazine in the country. We take pleasure in recommending it to the community as worthy of their patronage. We refer our readers to the prospectus on the 8th page of our paper.

The Oberlin Quarterly Review.

After this long delay occasioned by the calamity with which our readers are familiar, the Editors and Publisher of this Review, have at length determined upon its continuance. The next number, the first of Volume IV., will be issued early in January next.—The friends of the Quarterly have manifested a decided unwillingness, that it should be discontinued. No practicable pains will be spared by the Editors and Publisher to render the work all that those friends desire it to be, and what the interests of truth and the exigencies of the age demand of such a publication. As the continuance of the work is now no longer problematical, we would make to our friends an earnest appeal to aid us in filling our list of subscribers. Their aid is greatly needed. A few hundred additional subscribers would enable us to procure a kind and variety of reading matter, which would greatly enhance the value of the publication to each of our readers.

Our future volumes will commence with the year, and the numbers may be expected early in the months of January, April, July and October.

EDITORS AND PUBLISHER,
Oberlin Quarterly Review.

F. Brenneman's Dyspeptic Medicine.

BROTHER FREDERICK BRENNEMAN, near Maytown, requested us to give notice, for the benefit of suffering humanity, that he prepares a most excellent medicine, for the cure of dyspepsia, or indigestion, which he will be happy to furnish, wholesale or retail, to all person who may see proper to give him a call or send their orders. The Medicine is for sale also at this office. Advertisement and certificates of cure in our next.

President's Message.

THE last annual Message of President Polk, is a long and elaborate document.

After recounting the distinguished mercies of a gracious Providence, our unequalled domestic happiness and prosperity, and our venerated and Pacific relations abroad, the President congratulates the nation, on the immense additions to our territorial possessions, in our late treaty of peace with Mexico. By the acquisition of Texas, California and New Mexico; we have had added to our territory 545,912,720 acres of land, comprising immense mines of gold, silver, copper and quicksilver.

The President recommends the establishment of territorial governments in New Mexico and California, but reprobates the idea of Congressional interference with the institution of slavery. This vexed question, he thinks, should be left to the people of those territories; that they have the sole and exclusive right to settle it as they may see proper. Query. Would the President agree to let this rule work any way they choose?—Suppose the Mexicans and Indians in those countries, would enslave the emigrants from the United States, what would he think of such a peculiar institution?

Touching our commercial and financial affairs he says: "The Secretary of the Treasury in his annual report, will present a highly interesting statement.

The imports and exports, are as follows:
Value of imports, - - - - - \$154,977,876
Value of exports, - - - - - 154,032,131

RECEIPTS AND EXPENDITURES.
Receipts, - - - - - \$35,435,750
Expenditures, - - - - - 42,811,970

The Sub-treasury system, and the Tariff act of 1846, are greatly extolled and recommended.

During his (Polk's) administration, eight important treaties have been negotiated with different Indian tribes, and Indian lands to the amount of more than 18,500,000 acres have been ceded to the United States.

The Post Office Department, under the present rates of postage, are rapidly increasing, and the general results highly gratifying.

Receipts amount to, - - - - \$4,371,077
Expenditures amount to, - - - 4,108,845

Reduction of letter postage to the uniform rate of 5 cents, is recommended.

The mal-policy, of what is styled, "the American system," is rigidly and unsparingly critized. In what estimation political adm-madversions in a Presidential Message, will, and ought to be held, the public are fully capable of desiding.

The power of the Executive veto, is strongly advocated, and objections answer.

The Message concludes with an appropriate invocation for the blessing of God, upon the present session of Congress.

The Law of Tithes.—No. 6.

CONCLUDING REMARKS.

(Continued from No. 15.)

1. This law ought to be *studied*. The subject itself is sufficiently grave and important to demand the serious attention and investigation of ministers and people. It ought also to be studied and preached, because many are grossly ignorant on the subject. It ought to be studied in order to be understood; and it ought to be understood, in order to be carried out.

2. This law ought to be *obeyed*. The Bible requires it. Reason requires it.—Man's own interest requires it. The cause of God requires it. All this we have shown in the preceding dissertations. In this opinion we are not alone. Great, wise and good men in all ages have shown the same things. Take a corroborating proof or two. "Give the Lord his honor with a good eye and diminish not the first-fruits of thy hands. In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness. Give to the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. For the Lord recompenseth, and will give thee seven times as much." Eccle. 35: 8—11. "Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little: For thou layest up a good treasure for thyself against the day of necessity. Because that alms do deliver from death, and suffereth not to come into darkness. For alms is a good gift to all that give it in the sight of the Most High." Tobit 4: 7—11.

3. This law is of great *utility*. This also we have shown in the former articles. This the preceding proof texts show.—And the best commentary and proof of all will be found in the practical observance of the law itself.

4. This law will set aside and preclude the necessity of Christian men going out of the church to form connections with worldly associations. Here is the best

Savings Institution. Here is the best Beneficial Society. Here is the best Fire Insurance Company. Here is the best Banking Company. And here is the best Benevolent and Moral reform Association. Come then, O! ye people of the living God, and put your money into the best *treasury* under the whole heavens, even into the Banking-house of our God.

5. Let this law govern you when you make your wills. Pay tithes whilst you live, and will tithes when you come to die. If the nonpayment of tithes, in life, was robbing God, the withholding of tithes, in making your last will and testament is no better. There is a radical error among Christians, on the subject of making wills and bequests. For the most part they bequeath all their property to their children or near kinsmen. Or, if they chance to have none, then they bequeath it all to worldly Institutions or to the State, whilst the church and cause of God is entirely forgotten, or slightly remembered by few. Herein, such brethren are utterly at fault. We have often wondered why it is so; why so many forget God and his church, in making their wills, seeing they owe their all to him and his people, for what they are and have.—Surely these things ought not so to be.—Every Christian ought, at least, to will the tenth part of all his estate to the Church of God. In many instances more than that, may and ought to be given; but less than that, is, perhaps, no better than sacrilege or robbery. O! ye saints of the Most High God, remember we beseech you, that "both riches and honor come from God;" that all you have you received from his bountiful and munificent hand. How long then will you refuse or neglect to make to yourselves friends with the mammon of unrighteousness? How long will you hesitate to prepare to give of your own proper good, of gold and silver, or its equivalent, to the house of God, which is the Church of the living God? When will you learn willingly and of a ready mind to consecrate your gain to the LORD, and your substance to the Lord of the whole earth? O! if indeed you love God with all your heart and soul—if you love your brethren as yourselves, and if you really prefer Jerusalem (the church) above your chief joy; then we charge you before God and the Lord Jesus Christ, that "you do good, that you be rich in good works, ready to distribute, willing to communicate," and that you be sure to give the Lord his due offering, and remember the church, in your last will and testament.

The New Congress.

Thus far the elections have resulted in the choice of 71 Whigs and 51 Democrats. These take the place of 63 Whigs and 61 Democrats. Whig gain 16.

CIRCULAR.

HARRISBURG, Nov. 1848.

BROTHER

The undersigned beg leave to address you on the subject of furnishing them with a series of letters, embracing a Biographical Sketch of your past life and times. You will please to observe the following order in making out the sketch, viz:

1. In the first letter, give an account of your birth and parentage—your rearage and education—your occupation, and general character or manner of life.
2. In the second letter, give an outline of your conversion and call to the ministry.
3. In the third letter, give a history of your experience, trials, travels, labors and success in the ministry.

4. In the fourth letter, narrate facts, incidents, anecdotes, remarkable conversions, and record reminiscences of whatever else may be thought interesting and edifying.

Please to follow this arrangement, as near as you can—write plainly and legibly, and limit each letter to about one sheet of foolscap or letter paper.

Write one letter per month, from this time, so that the whole may be sent in by the first of March next.

Address, John Winebrenner, or Jacob Flake, Harrisburg, Penn.

JACOB FLAKE,
JACOB KELLER,
JOHN WINEBRENNER,
E. H. THOMAS,
JOSEPH ROSS,
JOHN S GABLE.

N. B.—You are also requested to act as agent for the several works which the General Eldership have authorized the Board to publish; to-wit: Biographical Sketches—J. H. Bamberger's Journal, and Large Hymn Book, for congregational use.

Please collect all the subscribers you can between this and next Spring.

Remarks on the foregoing Circular.

The above Circular, and several Prospectuses were addressed to the preaching brethren in the West, by mail, and put into the hands of the preachers at the late Eldership, with the request to exert themselves forthwith, to procure subscribers for the different works, and then send in without delay the result of their efforts. As the preachers are requested to write their Biographies, in letter form, between this and the first of March next, it is desirable that the subscribers for the work should be collected immediately, in order that the Publishing Committee may know whether to print the book: and if so, how many. The preachers and agents for the works, will please, therefore, do all they can between this and New Year, and then report progress.

CONTRIBUTORS' DEPARTMENT

A Sermon for Autumn.

BY A. D. WILLIAMS.

TEXT, Isa. 64: 6—"And we all do fade as a leaf."

NATURE and Revelation harmonize. The one is a boundless scroll, on which is inscribed man's earthly origin, duty and end.—The other is a glorious and merciful manifestation of "Christ crucified;" and a life of glory beyond the tomb, through faith in His name. Differing only in degree, they are harmonious in teaching; Revelation beaming the light of inspiration where the rays of nature were unable to penetrate. Yet where the etching of God's own finger, is plainly legible in the book of nature, man is begirt with a solemn duty to read and understand. Let us therefore consider the lesson which the Prophet finds in "the fading autumn leaf."

And this is peculiarly fitting as the north-blows are sighing around our dwellings. The flowers and the birds are gone, and no merry carol is heard from the neighboring forests.—The fierce frost king has gambled over hill and valley, over heath and meadow, and everywhere left the indubitable traces of his prowess. Summer has fled away with its vesture of green, and autumn with its cloak of grey and its stormy sky, is here. The fields and the woodlands show evident marks of change and decay; while the leaf, "fit emblem of man's frailty," sundered from its parent stem, is quivering in the breeze, or torn by the merciless blast. We shall enquire:

I. IN WHAT RESPECT MANKIND FADE AS A LEAF.

1. *Physically*. We may be strong to-day. The vigor of youth and health may course our veins and there bloom may mantle our cheeks. The firm step and the steady hand may be nerved for the rough struggles and elbowings of earth. Indeed, every physical energy may be possessed in its fullest development.

But around us are those whose trembling limbs are bearing them to the grave, to mingle again with their parent earth. Their hands are feeble now, their locks have faded and are powdered with the snow of age, elasticity and vigor have departed, and helplessness sits brooding over the recollections of the past.—Life's strength has fled, and left them, like the autumn leaf; for a moment quivering in the breeze, ere they fall to be seen no more. And if we are now young and strong, time will soon furrow our cheeks, our limbs will grow weary, our steps will become faltering, and we will all eventually fade and moulder in the tomb. And this may be long before old age shall have whitened our locks, or palsied our strength. Some unlooked for providence may suddenly stagnate the vital current, and cut us down as a summer's frost blanches the leaf in the midst of its beauty.

2. *Intellectually*. The child becomes a man. Emotion stirs the fountains of the soul, and thought sends quick-winged messages to be re-echoed from a thousand hearts. He struggles courageously amid the din and conflicts of life, and perhaps wins an envied eminence among his fellows. Some of the sublime but hitherto hidden truths of philosophy may, perhaps, be revealed by his persevering investigations. Or, it may be that he sways the multitude by strains of impassioned eloquence; kindling the eye and firing the heart

with "thoughts that breathe and words that burn."

But even if he stand on a proud eminence of intellectual power, to which the great and strong men of past ages, never dared aspire, yet his intellect will fade in dim dulness away. It may not be that the intellect itself loses its power. It may only be a refreshing slumber, from which, in another state of existence, it will awake with increased vigor. But here on earth, connected as it is with frail mortality, its manifestations grow weak, and fade into childhood again. Little by little do these powers give way, until they are lost in the winter of the grave. And these powers too, may fade ere death opens its dreary caverns. The vacant stare, or the wild piercing gaze of the maniac, very frequently invites us to contemplate what all are liable to be, long ere the sands of life are run.

3. *In the enjoyment of earth.* Earth's joys charm and beguile awhile. They cause the pulse to beat faster, the heart to throb more wildly, and intoxicate the sensibilities with a whirl of giddy pleasures. The passions are inflamed with sensual enjoyments, and the voice of conscience is stifled by the clamors of depraved appetites. A thousand fascinating enchantments bind a spell upon the soul that is not easily broken, while new delights appear in the distance, but to recede from the confident grasp.

And yet these lose, one by one, their power to please. The heart becomes weary of the arduous pursuit, and impatient of the long delay of fondly anticipated enjoyments. And when the cheat is discovered, when it is seen that all is a splendid bubble that invariably bursts and vanishes beneath the grasp, the soul turns away with loathing and wretchedness. And just in proportion as reflection and thoughtfulness are exercised, will the deception become apparent, and the empty illusion grow dim and disappear? even the most thoughtless cannot escape the conviction that these enjoyments are insufficient to satisfy the cravings of the spark within, that restless and inquiet spirit, longs for that which earth cannot give; *for Heaven and immortality!* Let us now enquire:

II. IN WHAT MANNER MANKIND FADE AS A LEAF.

1. *Silently.* The footfall of autumn, when it comes to drive away the bright flowers and the beautiful verdure of summer, is inaudible. We hear nothing but the requiem of the sighing winds, as they chant the dirge of the fading leaf. Ere we are aware the fields and the forests have put on their robes of grey to greet the frost king in his wintery garb. And so stealthily does he come, that he chills us with his icy breath before we had thought that summer was gone.

Man, in like manner, fades silently. No sound comes to tell him that life is waning and fading. No echoing footsteps give warning that decay and death are hurrying on, and age wreathes the temples with grey, ere time imparts the consciousness that youth has departed. His allotted days hasten away, but their strides are not heeded; and when the tottering step and palsied frame admonish him that decay and finally death have come, he is astonished; for he had not realized that he had thus faded away. And when the clouds of the valley rattle upon his coffin, they scarcely arrest the momentary attention of the living; who hurry along as if but a leaf had faded and fallen.

2. *Certainly.* However green the robe of summer, however blandly blow its breezes, or however brightly smiles its radiant sun: yet autumn certainly comes with its mildew and blight. Every leaflet gamboling in the breeze, is inevitably destined to feel its chilly breath, and may not stay to hear the requiem chanted over its resting place. Even if it fall not by the first or the second stroke, it must eventually resign its beauty and its life. There is no alternative.

And man too, fades certainly. The seeds of mortality are sown in his very constitution. The art of the physician or the philosopher cannot eradicate them, and sooner or later they spring up, and flourish upon the ruins of mortality. "It is appointed unto men, to die!" is a mandate written not only in the scroll of nature, but in the Book of books—the Book of life, through faith in Christ. No efforts can arrest or suspend the stern decree. When we look into the "narrow house," we feel an instinctive conviction that it will one day be *our* home. In its chambers we must all ere long repose. Honor, friends, wealth, affection or sympathy may smooth the pathway of life, eradicate many a deep and poisonous pang, may wipe away many a tear from the sorrowing eye, and avert almost numberless ills; but these, and all that earth can give, are utterly powerless against age, decay and death. These yield to no panacea, to no remedy. All fade and die!

3. *Suddenly.* A long tedious process is unnecessary to bleach out the beauty of the summer's foliage. The leaf often is blasted in a single night, or some sweeping storm tears it from its root to wither and die. Yesterday it was fresh and fair; blooming with the inimitable pencillings of nature's art: to-day it is prostrate and faded; an unsightly and loathsome wreck of what it was. A few autumn leaves may for some time withstand the storm and the frost, but most are withered by their earliest touch.

And so do we fade. Infancy, ere it has scarcely learned the accents of fondness and affection, furnishes trophies for the grave.—The young and the buoyant are but touched by the storms and the frosts of life, ere they lie down and die. Strong, sinewy manhood has no power against the encroachments of sorrow, disease and the grave. The noble form in an hour droops, and withers, and decays. How many have we seen thus suddenly fade from our earthly vision? Bright hopes, fond expectations and sunny dreams of long life were theirs, but death came, and they fell, fitly shadowed by the suddenly faded leaf.—Anxious and loved friends were all to them that friends and loved ones could be, but it availed not. Death would not heed tears, or supplications, or affection. Stern tyrant of the grave! he will not relent for one single moment; even if he come amid a scene of gaiety or mirth, where souls are all unfit to die. And if he come not until old age, yet how suddenly have the years fled, gone, and forever vanished.

4. *Finally.* When the leaf is once faded, it is blanched forever. Its beautiful hues never return to it again; and when broken from its stem, it falls, and remains forever fallen. Other leaves may bloom in vigor and beauty, but the faded and fallen bloom no more. They cannot come again with their pristine loveliness, nor can aught call back their sweetness and grace.

And when man fades, he fades without hope

of recalling his strength, his vigor, or his life. Earth has no power to recall them. It has no magic that can awake the dead, or restore the joys that have fled. Friends may weep at the grave of the departed! and plant flowers over their dust, but they heed it not, to come to our embrace, as in days that have passed. Earnest supplications and untiring efforts are alike unavailing. They will not, cannot return. Every sand of our life falls into the hand of the Omnipotent, and is withdrawn from time and earth.

But here nature fails: It can go no farther. It cannot draw aside the veil that hides eternity, and tell us what we shall be hereafter. The valley of death is shrouded by a darkness too dense to be penetrated by its rays; and by its light, man fades in a dark cloud, hanging over an abyss of night. It is utterly ignorant of the one way, the only name by which man can be saved and live again in heaven, where celestial verdure and beauty reigns eternal. But Christ crucified, salvation by faith in His name, leads away up to the regions of purity, light and holiness.—There none shall say "I'm sick," there age shall no more impair our strength, our enjoyment, or our life. Intellect there expands and progressively develops itself forever, and the pleasures of that region are ever blooming, without the fear of frost, mildew or storm.

Will we not then learn a lesson from the fading leaf? and turning from earth's vanities, secure an inheritance among them that are sanctified; that as we fade here, we may be prepared to live in Heaven!

New Bethel.

BROTHER WINEBRENNER:—

I again avail myself of the opportunity of addressing the readers of the Advocate, and the church in general. It is with almost unutterable pleasure, that I can inform you of the noble undertaking of the brethren of this place and neighborhood. By a little exertion, perseverance and imitation of the Hinkletown folks, they, with the assistance afforded by a few true and worthy friends, have accomplished that long contemplated object, which for some length of time has been spoken of, but not acted on, until three months ago, to wit: The erection of a Bethel, or house of worship, which they have so long been almost destitute of. But now it is in progress, and in a few weeks we expect to see it dedicated to the service of God. Although the brethren generally have acted liberally and generously in the matter, yet nevertheless, we are still under the necessity of soliciting some aid from others, towards the completion of said house. We are aware that the Lord hath said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it!"—Malachi 3: 10.

The brethren of Newbury, and adjacent places, have come to the conclusion to prove the Lord in the matter of tithes. May others follow suit. Yea! more than their tithes are they willing to give towards this benevolent design of building a house for the Lord.

Yours, &c.,

WILLIAM KRAMER.

Smoketown, Dec. 8th, 1848.

N. B. The brethren of the church and the

public generally, are respectfully invited to attend at the time of the dedication of said house, which will be made known in the succeeding number of the Advocate.

Letter from Brother Jacob Myers.

ALLEGHENY CITY, November 27th, 1848.

BROTHER WINEBRENNER:—

Upon your request I undertake to write a communication. But what shall I write to cheer the hearts of good folks? To communicate good things, and tell the truth—all truth, in regard of the churches within the bounds of the West Pennsylvania Eldership, is rather a difficult task. And to portray matters as they really are, might, instead of raising the sinking arms of Christians, only sink them lower; and also aid the reproach peculiar to me as "*creaking old Myers*."

I confess, that I have too much of a complaining disposition. This very complexion in my nature has deprived me of many a happy moment. But, on the other hand, I am also aware, that what I possess too much of the above, others have too little. Running to the opposite extremes; is a prone in our natures, which too many of us I fear, have not overcome yet.

While I hardly every find myself as I ought to be, frequently hating my *very dearself*, on account of my obstinate old Adamic nature, which is so repugnant to the control of grace; I have scarcely so much charity as to adjudge others much superior to myself, because I *can't* help it, when I judge the tree by the fruit.

Numbers then, who are the opposite to me, those who are of a volatile disposition, or in other words, of choleric complexion; pass often too lightly, over matters of such stupendous worth, as religion. They connive at sin, palliate evils, indulge in errors, plaster with untempered mortar, and cry peace, peace, when there is no peace.

The churches throughout the Western Pa. Eldership, as much as I can learn, are in a drooping languid state; save those under the pastoral care of Bishop Wertz. Those I understand are doing tolerably well. I have seen so few of the preaching brethren within one year, that had it not been for the last Eldership, I might have presumed them defunct. I cannot visit throughout the country, and they come very seldom here. Their visits to this place, are *like angels' visits*, few and far between.

Two potent causes I assign as being contributory to so sinking a declension in the churches under consideration.

The first is—too great a proselyting zeal to make and constitute church members of certain characters, before they are radically converted. I have frequently with pain, beheld the practice of urging persons from the anxious bench into the water, and from thence into the church, recognizing them then as privileged members in full, and members of God's Church. Persons, who in reality, when interrogated knew so little of the plan of salvation, that they could not even tell how many offices are peculiar to the Saviour. Therefore persons who have told us, they had their sins forgiven, and that on no other evidence then, because they felt a little exalted and happy.

I might enlarge on this, but for brevity, I proceed to the second cause of the state of things, which is—too little real Gospel preaching calculated to awaken people. Preachers

should be especially apt to teach in this respect. Jesus says: "Come to me, all ye that are weary and heavy laden; I will give you rest." So far, so good. Many have obtained this rest at all events, measurably so, by coming to Christ. But here too many stop and neglect to step to the following passage, which says: "Learn of me, for I am meek, &c." Hence, they are not educated in the school of Christ. One great reason, why there are so few really humble Christians, exercised in the faith and patience of Jesus, is they learn not to bear His yoke, which is easy, and his burden which is light.

Infants know very little; it therefore becomes nursing fathers and mothers, to teach such babes in Christ to become wise to salvation.

Thus, in consequence of improper treatment and nursing, many have sickened; others were crippled, yet others remain dwarfs in religion, while some have died. At least they are in a state of *suspended animation*.—The application of proper remedies, made up from receipts found in the Bible, would restore such to spiritual consciousness and life.

The church at Pittsburg, was during the past summer, for awhile in an apparent thriving condition; quite a number had united, by letter and otherwise. Some thought it was the aurora of a bright day for the church here. But alas! lately a pestilence, not at noon-day, but in the morning commenced its ravages, and had laid some prostrate enough to cause the friends of Zion to weep. Now when the dead, dying, wounded and missing are counted, a few veterans only remain, and among them is their untiring laborer in the Vineyard brother Joseph A. Dobson.

Brother Kroft and I, had commenced to labor among the Germans of Allegheny city, where there are some few faithful ones; with some prospects of success; but the want of a suitable preaching house compels us to desist from our enterprise; unless we can procure a place of which we have as yet no knowledge.

Penuriousness among church members, may also be a partial cause of so great a spiritual declension. Most of the preachers here are poor at any rate, those who feel it their duty to travel; churches want preaching—they want steady preaching—and good preaching. They tell the preacher: "Put your trust in God, and there will always be a way provided. Now, I have ever found, when I trusted in God, and not in those brethren who referred me to Him, that I was always provided; but on the contrary, I was disappointed."

Present exigencies compel a preacher to have a circuit of about 200 miles; the churches like angels' visits, "*few and far between*," each gets a sermon or two about every four or six weeks. Under such starvation, I would ask, what good can result? The little good that is done is all evanescent by the next time, the preacher comes around.

According to my humble notion, almost every church might have a preacher for itself then there would be preaching every Sunday. Some few churches would support a preacher, if the members only believed it and had the faith in God's word; that "the more they sow out, the more they could reap;" and that by giving to His cause they lend to Him, and shall have a profit of 400 per cent.

Other churches again, that are not strong

enough in funds, might have preaching by ordaining a gifted brother—one who is apt to teach—he could then officiate for them on Sabbath days; while through the week he could follow some honorable calling, in order to support himself and his family. Should he then fall in arrears by laboring on other days during revivals; the church could then contribute something to him, without making herself poor.

Churches might all have their stationed preachers in this way. The moneys from collections and otherwise, could then be given to the missionaries, to spread the cause farther.

My opinion is, stationed preachers are indispensable for the building up of churches. I am not so much in favor of circuit preaching, by which the churches have only preaching once every two or three, four or six weeks.—I have in twenty odd years, seen too much the deleterious effects of such a course of procedure.

It is however, a glorious plan for stingy professors to keep their money, which they love so dearly. Such bless God, that since they have embraced religion, it has only cost them twenty-five cents a year; whereas before, when they were Lutherans, Presbyterians, &c., it used to cost them from \$15 to \$20 per annum. But I would say to such, as the Methodist preacher said on a certain occasion: "*God have mercy on your stingy soul brother.*"

The want of support has driven most of our preachers back to some temporal business, in order to live and keep out of debt.—And then many professors, as soon as they know a preacher had to make his living by work, they despise him as a preacher; they judge then, he is incapable of teaching them.

Finally, God will give grace to the humble, but he resisteth the proud. Brethren do you understand this? More anon. Farewell!

JACOB MYERS.

Letter from Brother John Stamm.

HINKLETOWN, Lancaster county, Pa.,
November 4th, 1848.

BROTHER WINEBRENNER:—

This is to inform you and the readers of your paper, once more, what the good Lord had done for us at Hinkletown. Two years ago this fall, the Lord commenced to work in the hearts of the people, and converted one soul, and convicted others. Our meetings became warm and spiritual; a few joined in with us, and before brother Strohm (the circuit preacher) left, a little church was organized, which consisted of four members only. Since that time, the Lord has added a few more. After brother Strohm left, I took some of the appointments; and instead of every four weeks, I preached every two weeks, in the morning and evening. In this way we went on with our meetings, having our hearts filled with gratitude and love to God our Father.—But in order to put a stop to this work, the Board of Directors of the school, agreed not to let any more meetings be held in the school houses, in this township. I did not myself feel clear before God to leave the house, and let those few souls starve for the want of food, with our friends and neighbors that attended our meetings. Hence, we defended ourselves as well as we could, and a few of our neighbors who have manfully stood by my side, and helped to plead our cause and

rights; we gained the victory so far, that we kept the school house for Sunday and Sunday evenings.

But, now it is shut against us. When we found that this would be so, that the key would be turned on us, we resolved to make an effort to build a meeting house, and we bless the Lord that he has put it into the hearts of a few to make the effort; and with the aid of other good hearted men and women, we have succeeded in this undertaking far beyond our expectation.

The people of Hinkletown have done very well in this good work, of getting a house of worship erected. They deserve praise for what they have done, and hope the Lord will bless them for it. O! that the Lord would draw them to himself, that they may learn to serve Him in this house, in Spirit and in Truth. The brethren of the different churches in the county have also done nobly, in sending their aid. Also, the citizens of Lancaster, and others through the county have aided us with liberal hands. They have our thanks; may the Lord reward them.

There are several churches in the county, that we have not called on as yet, we hope they will do there part when called on, as others did.

But we have the House finished and dedicated, and while the school house is locked against us, we can worship God in the "new built Bethel," whilst there are none to hinder us, or to make us afraid. Thanks be to the Lord for his goodness.

In addition to this, we have established a "Sunday School," a few weeks ago. The school is well supplied with both teachers and scholars. God grant that this institution may all be for the good of souls, and especially for the inhabitants of Hinkletown.

Thus you see, that much has been done in the two years, since the Lord began to work in this place. First, we have established a regular ministry; second, we have built a Bethel; and third, we have established a Sunday School.

I do hope and pray that the next good thing that our eyes shall see in this place, may be the outpouring of God's Spirit, and the conversion of sinners. O! that the set time may speedily come, to favor Zion in this place.

Yours as ever,

JOHN STAMM.

JOURNAL OF THE

Sixth West Pennsylvania Eldership.

The Eldership of the Church of God in West Pennsylvania met, according to appointment, in the meeting house, in Brush Valley township, Indiana county, Pa., on the 10th day of October, A. D. 1848.

The meeting was opened with the usual exercises, by brother Munson W. Cook.

On motion of brother John Hickernell, it was

Resolved, That Elders W. Vance, and J. A. Dobson, be appointed to constitute the Eldership; whereupon, the following members were found to be present, viz:

CIRCUITS.

Harmony and Venango—Jacob M. Kline, teaching elder.

Rockland—Joseph Glenn, teaching elder.

Cambria and Westmoreland—John Hickernell and Benjamin Ober, teaching elders; and Andrew Fetterman, Abraham Sherrick, Dan-

iel Walters and George Barkstesser, messengers.

Greene county—Dan'l Wertz, teaching elder.

Athens county, Ohio—Seth S. Richmond, teaching elder.

Adams county, Ohio—Munson W. Cook, teaching elder.

Perryopolis Church—John Gillespie, teaching elder.

Pittsburg and Westnewton Churches—Joseph A. Dobson, teaching elder.

MISSIONARIES.

Elders William Vance and Abraham Osmore.

ABSENTEES.

Elders Christian Cabaugh, John Hoves, Jacob Myers, Lewis Kroft, Abraham Latshaw and Henry Barkey.

On motion, it was

Resolved, That we now adjourn to meet tomorrow morning, at 9 o'clock.

Session closed by prayer.

WEDNESDAY MORNING.

Met according to adjournment. Session opened by brother Vance.

On motion, it was

Resolved, That we now proceed to organize, by electing a Speaker and Clerk; accordingly, JOHN HICKERNELL was elected Speaker, and JOSEPH A. DOBSON, Clerk.

On motion, it was

Resolved, That a committee of Overtures be appointed, consisting of three: whereupon, brothers W. Vance, M. W. Cook and B. Ober, were appointed said committee.

On motion of brother Kline, it was

Resolved, That brother Lowmiester, of the United Brethren church, be admitted to a seat in the Eldership, as an advisory member.

On motion, it was

Resolved, That the Standing Committee give in their report.

Report of the Standing Committee.

The committee reported: that they met in Pittsburg, and made the following arrangements, viz:

1. They appointed Elder John Gillispie, to the charge of the Pittsburg church, in room of J. A. Dobson.

2. They removed or re-appointed, Elder D. Wertz, to Greene county circuit; Elder S. S. Richmond, to Athens county circuit; and W. Vance, to Perryopolis church.

3. They also authorized brother M. W. Cook, to receive certain churches and preachers in the South, into fellowship; giving the preachers written permits, to preach the Gospel, till the ensuing Eldership; signing them on behalf of the Standing Committee of the East Pennsylvania Eldership of the Church of God.

Their report was adopted.

On motion of brother Osmore, it was

Resolved, That the delegates appointed to attend the meeting of the General Eldership, be now called upon to give in their report.

There being none present but bro. Kline, he assigned his reasons for not attending to the appointment. After due investigation and hearing. He was exonerated from blame.

Brothers MYERS and TINSMAN were heard from: That their circumstances were of such a nature, that they could not well attend, the meeting of the General Eldership. Owing to its being moved from its original appointment: Therefore,

On motion, it was

Resolved, That brothers Myers and Tinsman be exonerated from blame.

On motion, it was

Resolved, That we now adjourn, to meet this afternoon at 1 o'clock.

Session closed by brother Osmore.

AFTERNOON SESSION.

Met according to adjournment. Session opened by J. A. Dobson.

On motion, it was

Resolved, That we hear the report of the Committee on Overtures.

Report of the Committee on Overtures.

The Committee reported: That they received twelve communications, from different churches and preachers; eight of which are to be read in the Eldership, and the balance to be handed over to the Stationing Committee.

Their report was adopted.

On motion, it was

Resolved, That we adjourn to meet tomorrow morning, at 9 o'clock.

Session closed by the Speaker.

THURSDAY MORNING,

Met according to adjournment. Session opened by brother D. Wertz.

On motion, it was

Resolved, That the Journal of yesterday be read and corrected.

On motion, it was

Resolved, That we now hear the report of the preachers.

On motion, it was

Resolved, That the preachers withdraw while their characters are examined.

Reports of the Preachers.

Brother J. KLINE reported: That he continued his labors since the last Eldership, on the circuit which was assigned to him, and that he had expected brother C. Cobaugh would come on, to assume his appointment in the Spring, but was much disappointed, and that brother Hoves was in difficult circumstances; not having the necessary means to travel, &c.; consequently, could not get to his appointment, till late in the Spring. Then of course, the churches were not supplied with as much and regular preaching, as they had expected; but that he had done the best he could, under existing circumstances.

As it regards the state of things on the circuit, he regrets that there was not more good done during the year. Yet he felt grateful to the great Head of the church, that some souls were converted, and added to the number of the faithful. However, there were a considerable number converted, baptized and added to the different churches on the circuit. As it regards his future intentions, he still feels inclined to preach the same old Gospel, that he embraced ten or eleven years ago.—But, as for travelling next year, he cannot promise at present; but will do all for God, and the Eldership, that is in his power.

His report was accepted and his license renewed.

On motion, it was

Resolved, That we adjourn to meet this afternoon, at 1 o'clock.

Session closed by brother Glenn.

AFTERNOON SESSION.

Met according to adjournment. Session opened by brother Ober.

Brother JOSEPH GLENN reported: That

he feels thankful to God, for the privilege to meet with his brethren in an Eldership capacity. He further stated, that he has labored to the best of his ability, that his labors are extended into Clarion county, in connection with his appointment, and that he saw some good effected. His intentions are as ever before, he wishes to continue in the field of labor, till the Lord will call him home.

His report was accepted and his license renewed.

Brother JOHN HICKERNELL reported: That he feels rejoiced to meet with his ministerial brethren once more, for the purpose of transacting business for the glory of God, and the spreading of His Gospel. He stated, that he has labored, on the route assigned to him by the last Eldership, to the best of his ability, and that the churches on the circuit are in tolerable good standing, looking up for better times; prospects are bidding fair in many places. His future intentions are as heretofore, to blow the Gospel trumpet. But, he wishes to be exonerated from taking a circuit the coming year. Yet is willing to give himself into the hands of the Eldership, to do with him as they in their wisdom may see proper.

His report was accepted and license renewed.

Brother B. OBER reported: That he was much rejoiced to meet with his brethren, in an Eldership meeting; that he has preached and labored on the circuit, in connection with brother Hickernell, to the best of his ability, and that he is not in the least discouraged; but feels to live and die in the service of God. He is willing to travel the coming year, if it is the Lord's will, and if the brethren see proper to renew his license, and give him an appointment.

His report was adopted and his license renewed.

Brother JOHN GILLESPIE reported: That he feels grateful to God, that he is permitted to meet with his brethren, to report to them his labors in the Gospel ministry; That he has preached as often as circumstances would permit, and that he has opened some new appointments, &c.; he intends to submit in future to the disposals of the Eldership.

His report was accepted and his license renewed.

Brother WM. VANCE reported: That he feels happy to meet with his brethren in this Eldership; that he has labored to the best of his ability, in the Peryopolis church, according to the appointment of the Standing Committee; that he is not discouraged in the least, but wishes to labor, and to suffer, and to die with his brethren in the ministry. He stands at the command of the Eldership.

His report was accepted and his license renewed.

Brother DANIEL WERTZ reported; That he feels grateful to God, that he is permitted once more to meet his brethren in an Eldership meeting; that he had resumed his labors on the Greene county circuit last Spring, according to the appointment of the Standing Committee; that he had enlarged his field, and extended his borders, through the northern part of Virginia; that God had blessed and crowned his labors with success. He had organized several churches, that the number of converted and added to the churches, were about one hundred or more; and that he baptized eighty-three since the last Eldership.—

He stated that the prospects in that country

are flattering; and that he wished to continue his labor in that country, in order to open up some more new places in Virginia.

His report was accepted, and his license renewed.

On motion, it was

Resolved, That we now adjourn to meet this evening after preaching.

Session closed by Elder D. Wertz.

EVENING SESSION.

Met after preaching, according to adjournment.

On motion, it was

Resolved, That we continue to hear the reports of the preachers.

Brother JOSEPH A. DOBSON reported: That he felt thankful to God, to meet with his brethren once more in the Eldership; that he had continued his labors in the church in Pittsburg, according to the wishes of the brethren; that he saw some good effected, some converted and baptized, &c.; and that the state of things in Pittsburg, are tolerable good and prosperous at present. He further states he wishes to double his diligence in the ministry of the Gospel. He is willing to stand at the command of the Eldership, on the following conditions: If the churches or circuit, assigned to him, by the Eldership will agree to move him, and support him and his family. He desired an interest in the prayer of the brethren.

His report was accepted, and his license renewed.

Brother MUNSON W. COOK reported: That he feels grateful to God, to meet with his brethren in an Eldership capacity; that he met with many difficulties on the mission assigned to him, by the last Eldership; that he had labored and travelled extensively in the southern part of Ohio; that he had opened many new places and appointments, and that he got across the Ohio into Virginia, where he now proposed to move his family; that he saw much good done; that prospects were good, that numbers in that country, were favourable to the doctrine of the church and Bible. His determination still was to serve God, in preaching the Gospel, until the Lord shall call him home from the field of labor.

His report was adopted and his license renewed.

Brother ABRAHAM OSMORE reported: That he is glad to see and meet with his ministerial brethren, once more, but is sorry to say, that he has not labored so extensively, nor preached as often as he ought to have done, during the last Eldership year, owing to his medical practice. But his future intentions are, to make the necessary arrangements to devote his time more fully to the ministry of the Gospel.

Brother JOHN HOVES reported by letter:

His report was accepted and his license renewed.

Brother CHRISTIAN COBAUGH was heard from, by letter sent to brother Kline. After due consideration, it was

Resolved, That his case be referred to the hands of the Standing Committee, for further consideration, with discretionary power.

Brother JACOB MYERS reported by letter:

His report was accepted, and his license renewed.

Brother LEWIS KROFT was heard from, by L. A. Dobson.

His report was accepted and his license renewed.

Brother HENBY BARKEY reported by letter:

His report was accepted, and his license renewed.

Brother ABR'N LATSHAW was heard from, by brother Kline.

His report was accepted, and his license renewed.

On motion, it was

Resolved, That we now adjourn to meet tomorrow morning at 8 o'clock.

Session closed by the Speaker.

FRIDAY MORNING.

Met according to adjournment. Session opened by brother J. Glenn.

On motion, it was

Resolved, That we now hear the applicants for license.

Brother JORDAN, formerly a member and minister of the Free-will Baptist church, made application for license by letter: When

On motion, it was

Resolved, That his case be referred to the hands of the Standing Committee, with discretionary power.

MISCELLANEOUS BUSINESS.

Whereas, None of the delegates to the General Eldership, attended to its last session. Therefore,

Resolved, That this Eldership feels sorry for this failure.

On motion, it was

Resolved, That the Eldership of the Church of God in West Pennsylvania, do discountenance, and disapprove all secret societies, such as Sons of Temperance, Odd Fellows, Free Masons, &c.

Whereas, There is an article added to the constitution of the General Eldership in their last session at Martinsburg, Pa.; and inasmuch as we do not understand its meaning, or design of said article. Therefore,

Resolved, That this body inquire of those whom it may most concern, to give us satisfactory information.

On motion, it was

Resolved, That we now adjourn to meet this afternoon, at 1 o'clock.

Session closed by Elder J. Gillespie.

AFTERNOON SESSION.

Met according to adjournment. Session opened by Elder Vance.

Whereas, There has been heretofore a neglect, on the part of preachers in attending to their appointments: Therefore,

Resolved, That the Elders in those churches thus neglected, make due information to the Standing Committee, so that they may take the necessary steps and measures to remedy the evil complained of.

Whereas, Missionary funds are much needed; Therefore,

Resolved, That all the preachers on their respective stations and circuits, take up a collection in every church and preaching place; and hand the money over into the hands of the Eldership, at its next session; and that the same be applied to missionary purposes.

Resolved, That the ministers, or preachers of the several stations and circuits, advise the churches, to take up subscriptions, for their support; and that the same be presented to the next annual Eldership.

Resolved, That the preachers on their several circuits and stations, use their influence, to establish Sabbath Schools in the church.

and throughout their charges; and that the schools be established on the American Union principle.

On motion, it was

Resolved, That hereafter each preacher give an account of the number of churches, and preaching places on his circuit, and the number of sermons preached during the Eldership years.

On motion, it was

Resolved, That we now adjourn to meet this evening, at candle light.

Session closed by the Speaker.

EVENING SESSION.

Met according to adjournment. Session opened by Elder Dobson.

On motion, it was

Resolved, That a Stationing Committee of four be appointed. Whereupon, brethren J. Hickernell, Joseph A. Dobson, Wm. Vance and Daniel Wertz, were appointed said committee.

On motion, it was

Resolved, That the Stationing Committee now withdraw, make out and give in their report.

REPORT OF THE STATIONING COMMITTEE.

The committee accordingly made out and presented their report as follows, viz:

Mason County, Va., and Adams County, Ohio, Mission—Munson W. Cook.

Athens County Circuit, Ohio—Abraham Osmore.

Marshall County Circuit, Va.—Daniel Wertz.

Greene County Circuit, Pa.—Elder John Gillespie.

Westmoreland and Cambria County Circuit, Penn'a.—in connection with the Peryopolis church—Elders John Hickernell, Benjamin Ober and William Vance.

Rockland, Venango and Harmony Circuits—Elders Joseph A. Dobson and Joseph Glenn.

Pittsburg Station—Elder Jacob Myers.

On motion, it was

Resolved, That the report of the committee be adopted.

On motion, it was

Resolved, That a Standing Committee of be appointed. Whereupon, John Hickernell, Joseph A. Dobson and William Vance, were appointed said committee.

On motion, it was

Resolved, That this Eldership tender their hearty thanks to the church and friends of Brush Valley township, for their kindness and liberality manifested toward the members of this Eldership, during its session.

On motion, it was

Resolved, That we now adjourn to meet again, on the fourth Wednesday of October, 1849, in Marshall county, Virginia.

JOHN HICKERNELI, *Speaker*.

JOSEPH A. DOBSON, *Clerk*.

NEWS DEPARTMENT.

Revival in Oberlin—Anti-Slavery.—The Oberlin Evangelist stated a few weeks since, that there was an interesting work of grace progressing in the village of Oberlin. And a private letter, lately received, states that, not long ago, at the close of a powerful sermon by Professor Finney, one hundred persons, including several promising students of the Oberlin Collegiate Institute, arose for prayer.

New York Railroads.—In a late number of the Buffalo Courier we find the following highly interesting article:

There is in the State of N. York about 778 miles of railroad completed, on which cars are running. The cost of construction has amounted to the sum of \$20,944,142. The number of passengers of all sorts, who passed over them in the year 1847, was \$3,866,818. From this and all other sources the gross earnings of the various companies, during the same period, was \$3,084,211. Expenses, including those of running and repairs, \$1,452,361; leaving \$1,631,850 as a profit.

Taking out of view the expenses incurring in re-laying their roads, their receipts having steadily increased and each successive year shows that they are doing a more profitable business.

Below will be found a statement exhibiting the total income of five companies during the years 1846 and 1847:

	1846.	1847.
New York and Erie, - -	\$185,614	\$254,118
Albany and Schenectady, -	125,836	164,774
Albany and Buffalo, - -	86,492	123,810
Auburn and Rochester, -	290,160	394,766
Buffalo & Niagara Falls	33,954	47,630
	\$721,964	\$985,688
		721,964

Increase in one year, - - - - \$263,734

Their increased expenses for running and repairs during the same time was \$118,106.

Important Decision.—The American Law Journal for November, contains an interesting decision of Judge Hays, President of the District Court of Lancaster. The Postmaster gave the advertising of the list of letters to the paper having the largest circulation in the city of Lancaster, and the editor claiming the largest general circulation brought suit against the Postmaster. The court decided that under the act of Congress of 3d March, 1845, the advertisement must be inserted in the paper "having the largest circulation" generally, and that inserting it in a paper having the largest circulation in the city or town where the paper is printed is not a compliance with the law.—*Phil. Ledger*.

Ploughs for California.—The steamer Saracen came down from Pittsburg yesterday, with her hurricane deck completely covered with plantation wagons and ploughs—the latter article goes to the wilds of California, to assist in sowing the seed of civilization, and making splendid farms, where it is said gold dust is plenty.—*Cincinnati Chron.*

Queen Victoria.—Queen Victoria, having learned that a little child three years of age, was saved from the wreck of the Ocean Monarch, and that no trace of its family could be discovered, has taken charge of, and intends to protect and educate it at her own expense.

Arrival of Rothschild.—Baron Rothschild arrived in the Cambria at New York on Saturday. He is the head of the Frankfurt branch of the great banking house. The house has had considerable experience recently in European revolutions, and is devoting more attention to America and its resources, with a view to permanent investments in our public stocks, railways, steamships, &c. One of the family, it is rumored, will settle in this country, and aid Mr. Augustus Belmont, their New York agent in extending the business of the firm in the United States, Mexico and South America, and eventually to the East Indies and China.

O'Reiley's Telegraph line in Kentucky, is to be cut and broken, by order of the United States District Court. The object of this order is to prevent its being used in the transmission of intelligence, and to protect the interests of Morse and company, who claim the exclusive right to the invention. The Commissioner of Patents at Washington has refused to give Mr. Baine a patent for his Electric Telegraph, on the ground that Morse's invention embraces the same principle. These cases will probly be carried up to the Supreme Court of the United States.

Example to Railroad Directors.—The Directors of the Madison and Indianapolis railroad, at a meeting recently held, unanimously ordered, that it shall not hereafter be competent for any officer of this company to cause or permit any car of this company to be run on the Sabbath for any purpose whatever; and that the President of this Board give notice to the public, in such manner as he shall deem best, that hereafter the cars of this company will not be run, either for passengers, freight, or otherwise, on the Sabbath.

U. S. Senator from Alabama.—The Governor of Alabama has appointed Ex-Governor Fitzpatrick, U. S. Senator, to fill the vacancy occasioned by the death of the late Hon. Dixon H. Lewis.

Closing of the Canals.—The Erie canal, if not previously closed by ice, will positively be closed on the 9th of December, by order of the Canal Commissioners, in order that the work of enlargement may commence. The receipts this season amount to \$3,217,852 39, and may reach 3,300,000 before the close of navigation.

Cancer.—We published a paragraph a few days since, stating that a poultice made from the common cranberry, was excellent in cases of cancer. The Tusculooosa (Ala.) Observer of a recent date, states that a Mr. Bell, who suffered for eight years with a cancer in the nose, was entirely cured by using a poultice made from the common cranberry.

For California.—We learn from the Bee, that a company of one hundred men are about embarking from Boston for California. Each man puts into the concern from \$300 to \$500, which will be appropriated to the purchase of a vessel and a cargo of goods suitable to the traffic on the Pacific coast. Arrived at California, a portion of the company will proceed to the gold region, and the balance will remain by the ship to dispose of the cargo, &c., &c.

Abolition of Slavery in Kentucky.—The Philadelphia Republican has an extract of a letter from a gentleman travelling in Kentucky, dated at Lexington, October 27th, 1848; which says:

"I have the satisfaction to advise thee that there is no doubt of the passage of an enactment, which will have in its effect the gradual abolition of slavery. It is to be brought forward by Henry Clay, in the Convention that is to meet next winter, to revise the Constitution, and its success is undoubted."

The rapid increase of American Steamships is preparing the way for a most perfect mail communication between the United States and other countries.—Our own continent is now united in an admirable arrangement extending to both the great oceans. In a few months we shall have weekly communication by American steamships between this port and Liverpool or Southampton, and next year, a semi-weekly line between New York and England.

MISCELLANEOUS.

AUREE SENTENTIE.

1. They are the true disciples of Christ, not who *know* most, but who *love* most. *Spanheim*.

2. Love and action do necessarily evince each other. True love cannot long lurk unexpressed; it will be looking out at the eyes, creeping out at the mouth, breaking out at the fingers' ends in some actions of dearness, especially those wherein there is pain and difficulty to the agent, profit or pleasure to the object beloved.—O Lord! in vain shall we profess to love thee, if we do nothing for thee!—*Bishop Hall*.

3. Little things and lawful things may impede our salvation.—*M. Henry*.

4. The flower of youth never appears more beautiful than when it bends towards the Sun of righteousness.—*Ibid*.

5. Prayer is this—to look into the Bible, and see what God has promised; to look into our hearts, and ask ourselves what we want; and to look up to God to give us what we want and He has promised, as the purchase of Christ's blood; expecting that, though we be most unworthy, yet He will be as good as His word.—*Anon*.

6. Paul had three wishes, and they were all about Christ: that he might be *found* in Christ; that he might be *with* Christ; that he might *magnify* Christ.—*Anon*.
E. M. L.

RAILS FROM BOSTON TO CINCINNATI.

The Pennsylvania railroad, now in course of construction, from Harrisburg to Pittsburg, at the head of the Ohio river, will be two hundred and fifty-one miles in length, making the whole distance from Philadelphia to Pittsburg, three hundred and fifty-eight miles. This line crosses the Allegheny mountains at Sugar Run Gap; and from Harrisburg to the base of the mountains, a distance of one hundred and thirty-three miles, the line follows the valley of the Juniata river, and has no grade greater than twenty-one feet per mile. The curvatures are easy, and the road adapted to high velocities. The mountain is ascended on the eastern side by 12 3-10 miles of a grade of eighty feet per mile, similar to that on the western railroad of Massachusetts. The summit of the mountain is then passed by a tunnel seven hundred yards long, and the line from the summit to Pittsburg, is one hundred and six miles long, with a maximum grade of fifty-two feet per mile.

The railroad distance from Pittsburg to Cincinnati will be three hundred and thirty miles, by the way of Massillon, Wooster and Columbus; while the distance by the Ohio river, is four hundred and ninety-five miles, or one-half longer than the railroad, and the railroad may be traversed in about one-fourth of the time required by steamboats on the river. The railroad in Ohio, for the greater part of its length, will traverse the elevated table lands of that state, which are very favorably for railroad construction.—*Jour. of Science.*

AGES OF THE PRESIDENTS.

The following have been the ages of the Presidents of the United States, at the time of their election to the executive chair:

Ages.	Ages.
1. Washington, 57	7. Jackson, 61
2. John Adams, 61	8. Van Buren, 54
3. Jefferson, 57	9. Harrison, 67
4. Madison, 57	10. Tyler, 50
5. Monroe, 57	11. Polk, 49
6. J. Q. Adams, 57	12. Taylor, 64

The average of the above ages is about 57½ years, and it is a curious circumstance that five of our twelve Presidents have been of the age of 57 at the time of their election. Harrison was the oldest of the Presidents, and Polk the youngest when elected.—*William's Manual.*

APHORISMS.

Deceit is a double-pointed sword, that generally wounds the user.

To be silent is better than to speak foolishly.

To know when to keep silence is as good frequently as to know what to say when the time comes for speaking.

False modesty is sometimes as perfect a revealer of unseemly thoughts as no modesty at all.

Incorrect knowledge, like counterfeit money, is worth nothing.

He who climbs highest may fall furthest.

To offend rather than compromise the truth is far better than to compromise the truth rather than offend; to be driven to the first alternative is a misfortune simply, but to choose the last is a crime.

The man of few words is not necessarily a man of few thoughts: the depths of the sea may be in commotion when the surface is noiseless.

Those pay dear for pleasantry who joke at the expense of truth: others are very apt to conclude that if they disregard it in jest, they will also in earnest.

Bare wishing never yet brought any one good fortune.

He who is effortless will not be motionless; for the current will take him down stream.

To judge by externals is to test gold by the glitter; when in truth, the refiner's crucible is the only place for proving the pure metal.

J. F. CHAPLAIN.

Tulbot county, Md., Oct. 3, 1848.

SCRIPTURE EXPOSITION, No. 175.

"Be instant in season." 2 Tim. 4-2.

Paul in several of the first verses of this chapter charged Timothy to be diligent, constant, and faithful in preaching the Gospel. And the same is a charge to ministers now. Instant means pressing, urgent, importunate, earnest. Ministers will be so, if their hearts are warm with the love of Christ. He who delivers a cold, lifeless message, and appears indifferent, as if he hardly believed it was true, is unworthy of the sacred office.—Instant also means immediate, without intervening time. Ministers should be ready at all times faithfully to invite, warm reprove and rebuke, whether there is revival or no revival; whether the times be prosperous or adverse. And again, instant means quick, making no delay. Ministers should be at the stated places of worship, and at all the appointed meetings at the precise time fixed for meeting, and begin at that moment, whether the people are present or not. If there are those that interrupt by coming in afterwards, they should be reminded of the importance of being there in season. When ministers are late to their appointments, or when they wait beyond the time for the people to get in, there is a manifest slackness unworthy of those who profess to be engaged in the best and most important work. "Order is Heaven's first law." "Punctuality is the life of business," and the "King's business requires haste." F.

CORRECT SPEAKING.

We advise all young people, to acquire in early life the habit of using good language, both in speaking and writing, and to abandon as early as possible the use of slang words and phrases. The longer they live the more difficult the acquisition of such language will be; and if the golden age of youth—the proper season for the acquisition of language—be passed in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads instead of the slang which he hears; to form his taste from the popular speakers, writers, and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use—avoiding at the same time that pedantic precision and bombast, which bespeak rather the weakness of a vain ambition than the polish of an educated mind. There is no man, however low in rank, who may not materially benefit his financial condition by following this advice, and cultivating at the same time such morals and manners as correspond in character with good words.

POETRY.

MY BIBLE.

My Bible! 'tis a book divine,
Where heavenly truth and mercy shine,
And wisdom speaks in every line,
And speaks to me.

My Bible! in this book alone
I find God's holy will made known;
And here his love to man is shown—
His love to me.

My Bible! here with joy I trace
The records of redeeming grace;
Glad tidings to a sinful race:
Good news to me.

My Bible! here it is I read
How Jesus did for sinners bleed;
Oh, that wondrous love indeed!
Christ bled for me!

My Bible! source of comfort pure,
To those who trials here endure,
The hope of heaven it renders sure;
Best hopes for me!

I love my Bible! may I e'er
Consult it oft with faith and prayer,
That I may see my Saviour there,
Who died for me!

THE GOLDEN MAXIM OF SIR MATTHEW HALE.

A Sabbath well spent
Brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned,
Whatsoever may be gained,
Is a certain forerunner of sorrow.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meetings will be held, Providence permitting, on the Cumberland circuit:

One at Linglestown, to commence on the 23d of December.

One at Shiremanstown, commencing the 22d of December.

One at Mechanicsburg, to commence, Providence permitting, on Friday, the 5th of January, 1849.

One at Lisburn, commencing on the 29th of December.

WM. H. MULLENIX,

The following protracted meetings will be held, Providence permitting, on the Dauphin and Lebanon Circuit:

One at Millerstown, Lebanon county, commencing on the 30th of December.

One at Matamoras, Powells valley, to commence on the 6th of January, 1849.

One at Rockyville, to commence on the 13th of January, 1849.

One will be held at Elizabethtown, Lancaster county, commencing on the 23d December.

The ministers and brethren of the neighboring churches are invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 30th of November, 1848, by the Rev. J. C. Baker, Mr. Jacob S. Hilscher, to Miss Martha Long, both of Lancaster county, Pa.

On the 7th inst., at Millersburg, by the Rev. C. W. Schaeffer, Mr. E. C. Eby, of Harrisburg, to Miss Sarah E. Faunce, daughter of Sam'l Faunce, Esq., of Millersburg, Pa.

On the 7th inst., by the Rev. G. H. Stecher, Mr. Peter Ebersole, to Mary Ann Seider, both of South Hanover township, Dauphin county, Pa.

On the 26th of September, by the Rev. T. Strohm, Mr. John Strum, to Miss Eliza Roads, both of East Hanover tp., Lebanon county, Pa.

On the 16th of November, by the same, Mr. Adam Fautig, to Miss Bolich, both of Schuylkill county, Pa.

On the 23d of November, by the same, Mr. Levi Keppel, to Miss Eliza Michel, both of Fishing Creek valley, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In the city of New York, on the 25th of November, Hon. Dixon H. Lewis, U. S. Senator from Alabama. He was both an amiable and able man, and highly respected by all parties.

On the 2d inst., near Linglestown, brother Emanuel Forney, aged 24 years and 4 mos.

In Carlisle, on the 2d inst., James R. Coulter, (Printer,) formerly of this place, in the 32d year of his age.

In Thompsettown, Juniata county, on Sunday, the 27th November, Sarah McLain, eldest daughter of Jacob L. and Mary Adaline Abrams, aged 5 years, 10 months and 15 days.

This interesting child was sick but a few hours, when she was removed from this world of sorrow and affliction, to reign with her Father in Heaven. Her disease was Croup. During her life she was doated upon by her parents, and in her death, they have been deprived of a very promising child. In this dispensation, hard as it may seem, they have reason, however, to rejoice, that she has been removed from the sorrows and afflictions of this world, to dwell in one of unalloyed happiness.

Fond parents, cease your mourning—

Your first-born is no more;
She's now a lamb, adorning
God's fold, on Canaan's shore!

He took your much-loved treasure,
To blissful scenes above;—
Ah! think—and think with pleasure—
She lives on Jesus' love!

With feelings of deep sadness,
Ye'll doat on looks and words;—
That "she's with Christ in gladness!"
Sweetest relief affords.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	\$4 70	a 4 75
Do. Rye, do. - -	3 25	a 3 37½
Do. Corn, do. - -	2 37½	a 2 50
GRAIN—Wheat, per bushel,	0 90	a 0 95
Do. Rye, do. - -	55	a 56
Do. Corn, new do. - -	40	a 43
Do. Oats, do. - -	30	a 31½
Do. Barley, do. - -	—	a 75
SEEDS—Clover, do. - -	3 25	a 3 50
Do. Timothy, do. - -	2 25	a 2 31
Do. Flax, do. - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 3½
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	\$5 00	a 5 12½
Do. Rye, do. - -	3 75	a 3 80
Do. Corn, do. - -	2 75	a 2 80
GRAIN—Wheat, per bushel,	1 02	a 1 06½
Do. Rye, do. - -	68	a 70
Do. Corn, new do. - -	50	a 52
Do. Oats, do. - -	33	a 35
Do. Barley, do. - -	85	a 90
SEEDS—Clover, do. - -	3 75	a 4 00
Do. Timothy, do. - -	2 75	a 3 00
Do. Flax, do. - -	1 30	a 1 32
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embellished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price \$2 50 per copy.

A liberal discount will be made to traveling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

✶ EDITORS OF THE RELIGIOUS PRESS, copying this Advertisement, entire, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four prominent insertions, will confer a special favor, and shall receive a copy of the work, (subject to their orders,) by sending direct to the publishers.

✶ No letter will be taken from the office unless post paid.

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Largest! Cheapest!! Best!!!

768 PAGES IN THE VOLUME!!!

VOL. III. COMMENCES JANUARY 1, 1849.

8 to 20 Splendid Wood Engravings each Month!!!

This unrivaled Family Magazine universally acknowledged by the press as the best American Periodical published, offers at the commencement of the 3d volume unusual inducements to subscribers. Its features hereafter will be entirely American, including, *American Views, American Portraits, American Tales, American Sketches.*

A series of Engravings, from the Paintings of our best artists, including Cole, Gignoux, Durand, Edmonds, and others, is in vigorous preparations, and the facile pencil of the imitable.

DARLEY

is now actively engaged in enriching Holden with his

Portraits of the Public Men of America.

The PORTRAITS OF DISTINGUISHED AMERICAN DIVINES will be continued in every No., as heretofore, with sketches of their lives and ministry. Each No., will be filled with *Tales, Poems, Essays, Reviews, Sketches, Translations, Topics of the Month*, and will embrace everything *Amusing, Instructive, and Readable* now in progress in the world.

As a Family Magazine, the Editor is confident that no rivalry can effect, or opposition lessen its value and worth, and he offers it to the world as, in tone, character, literary merit, and illustrative beauty,

The Model Magazine!!

OF THE NINETEENTH CENTURY!!!

No family in the land can afford to be without Holden in its circle; for when such a periodical can be obtained one year for the trifle of

ONE DOLLAR,

who will not wish to subscribe?

The great feature of Holden is, that, while being peculiarly American in sentiment and feeling, it gathers and embodies all the beauties of the French, English and American Periodicals, while discarding their follies and vices. A combination of the Encyclopedia, the Gazetteer, the Quarterly Review, and the Weekly Newspaper, it is yet separate and distinct from all, but possessing enough of their various qualifications to commend itself to every reader.

See what the Press says of Holden:

* * * "The Editor's table is very rich and amusing—in some respects equal to that of the Knickerbocker."—*N. Y. Evangelist.*

HOLDEN'S DOLLAR MAGAZINE.—The August No. of this sterling journal is now upon our table. In glancing over its contents we are forcibly struck at the superior arrangement of every thing appertaining to Literature and Art. The articles are all of a high order—far surpassing any thing that appears in "Graham's," or "Godey's Lady's Book." The typography of the No. before us, is most excellent, vieing in whiteness of paper and clearness and distinctness of type, with any similar work published in the United States.—*Republican, Jackson, Tenn.*

Over three thousand, five hundred similar notices have been received, but these must suffice.

The object of the Editor has been to give a *Three Dollar Magazine, for one third price*, and a glance at Holden's will show the result. Now,

he only asks the support of the community, and in return will give improvements as they are demanded.

✶ Now is the time to subscribe, as those sending first will receive the first impressions of the engravings. The No.'s can be furnished from July 1848, if wished by subscribers—that month commencing the previous volume.

TERMS FOR 1849—(IN ADVANCE.)

1 copy, - - -	One Year, - -	\$ 1 00
5 copies, - - -	" - - -	4 00
20 copies, - - -	" - - -	15 00

PREMIUM!

Postmasters, or others, sending 20 names and 15 dollars, will receive Vol. II. of Holden's Magazine, handsomely bound in muslin and gilt-edged!

Address, (post-paid.)

CHARLES W. HOLDEN.

106 Nassau Street N. Y.

P. S.—Editors copying the above Prospectus and this notice, and noticing the Magazine editorially, will be entitled to the second volume of Holden's Magazine handsomely bound in muslin and gilt-edged, and in addition a splendid full-length Engraving on tinted paper, of Horace Greely, Editor of the New York Tribune, drawn by Darley, and engraved by Richardson. The book will be mailed to such papers about the 15th of January, when it will be ready, on the reception of a paper containing the advertisement and notice marked. Editors copying this and noticing monthly, will also receive the Magazine each month for the coming year.

Connel's Magical Pain Extractor.

It is now conceded by medical men that CONNELL'S MAGICAL PAIN EXTRACTOR, manufactured by Comstock & Co., 21 Courtland street, N. Y., is the greatest wonder of the 19th century. Its effects are truly miraculous. All pains are removed from burns, scalds, &c., and all external sores, in a few minutes after its application, healing the same on the most delicate skin, leaving no scar. It is equally beneficial in all kinds of inflammatory diseases, such as sore Nipples and Eyes; Sprains, Rheumatism, White Swelling and Ulcers, Bruises, burns, Chilblains, Erysipelas, Piles, Tic Doloreux, &c. We might add as proof to all we say, the names of many eminent physicians who use it in their practice, and hundreds of the clergy who praise it to their people. Kind parent keep it constantly on hand, in cases of accident by fire life may be lost without it, but by its use all burns are subject to its control, unless the vitals are destroyed. Caution.—Remember and ask for Connel's Magical Pain Extractor, manufactured by Comstock & Co., N. Y., and take no other. All Clergymen of all denominations supplied gratis with Connel's Magical Pain Extractor, for themselves and the poor of their congregation.

All religious papers that will publish this a few times will be furnished with the *Salve free*, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense.

✶ Sold in Chambersburg, by the only agent David Oaks; in Carlisle, by Charles Ogilby; in Shippensburg, by J. C. & G. B. Altick; in Hagerstown, by Ogilby; in Harrisburg, by Wm. Bell & Son; Also, in every town in Pennsylvania and Ohio.

PROSPECTUS

OF A

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and

his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty-cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

✶ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—1y.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the *History of Denominations*, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., JANUARY 1, 1849.

NUMBER 17.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuance must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names.	Am't. paid.	Names.	Am't. paid.
Anglimyer Joseph	1 00	Heister David	62
Ashton Toos	48	Herr Benj	2 25
Boyd David	50	Keller Eli Jacob	1 00
Bear Ephraim	50	Lininger Jacob	95
Bisley Jonathan	1 25	Lutz Adam	50
Brady Cath	1 00	Livingson Geo	1 50
Baker Philip G P \$1 00	1 00	Lohm David (vol 12)	62
Bayer Wm	2 00	Lowe Jos ph	1 00
Bartlett Dan	1 25	Mezger Geo	25
Camp Henry	6	Miller John	50
Cnew John H (vol 13-14)	2 25	Monson Jas	25
Coburn Christian	1 75	Myers Susan	1 00
Carpenter Mical	2	Magnus Cath	1 50
Cope Wm	2	Miller Henry	1 50
Coe Grove Wm	1 00	Miller Wm	1 37
Deshire J H	1 00	Miller John	1 50
Domin J J	0 04	Mill John	70
Eckert Josiah	5	Ni or Jacob	1 00
Emetick John P	1 00	Rees Wm	50
Eppley Geo	1 00	Risher David	4 25
Gerner Alm (vol 12-13)	2 75	Rush Abraham	1 00
Getter Philip	6	Rudolph Andrew	1 00
Getter Geo	1 50	Ross Henry	1 00
Gibson Robt	1 25	Souther Jacob (vol 12)	62
Gingrich Joseph	1 25	Do do (vol 13)	75
Goldsberry	1 25	Souther Christian	75
Goss Joseph	1 00	Sherrman Sam	1 50
Hoover David	1 25	Sherrman Eli David	1 50
Hartman for 9 mo	75	Steele Isaac	1 50
Hunt Henry	1 25	Priser D vlt	1 50
Heck Geo	2 00	Winn Simon	50

Chaplains of Congress.

THE Chaplains of last session are re-elected. Rev. Mr. Slicer, for the Senate, and Rev. Mr. Gurley for the House.

A PANORAMA has been got up, and is now exhibited in Philadelphia, of Gen. Taylor's campaign in Mexico, and is said to be one of the most agreeable entertainments of the day. The whole story is told on canvass, and in a style that at once attracts the eye and interests the mind. The spectator has all the marches, battles and leading adventures; with views of the towns, cities, mountains, rivers &c., &c. The work we learn is executed with much artistic skill, and excites no little admiration.

Post Office.

A BILL providing for the reduction of postage on letters and newspapers, and correcting the abuse of the franking privilege, was made the order of the day for the first Tuesday in January.

Lutheran Female Seminary.

A COMMITTEE of ministers from several Synods of the Lutheran church, has resolved to establish a Lutheran Female Seminary in York, Pa., in case \$5,000 be raised by the citizens for that purpose.

Legislature.

THE Pennsylvania Legislature will meet on to-morrow, (being the 2d inst.) The parties being a tie in the House, it is thought by some, that the scenes and squabbles of Ohio, may be acted over by that body.

The Governor will be Inaugerated on the third Tuesday of January, (being the 16th instant)—the United States Senator on the — and the State Treasurer on the —.

The Whigs being invested with the ruling power, will now have a fair chance to make their acts and doings an exponent of their better and cherished principles.

New Year.

"The year rolls round and steals away."

THE year 1848 has rolled round and fled away. In its round, and stealth, and flight, it has carried off from time to eternity, not less perhaps, than thirty-odd millions of human beings, whose destinies in bliss or woe, are now irrevocably fixed. Awfully solemn thought!

Besides this, it is a no less solemn reflection, that countless millions of sins of crimson dye, have been committed against God, which are now recorded in Heaven's book, against millions of impenitent sinners; and which, if not repented of and cancelled will unavoidably, eventuate in their endless ruin.

But, then the counterpart of this dark picture, exhibits a bright and cheering sight.—Emanuel's friends have been up and doing—they have prayed and wrought and conquered. Great and mighty changes in church and state, have been brought about for the bettering of the condition of millions, mentally, politically and morally. Happy thought!

O! his pleasant, his reviving

To our hearts to hear each day;

Joyful news from far arriving,

How the Gospel wins its way:

Those enlightning,

Who in death and darkness lay.

The Advocate also, has been gaining favor in the eye of the people, within the past year. Our list in some places has declined, in others it has increased.

On the whole it is gaining. We hope it will soon do still better. Action and effort, on the part of its friends, is all that is necessary. We feel thankful for the interest many have taken to extend its circulation. May we not hope, that it will continue and increase. For the good of the cause, we sincerely wish it.

From the friendly actions of the general, and the several annual Elderships, we are happy to think, the paper is generally recieved with favor.

True, there are still some few croakers and delinquents in the camp, but then, He who turned Balaam's cursing into a blessing, may convert them from the error of their way.

To do justly and to love mercy is the best policy, under all circumstances. This policy has preserved and brought us thus far, and under it we hope still to pursue the even tenor of our way, believing it to be the only sure way of securing the favor and approbation of God and good men. For it is written: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

To err, is human. To be faultless, is angelic. To love God and man is Christian. Perfect love is the measure of Christian perfection. To be holy is to be happy. And to be holy, happy and useful, is and ought to be the Christian's highest ambition.

Biographical Letters.

SOME of the brethren have commenced sending in their biographical letters. We are pleased to find the circulars so promptly complied with, and this noble enterprise so universally approved. We hope there will be a general and simultaneous concert of action, both in writing for the work, and in preparing the way to circulate it.

As the first one hundred ministers of the Church of God, have now an equal opportunity of doing good, by telling the story of their life and times, we hope no one will sin against God by neglecting to improve the same. Let each one study to write, to be useful. Follow the order recommended in the circulars.—Those brethren who did not receive a circular through the mail, will please to refer to this and the previous number of the Advocate, for a copy thereof. The committee did not know the Post Office address of some of them, and hence they are all addressed through the paper. Let all then fall to work immediately, and write out their biography, in four successive letters, between this and the 1st of March, without fail. If but a half dozen hang back and neglect to write, it will delay the publication. To avoid this, let one and all be punctual. One-third will be allowed to agents.

Congress.

CONGRESS has not as yet done much business. A motion was offered in the House, by Mr. Root, of Ohio, that the committee on territory be instructed to report a bill providing territorial governments for New Mexico and California, and excluding slavery therefrom. On taking the question, 103 voted for, and 80 against the resolution. In the Senate, on Wednesday last, the same question in fact was brought before the that body, in an indirect way, on a motion to refer to the appropriate committee, a petition from the people of New Mexico, praying Congress to organize a territorial government over them, without slavery. The motion was carried by a vote of 33 to 14. This is regarded as in some measure, a test of the strength of the non-extension party in Congress. Party spirit in Congress is high on this subject. The question of extension came up last session, and was not disposed of. It is probable that there will be more talk than action during the short session, and if Congress does not soon settle it, the tide of emigration will put the matter at rest without their intervention. A very few years will find the social fabric erected in California, and perhaps also in N. Mexico.

News from Italy.

THE news from Italy shows that the spirit which has been evoked there, has not yet been laid. Accounts reach us of tumult after tumult, and the end is not yet.

The most prominent news is from Italy. The Prime Minister of the Papal States was assassinated on the 15th ult., at the entrance of the Chamber of Deputies. He had acted in such a manner as to excite the bitter hostility of the people. On the morning of his death he had lined the streets with armed men, and on his way to the Chamber of Deputies, when near the very spot Caesar fell, he publicly showed his contempt for the crowding populace, both by gesture and by words. At once a young man rushed from the crowd and plunged a dagger into his neck. He was borne into the rooms of Cardinal Gizzi, where he expired in about five minutes. The murderer escaped in the confusion that ensued upon his attack. The day after his assassination, by preconcerted arrangements of the popular leaders, a vast crowd gathered in the great Square del Popolo. They marched to the Pope's palace, on the Quirinal, with a demand contained in printed papers, that were scattered about among the people. They presented five Fundamental points; 1, Promulgation and Full Adoption of Italian Nationality; 2, Convocation of a Constituent Assembly and realization of the Federal Pact; 3, Realization of the vote of the War

of Independence given in the Chamber of Deputies; 4, Adoption, in its integrity of the Programme of Mamiani, fifth of June; 5, Ministers who have public confidence, Mamiani, Sterbini, Campello, Saliceti, Fusconi, Lunati, Sereni, Galletti. At 1 o'clock, these points were presented to the Pope, who soon sent back a reply that he would consider them. But this was not enough. The people went on step by step, in their revolutionary course. The announcement that the Pope refused to accede to their request, and said: he "would not brook dictation," roused them. The fight soon began. Fire arms were in constant requisition, and ladders were brought to aid the mob in their attempt to scale His Holiness's abode. This was enough. The Pope yielded; the mob triumphed; a new ministry according to their demand was appointed; order was once more restored.

Slave Case in Cumberland County, Pennsylvania.

THERE was quite an interesting case before the Court of Cumberland county, Pa., in November last.

The plaintiffs, Catharine Oliver and others, of the State of Maryland, instituted a suit against Daniel Kaufman, of that county, for aiding the escape, and harboring 13 slaves, claimed as the property of the plaintiffs.—Messrs. Watts and Biddle were engaged for plaintiffs, and Gallagher, Graham, and Adair for defendant. A great number of witnesses were produced by plaintiffs' counsel, who proved that the slaves were brought on the evening of the 24th of October, 1847, to the barn of Kaufman, and after remaining there part of the night, were taken in his wagon across the Susquehanna river. Several witnesses were called, who were immediate neighbors of Kaufman, and obstinately refused to answer any questions or inquiries propounded by the court or counsel. Being apparently determined, to keep silent, they were given into the custody of the Sheriff and conveyed to jail. But after remaining there a short time, they concluded it was better to come forward and give evidence. The defendant's counsel took the ground that a case of this kind did not come under the jurisdiction of this Court. Able and lengthy speeches were made by the counsel on both sides, and the Judge's charge, though brief, was to the point.

The jury retired, and after being out about 18 hours, returned a verdict of \$2,000 damages for the plaintiffs.

Sabbath Convention.

A CONVENTION for the promotion of the better observance of the Sabbath, assembled pursuant to public notice, in Christ's Church, Gettysburg, on the 29th day of November, 1848, at 10 o'clock, A. M.

The Convention was organized, by appointing

Hon. GEORGE SMYSER, *President.*

JOHN DICKSON, sen., Col. JAMES D. PAXTON, Gen. D. MIDDLECOFF, Prof. M. M. STOEVEK—*Vice Presidents.*

John Johnson and A. R. Stevenson, Esq.—*Secretaries.*

Hon. George Chambers, chairman of a committee appointed at the last Sabbath Convention; made the following report:

CHAMBERSBURG, Nov. 25, 1848.

To the Sabbath Convention to be assembled on the 29th instant.

The committee appointed by the Sabbath Convention which was assembled at Chambersburg, in January last, to present a memorial to the Managers of the Cumberland valley railroad company, asking a suspension of transportation and travel on their road on the Sabbath—Report:

That they proceeded to discharge the trust confided to them, by preparing and presenting a memorial on the subject to the officers of that company, a copy of which is herewith furnished.

To their memorial they received promptly a respectful reply, in which, on the part of this company, a desire is expressed to effect that suspension, as soon as engagements and Government control would permit.

Very respectfully,

GEORGE CHAMBERS, *Chairman.*

The business committee made report, and asked leave to sit again. Leave was granted, and the following resolutions were reported, and after some modifications, were unanimously adopted;

RESOLUTIONS.

1. That the religious observance of the Christian Sabbath, as a day set apart for rest from labor, and for the special worship of Almighty God, is a duty divinely imposed, and of moral and perpetual obligation.

2. That the observance of the Christian Sabbath is eminently conducive to the existence of enlightened and active piety.

3. That the Divine command, "Remember the Sabbath day to keep it holy," is not obeyed, unless the whole time (except so much as is required for the performance of works of necessity and mercy,) is exclusively occupied in such exercises as directly conduce to the spiritual and eternal welfare of ourselves and others.

4. That we regard the Sabbath as an important gift of Heaven to the laboring portion of the community, and that to require or tempt them to continue their secular toils on that day, is a gross interference with the benevolent provision of the Divine Being in regard to them.

Resolutions 5 and 6 were referred back to the committee, to be reported at the evening session.

The following resolutions, reported by the Business Committee in the evening, were then taken up separately, discussed, and with slight amendments adopted unanimously:

5. That as in no nation, the body of the community has ever risen to a high degree of general intelligence and virtue without the observance of the Sabbath; and as such general intelligence and virtue are essential to the prosperity and permanence of our free institutions: therefore patriotism, no less than Christianity calls on us to labor to promote the better observance of this holy day.

6. That the documents addressed to this Convention by the Hon. George Chambers be read to the Convention. The "memorial" and "reply" referred to in Mr. Chambers' report, made at the morning session, were accordingly read.

7. That this Convention tender their sincere thanks to the committee appointed by the Convention at Chambersburg, to memorialize the President and Managers of the Cumberland valley Railroad company, against running their passenger trains on the Lord's day; for the fidelity and marked ability with which they have discharged the duty entrusted to them; and congratulate them on their success

in effecting the cessation of one of the Sabbath trains.

8. That as the use of the public works on the Sabbath is attended with a lamentable depravation of morals in the community, residing on the line of them, and does not even secure any permanent pecuniary advantage to individuals, companies, or the Commonwealth; we therefore earnestly and respectfully request the proper authorities, to direct that these works shall not be used on that day; and we feel fully assured that the action herein proposed will receive the cordial approbation of the community represented in this Convention.

9. That a committee of five be appointed, respectfully to address his Excellency, the Governor of this commonwealth, and request him to invite the attention of the Legislature to this subject,—and that said committee, (should it be thought by them necessary,) be authorized to memorialize the Legislature in such manner as they shall think will most effectually secure the end desired.

Upon its adoption, the Convention appointed the following persons to carry it into execution, viz: Hon. George Chambers, Wm. Heyser, Esq., Frederick Smith, Esq., Hon. Moses McClean and A. R. Stevenson, Esq.

10. That in their efforts to promote the better observance of the Sabbath, the friends of the cause should take courage from the success which has already attended their efforts in different parts of our land, as well as be urged on in the discharge of their duty by the numerous providential indications of the Divine displeasure on the desecration of that holy day.

11. That the ministers of the various religious denominations be earnestly requested to assign to Sabbath sanctification a prominent place in their public enforcements of moral duties.

12. That, as the power of early habits is great, we earnestly exhort parents, Sabbath-school teachers, and those who have apprentices committed to their care, that they put forth their most strenuous efforts in training the rising generation to a careful performance of its appropriate duties.

13. That, as many who have suffered the last penalty of the law, have traced their wicked habits to a neglect of this Divine institution, we solemnly warn all, but especially the young, to beware of indulging in what are erroneously considered minor desecrations, which directly tend to open violations of its requirements.

The following additional resolutions were unanimously adopted:

Resolved, That as the transportation of the mail, and the opening of Post Offices upon the Sabbath or Lord's day, are not only not called for by the public interests, but are believed to be in violation of the Constitution of the U. States: Therefore,

Resolved, As the sense of this Convention, that both should be discontinued.

On motion, it was

Resolved, That a committee consisting of Washington Crooks, Esq., Robert M. Bard, Esq., Hon. Samuel Hepburn, R. G. McCreary, Esq., and Wm. W. Paxton, Esq., be appointed to memorialize Congress in relation to the subject referred to in the above resolution.

On motion, it was

Resolved, That the Editors of the different newspapers published in the counties here represented, be requested to insert the pro-

ceedings of this Convention, together with the memorial to and reply from the Cumberland Valley railroad company, in their respective papers.

[Memorial and Reply in our next.]

CIRCULAR.

HARRISBURG, Nov. 1848.

BROTHER

The undersigned beg leave to address you on the subject of furnishing them with a series of letters, embracing a Biographical Sketch of your past life and times. You will please to observe the following order in making out the sketch, viz:

1. In the first letter, give an account of your birth and parentage—your rearing and education—your occupation, and general character or manner of life.

2. In the second letter, give an outline of your conversion and call to the ministry.

3. In the third letter, give a history of your experience, trials, travels, labors and success in the ministry.

4. In the fourth letter, narrate facts, incidents, anecdotes, remarkable conversions, and record reminiscences of whatever else may be thought interesting and edifying.

Please to follow this arrangement, as near as you can—write plainly and legibly, and limit each letter to about one sheet of foolscap or letter paper.

Write one letter per month, from this time, so that the whole may be sent in by the first of March next.

Address, John Winebrenner, or Jacob Flake, Harrisburg, Penn.

JACOB FLAKE,

JACOB KELLER,

JOHN WINEBRENNER,

E. H. THOMAS,

JOSEPH ROSS,

JOHN S. GABLE.

Committee.

N. B.—You are also requested to act as agent for the several works which the General Eldership have authorized the Board to publish; to-wit: Biographical Sketches—J. H. Bamberger's Journal, and Large Hymn Book, for congregational use.

Please collect all the subscribers you can between this and next Spring.

Remarks on the foregoing Circular.

The above Circular, and several Prospectuses were addressed to the preaching brethren in the West, by mail, and put into the hands of the preachers at the late Eldership, with the request to exert themselves forthwith, to procure subscribers for the different works, and then send in without delay the result of their efforts. As the preachers are requested to write their Biographies, in letter form, between this and the first of March next, it is desirable that the subscribers for the work should be collected immediately, in order that the Publishing Committee may know

whether to print the book: and if so, how many. The preachers and agents for the works, will please, therefore, do all they can between this and New Year, and then report progress.

CONTRIBUTORS' DEPART'T.

Four Sabbaths in the City.

BY JACOB FLAKE.

SABBATH, December 10.

I HAVE been four Sabbaths in Philadelphia. Walking round, looking at men and things, listening, reading, trying to become wiser, and seeing and feeling the necessity of being better, more devout, and pure, and good.

I have thus given room for other brethren to preach, and pray, in my place in Harrisburg, during my absence. While I have been enjoying myself here, and trying to increase in grace and knowledge, I hope my absence has not been a loss to those, with whom my lot is cast this year.

I have tried for a good while past to cast off bigotry, and sectarianism, and to live and walk with the Lord, and with his people. He has those who fear and love Him, in the large cities, as well as in the villages, and towns, and farm houses, and cottages. You will find some in the large church, as well as in our Bethels.

But how do I know the Lord's people? I answer—because they have the faith, and Spirit, and life of Jesus. Perhaps they do not see and do in all things as our Bethel brethren, but if they love our Lord Jesus Christ, then I love them, and hold them as belonging to the Church of God on earth, and on their way to Zion.

The brethren. When any one asks me what I am, and who I belong to, I answer that I belong to the brethren. The name I like very much. Jesus said, all ye are brethren. Paul speaks of the "brethren;" and Peter calls one, our "beloved brother." It is short, and expressive, and very pleasant to the ear and heart.

And who do the brethren belong to? They belong to Christ Jesus. He, and they, form the "Church of God."

"One company, they dwell in Him,
The same above, beneath;
Though now divided by the stream,
The narrow stream of death.

One army of the living God,
To His commands they bow;
Part of the host have crossed the flood,
And part are crossing now.

Faith in Jesus, and the life of Jesus. When I was ordained to preach the Gospel, by the laying on of the hands of pious ministers who had been long in the work, I was first asked the usual question, "Have you faith?" I answered yes. The meaning of the question was, have you the faith which unites the soul to Christ Jesus, and brings pardon, and peace, and power to overcome sin.

The life of Jesus, on earth, was pure, and good, and useful. So, at least in a measure, must be our life if we belong to Him. Jesus was sanctified in soul and body. His life was a life of sanctification. So our faith in Him must sanctify us in soul and body. Sanctification is a great and glorious reality—it is no fancy or dream—but must be experienced by each and every one whose feet will tread the streets of the holy city of the New Jerusalem

You had better pray and labor for it. Repent and confess. Believe with all your heart in Christ Jesus, as the great atoning Saviour who died for sinners. Who died for all—for every one—for you. Begin now.

O! blessed Lord—"To me the rest of faith impart,
The Sabbath of thy love."

SABBATH, Dec. 17.—I have been sick for several days. I had packed up my little things to go up towards Harrisburg, on Friday morning, but was taken sick the preceding evening. I feel better to-day—but still weak and ill—yet thank God able to be about. O! what a blessing to walk about in the Lord's free air, and sunshine.

This morning I went to a church, very near where I sojourn when in the city.—I stay at my brother-in-law's house, which is the only home I have.

So I went to the house of prayer. It is a large church and congregation, to whom Mr. Patterson (now dead,) formerly ministered.—Their present pastor E. S. Ely was there, but did not preach this morning, as there was a stranger present from Montreal, and he prayed and preached.

The strange preacher prayed very good, and not too long for me, besides reading the first chapter of St. Peter's first epistle. Is not reading the scriptures omitted in many of our meetings? Reflect and amend. He prayed plain and humble, as ought to be, in addressing the great and ever blessed One above.

He took for his text "Except a man be born again he cannot see the Kingdom of God."—His introduction was from the whole tour of our Saviour's discourse with Nicodemus.—And then he took up the striking saying of his text.

(The strong expression "be born again" he said did not mean a Physical change in the body or its power.

A weak or sickly man would be the same after as before this great change.

Neither is it new faculties given to the mind or soul. Nor is it even the enlargement of these faculties.

A man of great intellect and energy, will be still strong and bold, after conversion, as he was before; and the man less gifted before conversion will perhaps find his faculties sharpened, and enlarged; yet it is not this mental improvement our Saviour means.

Nor is it a change of constitutional temperament. He that was warm and impetuous, or cool and steady, will have the same temperament after conversion, as before; but governed, and guided, as the passions ought to be.

Nor is it baptism—a man may be baptized, and not born again—and the soul may be renewed, and yet the person not baptized.

But it is, a change of heart, in which the supreme affections are taken from the world, and placed on God.

This change is produced by the Spirit of God, and in it the affections are turned to God; and the will yields unto Him. Just like the disobedient child, which has long resisted, at length yields, and becomes obedient.

When this takes place you have a new life. You may now have the power, but not the will to use that power. There must be a yielding of the will, and the heart to God, and when it is done, you will say it is by the grace of God.

To see, is to experience the blessedness of

the Kingdom of God. And several impressive sayings and exhortations.)

The above will give some idea of the doctrine of the discourse I listened to this morning. It was edifying to me, as to its evangelical matter and spirit at any rate. And I humbly desire to experience all included in the words of our Saviour, whether in the sermon, or no.

I have heard this text preached from by several preachers in the course of many years; preachers of different names and gifts. I do not recollect ever preaching from it myself, but my thoughts upon it are very profitable to my own soul. I feel thankful to God for the gift of praying, and of preaching.

O! Lord let my life, and soul, be precious in thy sight; deal not with me according to my many sins, and failures, but according to thy great mercy in Christ Jesus, our great High Priest, and Saviour.

Ecclesiastical Retrospect.

THE Church of God in the United States of America, has added another year to her history. It may not be uninteresting, or unprofitable to those who feel concerned for her welfare, to survey that period which has just terminated, and to glance at the prospects which are bursting on her vision. Has the past year added to her glory, or subtracted from?—Must she weep or rejoice in the retrospect of her career? Can she come and offer most sincere tributes of praise to her great and ever present Head, or must she mourn over the desertion which He has made her realize? Are her prospects saddening and mournful, calculated to make her friends feel bitter agony? or are they brilliant and exhilarated and adapted to infuse the brightest anticipations? Have we more reason to hope or to fear for her? Is her sun to go down in darkness, or shall it ascend high in the heavens, and send down rays of bright and clear illumination to guide lost sinners to happiness and heaven? Let us answer these questions soberly and truly; let us endeavor to make a true estimate of the past, and to calculate on the best data that we can, as respects the future.

No one acquainted with the Church of God in America, can entertain the belief that she has tarnished her lustre, or diminished her reputation, during the past year. Her friends have labored and their toils have burnished her into brightness, and made her to glitter on the view. In looking back there may be cause for sorrow; for some of her sons have fallen; and much has been left undone, and there are desolate spots which are visible here and there. Her sorrows however are not without alleviation. Higher may be her joys, for blessings have surrounded her.

She can come, she ought to come, and express deep and fervent gratitude to the Divine Saviour, for he has been in her midst, he has spoken to the hearts of her people, and guided them by his counsel, and many have come and joined themselves in a covenant not to be broken. She has multiplied her ministering servants. Devoted youths who have given themselves to Him and His Church. He has awakened a sympathy for them who pant to labor for the salvation of souls, but who are destitute of the means to prepare for this important office. Innumerable are the reasons for gratitude and praise.

The prospects of the church are anything

but discouraging. Another year is commenced under the brightest auspicious. It demands but a vigorous prosecution of the measures which have been adopted to effect much for her.

Her friends must be firm, industrious and persevering; and we may confidently anticipate that her righteousness will go forth as brightness and her salvation as a lamp that burneth. To become weary in well doing in this eventful crisis, would be criminal indeed. The times, the prospects, call on us to buckle on the armor of salvation, and press forward to the battle. The Lord of hosts is with us, the victory will be ours, and the glory will be His. Let each one say:

If ere my heart forget
Her welfare; or her woe;
Let every joy this heart forsake,
And every grief reflow.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.

JOHN C. SEABROOKS.

Mount Vernon, Dec. 8th, 1848.

A Short Trip.

BROTHER WINEBRENNEN:—

I TAKE up my pen to drop a few lines for the Advocate, if you think them worthy a place in the same. I left my field of labor, (Lancaster county,) on the morning of the 30th ult., to attend our annual Eldership meeting. I stopped a few hours in Harrisburg, where I was kindly entertained by yourself and family. In the evening of the same day, I arrived at Mechanicsburg, stayed all night with our esteemed brother and friend, Wm. Hinny. Next morning I started in company with brothers Mullenix and Hurley, arriving at Orrstown in the evening, where we met a number of our brethren in the ministry.

I never attended many Eldership meetings, but on the whole, I think, this was the best one of all. My soul was cheered and edified in seeing the love and harmony among the brethren, and the good counsel and instruction, which fell from their lips. I for one, never knew what Christian fellowship was, until I came among the brethren of the Church of God, and I would not sacrifice the privileges and blessings of that holy combination, for all the interests that I have, or ever may have in this world. I went away from the Eldership much encouraged, and determined to labor more zealously in the Vineyard of the Lord.

From Orrstown I went to old Maryland, to see my friends, whom I found well; and on Sabbath, the 12th inst., I tried to preach for the brethren at Uniontown and Frizelsburg. Upon the whole the brethren seem to get along pretty well in Maryland, especially at Uniontown. At this place it pleased the Lord to pour out His Spirit upon the people, and thanks be to His holy name a goodly number have been converted. Why is it that the church at Uniontown, had a revival? Is it because God is partial? No! But because the brethren prepared the way before they commenced their meeting. They removed the stumbling-blocks, and those who would not do right; and although this was an apparent loss to the church, yet the Lord gave them more than they lost.

Brethren do you wish a revival in your

midst! then go and do likewise, and you shall have the desire of your hearts. The church at Frizelsburg, has had difficulties to contend with, but they are beginning to vanish, and the brethren are looking up for better times.

The brethren in Maryland, seem to be pretty unanimous upon the Tithe question, and I think they will soon go forward in this matter, and set a good example to the Pennsylvania brethren. I observed that the rich brethren are in favor of something of the kind, and this I think is a good sign. In meeting with the brethren in the different places referred to, I felt something like the Apostle when the brethren met him at Appin Forum, and the three taverns. I will close by asking an interest in your prayer.

Yours in the Gospel of Christ.

J. HAIFLEIGH.

Bainbridge, Pa., Nov. 24th, 1848.

A Good Meeting.

NEAR CARLISLE, Pa., Dec. 6th, 1848.

MUCH ESTEEMED EDITOR:—

By this you perceive that I am yet alive, and am going to and from earth, and wondering up and down, observing matters and things in general. Quite recently in my peregrinations, I came to a certain neighborhood, where the brethren of the Church of God, with different Sectarian dodges, united in holding prayer meetings. Knowing this, of course I enquired how the meetings were coming on at present? Very good, first rate, was the response. Well thinks I to myself, I would like to see one. So by special request, I attended one of those meetings; and being solicited to open the meeting, I of course acceded to the request. After singing a hymn, we all bowed our knees to invoke the blessing of Heaven. But it appeared as if every one wished to take the lead, and that each one wished to be heard above his fellow. For we all commenced at once, with all our might.—And the prayer of Jabez was no moddle, I assure you. Now I used to hear people say, that "in union there was strength," and I do believe it. For one brother got so strong, that four men could not hold him under the bench. The brethren broke a bench, and the sisters knocked the stove down. Such ranting I never saw. The result of the meeting was, that some persons got their shins skinned—some lost their shoes; some their hats; one got an eye blacked; and some left the house to save their persons. This they call a good meeting, a glorious time. Now Mr. Editor, we know that you are expert in all questions; please therefore, tell us what you think a good meeting is. Now, I am in favor of shouting too, but I think there is a time, as well as a right and wrong way for all things.

Good meetings now are all the go,

Can we not have them too?

But may we ever honor God,

In all we say or do.

H.

Omens of Good.

CUMBERLAND COUNTY, Pa., Dec. 6, 1848.

BROTHER WINEBRENNER:—

I have again resumed my labors on this circuit, have gone one round since the Eldership, and have witnessed several conversions, and had some happy times. I feel as if the people of Cumberland are ripe for a revival this winter. The churches are looking up, and Satan is getting cross. On last Saturday, I went to Plainsfield to talk to the people, and

finding the new meeting-house not quite done, I appointed meeting for the evening in the school house. But Satan tried to hinder me. He manifested himself, not in a serpent, but in the shape of a pedagogue, or country school teacher, who was showing his authority by turning the key. However, there were more keys in the village beside the one in his possession and more people too, who had a better right than himself, who were kind enough to open the house. We accordingly entered and preached that night and next morning, to a large and attentive congregation. From thence, I went in the evening and talked to the people in Frankfort. Here I found the house literally cramed. The people felt the weight of truth, and were deeply impressed. Some rejoiced, others wept. And after the congregation was dismissed two promising young men came forward and gave themselves up as subjects of prayer. On the following evening they were both converted to God. These are the beginning of good times. The brethren here are about to reap a glorious harvest. The new meeting house at Possum Hill, in this place, is to be dedicated to the Lord, on the 17th of January, 1849, at which time we purpose making a special effort in this township. Pray for us.

Yours in the bonds of the Gospel.

J. H. HURLEY.

Remarks on the Tithe Law.

DEAR BROTHER WINEBRENNER:—

SINCE I have seen several articles and arguments, in the Advocate, in favor of the Tithe system, allow me to remark, that although they are good, yet they are far behind the doctrine of John Wesley, when he says: "Do not stint yourself like a Jew, rather than a Christian, to this or that proportion. Render unto God, not a tenth, not a third, not half; but all that is God's, be it more or less. By employing all on yourself, your household, the household of faith and all mankind, in such a manner that you may give a good account of your stewardship, when you can be no longer steward; in such a manner as the oracles of God direct, both by general and particular precepts; in such a manner, that whatever ye do may be a sacrifice of a sweet smelling savour of God, &c."

See in the 4th volume of Wesley's Sermons, the sermon headed "The right use of money," in which you will find much good matter.

The mere paying of tithes, is too little for a Christian, and in itself, will not make a man better, as we may see by the example of the Pharisee, who boasted that he gave tithes of all he possessed, yet he was not so much in the eye of the Lord as the poor publican. Luke 18.

Please read that sermon, and make some applications in the Advocate, and you will do a favor to,

A READER OF THE ADVOCATE.

Revival in Hinkletown.

HINKLETOWN, Lancaster county, Pa., }
December 11th, 1848.

BROTHER WINEBRENNER:—

I REJOICE greatly, that I am permitted to let you and the readers of the Advocate know, that the Lord is reviving His work in this place. Through the last week, a few came forward as subjects of prayer, and we are happy to say, the Lord appeared to them, and others are seemingly much under conviction.

We kept up the meeting from one Sunday evening to the other. This was the longest meeting we have ever had in Hinkletown, for God's cause. Our prayer is, that God may revive His work more powerfully. Amen! and Amen!

I remain yours, &c.,

JOHN STAMM, V. D. M.

Letter from Brother J. M. Klein.

BROTHER WINEBRENNER:—

HAVING a little leisure time, I will try to improve it, by writing a few lines for the paper, which you may give publicity to if you please. It may be interesting to the brethren, who feel an interest in the advance of the cause of Zion.

I shall herein give an account of several meetings, held by brother Hoves and myself; one at Slippery Rock, which commenced on the 29th of September, and lasted for several days, during which time the Lord was with His people, and sinners were convicted, and a few converted. On Monday, brother Hoves was attacked with a severe Billious fever, and confined to his room. I continued the meeting for a few days, and then closed in order to go to the Eldership.

On Sabbath following, I held a meeting in the Bethel, in Irvin township, and had quite an interesting time. In the evening I started in company with brother Glenn, one of our young friends from Clintonville and held meeting in the house of our old and much esteemed friend, brother H. Beck, when brother Glenn preached to an attentive congregation. Here we were entertained over night, and kindly treated by brother and sister Beck.

Next morning, we were joined by brother Osmore, and so started for the Eldership.—Our journey was quite a pleasant one to and from this meeting. After my return, I attended to some secular affairs for my family.

On the 21st of October, I started in connection with brother Hoves, for Flatville, Mercer county, Pa., to a meeting previously appointed. We commenced the labors on Saturday evening, and kept it up over Sabbath, without anything special. On Monday night, a few came forward for prayer and found peace in believing. From this the meeting began to grow better, and continued to do so during the week.—On Sunday following, I preached on the subject of Christian Baptism, after which we repaired to the water, where in the presence of a large assembly, seven happy Believers were buried with Christ their living Head, in the beautiful stream, called Neichauie. Brother Hoves having left on Saturday, in order to fill an appointment at Slippery Rock, and to baptize some few who had recently embraced the Lord. I was now left alone. On Monday night, I preached to a large congregation on church policy. After which ten in number united together on the Apostolic plan in church fellowship. Brother Samuel Weston was chosen Elder, and brother George Warehan, deacon. On Tuesday morning, I bade them farewell, and went to my other appointments.

On the 11th of this month, I left home in company with a few of our young friends for the same place, commenced meeting in the evening and kept it up over two Sabbaths; during this time, the Lord was with us and we had quite a pleasant interview. Notwithstanding the prejudicial influence of Calvinism and Sectarianism in general; sinners

were convicted, and a goodly number converted. Fourteen were baptized, and seventeen received into fellowship; some having been baptized by the Baptists. During this meeting we also attended to the ordinance of Feet-washing, and the Lord's Supper. The Lord was truly with His people. O! how pleasing it is, to see all these young converts go forward in the observance of God's commandments. Although, but few of them had ever seen these things practiced, yet they were very happy in doing them. O! how solemn were the feelings of both Saint and sinner, when they saw the way that Christians trod of old. The church now numbers twenty-seven, and the reformation is still going on. When I left them, sinners were still mourning over their sins. I was very sorry to leave them thus, but my appointments called me hence. May the Lord yet save them, and make them useful members of the church. Though this church is in its infancy, and most of them are heads of families, and poor in this world's goods, yet they are making an effort to build themselves a Bethel or meeting house. We hope that able brethren will remember them in this, their time of need and aid them, should they be called upon to do so. May the Lord bless them in their undertaking, and help them to overcome the strong opposition with which they meet, from the enemies of the religion of Christ.

Yours fraternally,

J. M. KLEIN.

Letter from Brother John M. Buch.

BALTIMORE, December 8th, 1848.

BROTHER WINEBRENNER:—

I TRANSMIT you a few thoughts, which if you think proper, may be inserted in the Church Advocate.

From the time I left the city in order to attend the Eldership, held at Orrstown, Penn'a, until I again returned; I seen and experienced various feelings and vicissitudes. I have seen, that God is still merciful, that he willeth not the eternal death of any, but that all should come to repentance and live. Furthermore, my heart was gladdened on hearing saints rejoice in the possession of heart-felt religion. I also felt grateful emotions, on seeing sinners deeply convicted by the force of truth, and radically converted by the power of God; and then scripturally baptized by a proper administrator. Seeing these workings of God, I was lead to adopt the language of St. Paul; "I am not ashamed of the Gospel, for it is the power of God's salvation, to the Jew first and also to the Greek."

If I had the qualifications, there is no work that would give me more delight than working for God, and seeing his cause prospering.

On my journey to and from the Eldership, I attempted to preach (if I mistake not) nineteen times. In some places the congregations were tolerable large, in others rather small. On all occasions I felt more or less the Divine presence. "I trust my weak efforts to do good may have been a blessing, at least to some souls. At one appointment, about 24 miles from Baltimore, (Sandy Mount) some appeared to be deeply convicted, who came to me after services, promising that they would at once begin to seek the Lord.

I hope the great Head of the church may bless His ministers and people in the Church of God.

I. His Ministers. It is a great pleasure to

me to hear God's word plainly set forth to the people, by the preacher; not a part, but the whole message. In order to this, I suppose it is important that the minister, read, study and pray. I have thought it is no marvel, that there are so many little preachers, who think they can do all by shooting on the wing. I fear, (by many who are in the Gospel ministry,) books are neglected, the studies forsaken, and the closet almost forgotten. In view of these things, we may always look for chafy sermons; whereas, if books, studies, and fervent prayer were regularly attended to by ministers, they would come before the people with warm hearts and full heads.

2. His people. I love to hear the Lord's people pray for and defend the ministers of God; not as the manner of some is, constantly growling, and always having their mouths full of complaints to give the preacher whenever an opportunity presents. I suppose it is not easy for a preacher to labor among a people who are always on nettles, as it were, because he don't preach and act to please them. I think a good man or woman is a blessing to the minister and to the church to which they belong; but those graceless and fault-finding disciples, which infest the Christian Church, to my mind a hinderance, and in the way of God's work prospering.—Would to God preachers and people were all clear of old Mammon's spirit; namely that of jealousy and avarice.

I am now in the city of Baltimore, working with my hands, in order to administer to my wants. However, I shall aid as much as possible in doing good here. I find it is not best for me to travel this winter, as was mentioned to me at the Eldership. I am unwilling to travel other than by license, and having an appointment from the Eldership or Standing Committee.

Our prospects in Baltimore, are on the advance. The church appears to be much encouraged. We are working and praying for the enlargement of our borders. I hope the ministers and people within the bounds of the local churches, will not forget the cause in Baltimore. No doubt, but with proper efforts, that in a course of time, old Baltimore will produce (through God,) a host that shall stand on firm Bible bases, contending for the faith once delivered to the Saints.

Your humble servant, in the Kingdom and patience of Jesus Christ.

JOHN M. BUCH.

Letter from Elder David Neidigh.

REDSBURG, Wayne county, Ohio, }
November 6th, 1848.

BROTHER WINERBENNER:—

I AGAIN resume my pen for to drop a few lines for the columns of the Church Advocate, and its readers, though I have not a great deal of special news to communicate at this time; yet still the day of small things, should not be forgotten.

According to previous appointment, I commenced a protracted meeting with the Church of God in Lake township, Ashland county, on the 7th of October, and it continued until the evening of the 12th of the same. On the first evening of the meeting, I spoke to the brethren on the subject of prayer, followed by brother Michael Stevens, who spoke to sinners and tried for to show them their latter end. We saw nothing special, but had the good attention of the people. On Lord's-day

morning, the brethren and sisters met for prayer and experience meeting; and truly, the Lord was in their midst. When the hour of preaching was at hand, the people came out to hear the word of the Lord, and we thank the Lord, that we could see it have its good effects upon some of the people. On Lord's-day evening, Elder A. Megrew came to hand, who truly was happily received by the brethren, as it was requested by the church, that, on that evening we should attend to the ordinance of God's house. Elder A. Megrew spoke to a large congregation of people, on the ordinance of Feet-washing, and answered some of the objections which are sometimes brought up by our opposers. After he had reasoned with the people out of the Scriptures on the subject, we then proceeded to attend to the same. We gave a general invitation to all God's people, to attend to this duty. We soon saw that there was a spirit of obedience in the most of the people; and accordingly, somewhere about 35 that attended to the same, and realized the truth of the saying of the Lord, "happy are ye if ye know these things and do them." In this number of obedient children, were some that call themselves Methodists, Lutherans, Baptists, Evangelical Association and German Reformed.

In my humble opinion, those humble brethren and sisters have taken upon themselves names, that the Bible does not warrant, although, in my candid opinion, these brethren are worthy of the name that the mouth of the Lord has spoken, concerning His children.—At this meeting there were only two happily converted to God, but in a general way the meeting, I think, has done a great deal of good, and I hope, that the seed that was sown at that meeting, will spring up and bring some fruit to holiness of life. This little Church of God, with which we held the above meeting, numbers at this time ten members. Our prayer to God is, that her borders may be enlarged, and that brotherly love may continue among them.

DAVID NEIDIGH, JR.

Letter from Brother D. Williams.

HAYSVILLE, Ashland county, Ohio, }
December 6th, 1848.

BROTHER WINERBENNER:—

I TAKE my pen in hand, to inform you and the readers of the Advocate, of the good dealings of the Lord in the west. I commenced a meeting in Marion county, on the 25th of November, in connection with father Adams. We had a rejoicing time, for the Lord was there. The fourth evening, five mourners presented themselves for prayer, three of which, professed to find peace.

Being necessitated to close our meeting in Marion county, in consequence of another meeting in Haron county, about six miles west of New Haven. We arrived there the 2nd of December, and commenced to preach the truth. Through the Spirit it found way to sinners' hearts. On the third evening, two fell upon their knees, anxiously seeking for salvation. I stayed there several days. During my stay with father Adams, there were three professed to find peace in the Lord.

This is a very wicked place. The people pay but little regard to anything that is good. It is not uncommon to see them at work on the Sabbath day.

On the fourth evening of the meeting, there

sat a woman on the bench near the mourners, weeping and trembling. Father Adams commenced to admonish her to get upon her knees, and call on God; when her husband came to her in great haste, took her by the arm and shook her, trying to quiet her mind. He then seated himself on the bench before her. When we went to prayer, the fire got too hot for him, and putting one hand on each ear, he made his way through the crowd, with quite a stare amongst the people. When he had his wife by the arm shaking her, his appearance was between being scared and convicted; if you can imagine what for a countenance that is.

I am at present at Paris, in Dr. Shelly's house, and on my way to West Liberty, to commence a meeting there, hoping that the Lord will meet with us. I shall conclude for the present.

Yours in the Gospel,

DANIEL WILLIAMS.

NOTE.—Daniel Feighan (Figgon) has had his paper regularly sent since the first of last May, to Johnsville, Marrow county, Ohio. If there is a mistake in the name or Post Office address, it is not our fault.

Extract of a letter from Brother T. Ashton.

SPRINGFIELD, Dec. 19th, 1848.

BROTHER WINERBENNER:—

I WOULD also state something about our protracted meeting here, which commenced on the 16th inst. in the evening. On the 28th in the evening, God came down in our midst and five professed saving faith in their Lord and Master. Five more came forward to be prayed for. May the good Lord continue to revive His work is my prayer.

Yours &c.

THOMAS ASHTON.

NEWS DEPARTMENT.

Petition of the People of New-Mexico.—We, the People of New Mexico, respectfully petition Congress for the speedy organization by law of a Territorial Government for us.

We respectfully petition Congress to grant us a government purely civil in its character.

We respectfully represent that the organic and statute laws promulgated by authority of the United States, September 22, 1846, for the temporary civil government of New Mexico, (a copy of which is dispatched,) with some few alterations, would be acceptable to us.

We desire the following offices to be filled by appointment of the President of the United States, by and with consent of the Senate, viz: Governor, Secretary of State, United States Marshal, U. States District Attorney, and Judges.

We desire to have all the usual rights of appeal from the courts of this Territory to the Supreme Court of the United States.

We respectfully but firmly protest against the dismemberment of our Territory in favor of Texas, or for any cause.

We do not desire to have domestic slavery very within our borders, and until the same shall arrive for our admission into

the Union as a State, we desire to be protected by Congress against their introduction among us.

We desire a local legislature, such as is prescribed in the laws of New Mexico, September 22, 1846, subject to the usual acts of Congress.

We desire that our interests may be represented by a delegate, who is to be entitled to have a seat upon the floor of the Congress of the United States.

In consideration of the fact that New Mexico contains from 75,000 to 100,000 souls, we believe that we have made no unreasonable request, and we confidently rely upon Congress to provide for us laws as liberal as any enjoyed by any of the Territories.

Santa Fe, Oct. 14, 1848,

Extraordinary Clock.—HEARD AT THE DISTANCE OF 300 MILES.—The various telegraphic offices along the line from Cincinnati to Pittsburg, were thrown into some excitement last evening, by an incessant and uniform ticking, which occurred in their various registers. It appears that Professors Walkers and Locke have connected an Astronomical Clock with the line in such a manner that its beats were conveyed to Pittsburg, for determining longitude. That a clock going in Cincinnati should tick so loud as to be heard in Pittsburg or Philadelphia, and along the intermediate line, at one and the same moment, is an item of "Natural Magic" which a few years ago could scarcely have been predicted.—*Cin. Times.*

Mile a Minute Locomotive.—In relation to the splendid Locomotive, the "Camilla," recently built by Messrs. Hinkley, Drury and others, Boston, Mass., and which runs 60 miles per hour with ease, we have learned since the notice we published, that the driving wheels are only 6 feet 2 inches in diameter. There is only one pair of them. The Camilla is the first of a new pattern for Locomotives; and it is said will perform still better after having been used for awhile. Weight with water 20 tons.—*Scientific Amer.*

An Erratic and Aquatic Eagle.—The chief officer of the ship Alexander, of Dundee, Scotland, when about a month out from Calcutta, caught an eagle. He kept it a day or two and then released it, with a leather around its neck, bearing the name of the ship, the longitude, &c. What is quite remarkable, this same bird was caught on board an American whale ship, 2,200 miles distant from the place where it left the former ship.

An Indian war broken out in Texas. The Indians have killed twelve or fifteen settlers near Sanguin. A large force of Rangers is being organized to protect the frontier.

International Postage.—According to Mr. Bancroft's new arrangement with the British government, the rate of postage to be charged on half ounce letters sent in steamers of both nations, will be—for carriage across the Atlantic 20 cent; and for delivery at the post office 2 cents; and for the inland transportation, at the rate charged for domestic letters. So that a letter addressed at Liverpool to N. York, and brought by a steamer from Liverpool to Boston, would be charged 27 cents, of which 20 would be paid to the steamer bringing it, whether British or American. The act of June 27th, 1848, empowers the Post Master General to carry the new arrangement into operation, without waiting for further legislative action. We believe that the British government have for some time been willing to settle the matter on this basis.—*Boston Times.*

The Isthmus of Panama.—As this is the most direct route to California, and as the United States Mail steamers will soon form a monthly line from New York to San Francisco via Chagres and Panama, we have made some inquiry in relation to the journey across the isthmus. The whole distance is sixty miles, forty of which is up the Chagres river, and is performed in canoes, the balance of twenty miles is made on mules—the whole journey takes about two days. We understand that the steamboat Orus has been purchased at this port, and will be placed permanently on the Chagres river, in connection with the mail steamers, and thus will reduce the journey time across to sea to ten hours.

A company has been formed in this city for building a Railway from the Atlantic to the Pacific, across the isthmus of Panama, and the following gentlemen selected as trustees, viz:—Gen. Winfield Scott, Cornelius W. Lawrence, Esq., Mathew Morgan, Esq., Samuel Jandon, Esq., C. A. Davis, Esq. and Judge Wm. Kent.—*N. Y. Express.*

Cheap Postage.—The French National Assembly have passed one practical measure which entitles its members to the gratitude of that great people. It has passed a bill for the reduction of postage on all inland letters, to four sous, or four cents. The same will go into effect on the first of January. Russia has also established a penny postage throughout her great empire. Shall the United States be long behind these countries in this great reform which so vitally affects the common good of the common people?

Making Light of Castor Oil.—A Mr. Morse of Alton, manufactures candles from castor oil, which emit a more brilliant light than sperm. They cost only 25 cents a pound.

Extraordinary Invention.—Among the articles of merit at the annual Fair of the American Institute, the New York Express notices flour mills, not much larger than the crown of a man's hat which will grind 60 bushels of wheat per day, into first rate flour: they can be purchased for \$150, complete with bolting apparatus.—There were corn mills on exhibition which do their work admirably, with nearly the same expedition, and costing even less.—There were eight important machines for the manufacture of cotton and woolled cloths, which may be said to advance such machinery in the series of machines by which cloth is now made, to enable the manufacturer to reduce the cost several mills per yard; should a corresponding number of improvements annually appear at our Fairs for the next ten years, a yard of good unbleached shirting, will be made for one cent, per yard.

A Curious Fact.—It is an astonishing fact that in the year 1832, the cholera broke out on board the packet ship Henry the fourth, in latitude 43-deg. 30 min. and in 1848, on board the packet ship N. York, in about the same latitude and longitude, there probably being not a single degree difference in either. This may afford matter of speculation for the curious and scientific.—*N. Y. Herald.*

Convictions for Enticing Slaves.—In Talbot county, Md. Court, last week, Ben. Thomas, slave of W. H. Goat, was convicted on four indictments of enticing slaves to run away, and sentenced to the Penitentiary for 15 years and 6 months. James E. Work (white man) formerly of Baltimore, was convicted on two indictments for abducting slaves.

More California Gold.—The New York Express states that a special deposit of \$40,000 in California gold has been made at the Mechanics' Bank in that city, "on account of Lord, Warren, Salter & Co., of Broad street. Another sum of \$60,000 has come to hand for another house in Broad street, and several other parcels are daily expected.

Cholera.—The British Royal College of Physicians have issued a circular, in which they distinctly say that they do not interdict any well prepared food, or prescribe any particular treatment. Want of nourishment, want of fuel and want of clothing are considered the greatest causes of cholera.

Oberlin, Ohio.—On Sabbath, November 5th, forty-nine were added to the church, most of them converts. Eight were colored persons. A considerable number who have been hopefully converted during the few past months, have not yet made public profession of their faith in Christ.

Emigration.—Land Sales.—Emigration continues to flow into the far west very rapidly. At the land office in Green Bay, during the last four months, entries to the amount of over 140,000 acres have been made, over one hundred and eighty thousand dollars having been received.

Baptist University.—The one hundred thousand dollars necessary for the endowment of their Institution in Lewisburgh, Pennsylvania, having been nearly raised; the trustees have commenced a building, which they intend to have ready for the reception of students by the first of January.

American Books for Russia.—The Courier states that one of the book-selling establishments in New York has received orders from the Empress of Russia for five copies of every new illustrated American publication, the plates of which are not copied from foreign works.

Discovery of Coal.—The Syracuse (N. Y.) Star says, that a stratum of pure anthracite coal has been found in that county, at a depth of fourteen feet below the surface, and that to all appearance, it is as exhaustless as the earth in which it lies embedded.


Conversion in Texas.—A correspondent of one of the religious journals states, that more than six hundred persons have been hopefully converted within eight months in the Golerado valley. They have united with various evangelical denominations.


Washington's last Servant.—There died at Milestown, near Philadelphia, on Thursday last, a colored man named Benjamin Kendel, said to be over one hundred years of age, and once a servant to Gen. Washington.

Exporting Apples.—Mr. Asa Smith, of Lockport, New York, goes out in the Europa, and takes with him about 2,000 barrels of choice apples, of some twenty-five different varieties, grown in Niagara county.

Blessed Change.—Voltaire's printing-press is now used to print Bibles, and Gibbon's former residence is used as a Bible depository.

National Debt.—The National Debt, according to the annual report of the Secretary of the Treasury is \$69,805,104 56.

 The Bounty Lands claimed by soldiers in the Mexican war will exceed fourteen millions of acres, valued by the government at \$18,000,000.

 Joseph Graham, of Ohio, has been appointed United States Consul for Buenos Ayres.

MISCELLANEOUS.

DEGREES IN BACKSLIDING.

BY THE REV. CORNELIUS ELVEN.

Reader! he who now addresses you, remembering the adage, that 'prevention is better than cure,' has prepared the following scale of religious declension; not affirming that backsliding proceeds precisely in this order, but all these being *marks* of departure from God, any one of them should awaken alarm, and, ere you arrive at the climax, induce the cry of the Psalmist, 'I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments.'

1. Neglect of secret prayer. Job xv. 4; Isaiah xliii. 10.
2. Disregard of the Bible. Jer. vi. 19; Hosea iv. 6.
3. Forsaking the means of grace.—Neh. x. 39; Heb. x. 25.
4. Worldly-mindedness. 2 Tim. iv. 10; 1 John ii. 15.
5. Levity in conversion. Eph. v. 4; Pet. iii. 11.
6. A quarrelsome spirit. Isaiah xxix. 21; 1 Cor. iii. 3.
7. Dwelling on the faith of others.—Matt. vii. 3—5.
8. Readiness to take offence. Prov. xiv. 17; xviii. 19.
9. A murmuring, repining spirit. 1 Cor. x. 10; Philip. ii. 15.
10. A critical hearing of the Word.—1 Cor. iii. 4; 2 Tim. iv. 3.
11. Covetousness. Luke xii. 15; Col. iii. 5.
12. Light thoughts of sin, 1 Kings xvi. 31; Matt. xvii. 5.
13. Intemperance. Prov. xxiii. 29—32.
14. Love of pre-eminence. Prov. xvi. 18, 3 John ix. 10.
15. Indulgence in secret sin. Numb. xxxii. 23; Eccles. xii. 14.
16. Falling into outward sin, Prov. xiv. 4; Hosea iv. 17.

CANDIDATES FOR CONSUMPTION.

It is incalculable what an amount of female mortality is owing to wet or damp feet, and unnecessary exposure to the night air, in attending balls and parties. On New Year's we could not but notice, that notwithstanding the sloppy walking, hundreds of fragile young ladies were defying cold and consumption, with no other protection to their feet than light gaiter boots or shoes, with soles scarcely thicker than wafers. How many of these foolish girls will attain middle age? Not one in ten. They wear these wretched apologies for winter shoes, because they fear that thicker ones would look ugly.—But they ought to know, that nothing can look *well* which is unseasonable. The remark is frequently made by men, "that girl is proud of her pretty foot, or she wouldn't wear that shoe;" and if young ladies wish to avoid the imputation of vanity, as well as preserve their beauty, they will wear what is suitable for the season.

* * * They that govern most make the least noise. You see when they row in a barge they that do drudgery work, slash, and puff, and sweat; but he that governs sits quietly at the stern, and scarce is seen to stir.—*Selden.*

THE WAY TO THE CROWN IS BY THE CROSS.

Every one that gets to the throne must put their foot on the thorn. The way to the throne is by the cross. We must taste the gall if we are to taste the glory. When justified by faith, God led them into tribulations also. When God brought Israel through the Red Sea, He led them into the wilderness; so when God saves a soul he tries it. He never gives faith without trying it. The way to Zion is through the valley of Baca. You must go through the wilderness of Jordan if you are to come to the Land of Promise.—Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all that God permits them to do is to suffer. Go round every one in Glory—every one has a different story, yet every one has a taste of suffering. One was persecuted in his family—by friends, and companions; another was visited with sore pains and humbling disease—neglected by the world; another was bereaved of children; another had all these afflictions meeting in one—deep called unto deep. Mark, all are brought out of them. It was a dark cloud, but passed away; the water was deep, but they have reached the other side. Not one of them blames God for the road he led them—“Salvation” is their only cry. Is there any of you, dear children, murmuring at your lot? Do not sin against God. This is the way God leads all His redeemed ones. You must have a palm, as well as a white robe. No pain, no palm; no cross, no crown; no thorn, no throne; no gall, no glory. Learn to glory in tribulation also. I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.”—*McCheyne*.

POPULATION AND PROPERTY OF THE UNITED STATES.

According to the Patent Office Report, the population of the United States is 20,756,000, and the aggregate of personal and real property is estimated at \$8,294,560,000. New York is the richest State, her property being \$1,112,000,000.—Pennsylvania next, \$850,000,000; then Ohio, \$740,000,000; then Virginia, \$503,000,000. The remainder of the States rank as follows:

Indiana, 334,000,000	N. Jersey, \$166,000,000
Tennessee, 380 "	Michigan, 148 "
Kent'ky, 342 "	Conn't., 132 "
Mass., 340 "	Vermont, 120 "
Georgia, 320 "	N. Hamp., 120 "
N. Car'a., 306 "	Arkansas, 60 "
Illinois, 391 "	Texas, 56 "
Alabama, 276 "	Iowa, 52 "
Missis'ip., 256 "	R. Island, 52 "
S. Car'a., 242 "	Wisconsin, 36 "
Missouri, 240 "	Delaware, 32 "
Maine, 240 "	Florida, 30 "
Mary'nd, 193 "	Dis. of Col., 18 "
Louis'iana, 188 "	Oregon, 8 "

THE SPIRIT OF SECT AND SCHISM.

TRUTH IS MIGHTY AND MUST PREVAIL.—What honest, serious, and thinking Christian has not seen; has not felt, the great evil of the both lamentably and alarmingly divided state of the Christian Church, especially in our own country. The monster spirit of “sect and schism,” holds a perfect sway over the minds of professed Christians, and blinds their eyes in his anti christian tendency, as to the one great and general object of the universal insu-

lution of Christ's Church. Every other interest and feeling, is absorbed by the envious, always contenting and never satisfied, principle of selfishness, in its own aggrandizement; and not unfrequently are the voices of conscience and truth hushed, even at the expense of their sacred value, in case their precepts or demands cross their own sectional interests. Look at the different religious parties, how they overvalue and idolize, more or less, their own peculiarities. In the cardinal doctrines of the church they profess unity, and the same faith; but why have we not, as yet, arrived at that “unity of the faith, and of the knowledge of the Son of God,” unto which we all are called as Christian believers? It is because selfishness predominates and still reigns among us. This is the idol we all more or less worship, and to which are constantly offered up all higher principles and conceptions of *One, Holy, Universal Church*. This then, forms another great obstacle in the way of truth; and, if it were removed, truth would at once take a deeper hold upon our minds, and assimilate our conduct, yea, our very ideas and conceptions of Christ's Church, more to its hallowed nature and precepts.

THE FRENCH SEWING MACHINE.

The inventor of this machine is an humble artisan, who has a great mechanical genius, and who has been engaged for thirty years in the perfection of his invention. He received a patent for it in France a few years ago, and in it is said that for more than twenty-five years, he sought in vain to make it work, and that the thought flashed all at once upon his mind regarding its true and perfect principles. The machine was introduced into London some time last year, and has attracted much attention in that city. It is very cheap; some are sold for twenty dollars, and the price varies from that to thirty. The machine is fixed on a table, and in a very small box. It is worked by a treadle, and every movement of the foot produces a corresponding action in the needle; so that three hundred stitches can easily be made in a minute. The hands are merely used to guide the material being sewn, and by turning a screw, the stitch is instantly varied. The machine will sew, stitch, and form cords and plaits. The stitch is the tambor or crotchet stitch. The whole value of the invention consists in machinery doing what was hitherto done by the fingers, and thus resolving a problem supposed impracticable. The beauty of this machine is, that it can work button-holes and embroider. M. Magnin, who exhibited it in London, wore an entire suit worked by it, consisting of coat, vest, pants, and all their appurtenances. To France belongs the credit of this invention. M. Thimonnier is the name of the inventor, and his fame will go down to posterity with that of Jacquard.—*Sci. American*.

DO THINE OWN WORK.—“Know thyself, and do thine own work,” was the injunction of Plato. Never was precept uttered by a man partaking more deeply of the philosophy of wisdom. There should be no drones in this world. All persons have their own peculiar work to do, and they should do it in their own proper persons. Those who best know themselves will be the most ready to do their own work. How many allow them-

selves to stagnate, rust, rot, perish, body and mind, in their vain endeavors to get others to do what none but themselves can do? Alas, they know not themselves! Nature has assigned to every living thing its own appropriate sphere of duty and labor. Happy are they who seek diligently to learn the one, and work faithfully to perform the other.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meetings will be held, Providence permitting, on the Cumberland circuit:

One at Mechanicsburg, to commence, Providence permitting, on Friday, the 5th of January, 1849.

The new Bethel, near brother Alters, Frankfort township, Cumberland county, Pa., will be dedicated to the worship of God, on the 17th inst.

The friends and the public generally, are invited to attend.

The following protracted meetings will be held, Providence permitting, on the Dauphin and Lebanon Circuits:

One at Matamoras, Powells valley, to commence on the 6th of January, 1849.

One at Rockville, to commence on the 13th of January, 1849.

The ministers and brethren of the neighboring churches are invited to attend.

A protracted meeting will be held, Providence permitting, in the city of Lancaster, to commence on the 10th inst.

The brethren and the public generally, and the preachers in particular, are respectfully invited to attend.

MARRIAGE NOTICES.

“I saw two clouds at morning
Tingled with the rising sun,
And in the dawn they thurst on,
And mingled into one.”

MARRIED—On the 5th of december, by Elder John Stamm, Mr. EDWARD KAUL, of New Holland, to Miss MARY WENGER, of Hinkletown, Lancaster county, Pa.

On the 7th of December, by Elder Geo. U. Harn Mr. ISAAC CHEESMAN, of New Jersey, to Mrs. MARY B. TAYLOR, of Philadelphia.

On the 5th of December, Elder William Mooney, Mr. JACOB HAYNAKER, to Miss JANE JOHNSTON.

On the 28th of December, by the Rev. John Winebrenner, Mr. HENRY BEIGH, of Dauphin county, to Miss BARBARA LINGLE, of Harrisburg.

OBITUARY NOTICES.

“Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!”

DIED—In the triumphs of a living faith, in Wooster, Ohio, on the 12th of December, ult., Brother GEORGE SMITH, a worthy and respectable member of the Church of God in that place. Aged about — years.

On Wednesday, December 20th, 1848, in Thompsonstown, Juniata county, Penna., Mrs. ANNA MARGARET, wife of Mr. J. B. G. KINSLOE, aged 24 years 11 months and 16 days.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 70	a 4 75
Do. RYE, do. - -	3 25	a 3 37½
Do. CORN, do. - -	2 37½	a 2 50
GRAIN—WHEAT, per bushel,	0 90	a 0 95
Do. RYE, do. - -	55	a 56
Do. CORN, new do. - -	40	a 43
Do. OATS, do. - -	30	a 31½
Do. BARLEY, do. - -	—	a 75
SEEDS—CLOVER, do. - -	3 25	a 3 50
Do. TIMOTHY, do. - -	2 25	a 2 31
Do. FLAX, do. - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 12½
Do. RYE, do. - -	3 75	a 3 80
Do. CORN, do. - -	2 75	a 2 80
GRAIN—WHEAT, per bushel,	1 02	a 1 06½
Do. RYE, do. - -	68	a 70
Do. CORN, new do. - -	50	a 52
Do. OATS, do. - -	33	a 35
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	3 75	a 4 00
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - -	1 30	a 1 32
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate.
Price 50 cents per bottle. Aug. 1.

Agents Wanted.

SUITABLE persons can find employment for the sale of the “He Para Ekklesia,” in this and other States. Apply to the Editor of the Advocate.

BRENNEMAN'S DYSPETIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puff and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

EAST DOVER, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared, and sold by Frederick Brennenman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

MAYTOWN, Lancaster county, Pa.

I ANNAM RICE, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unable to do any work. I tried sundry medicines without any effect, till I used Brennenman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Constiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

MARIETTA, Lancaster county, Pa.

The undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of P. Brennenman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommending it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial: It is also a good remedy for Cramps, Cholera, and various diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark add one quart of water, hot or cold, and use it freely. (Jan.)

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations.

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embellished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price \$2 50 per copy.

A liberal discount will be made to traveling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JONES WICKENESS & Co., Harrisburg, Pa.

EDITORS OF THE RELIGIOUS PRESS, copying this Advertisement, entire well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four prominent insertions, will confer a special favor, and shall receive a copy of the work, (subject to their orders,) by sending direct to the publishers.

No letter will be taken from the office unless post paid.

Holden's Dollar Magazine!

Largest! Cheapest!! Best!!!

768 PAGES IN THE VOLUME!!!

VOL. III. COMMENCES JANUARY 1, 1849.

8 to 20 Splendid Wood Engravings each Month!!!

This unrivaled Family Magazine universally acknowledged by the press as the best American Periodical published, offers at the commencement of the 3d volume unusual inducements to subscribers. Its features hereafter will be entirely American, including, *American Views, American Portraits, American Tales, American Sketches.*

A series of Engravings, from the Paintings of our best artists, including Cole, Gignoux, Durand, Elmonds, and others, in vigorous preparations, and the facile pencil of the imitator.

DARLEY

is now actively engaged in enriching Holden with his

Portraits of the Public Men of America.

THE PORTRAITS OF DISTINGUISHED AMERICAN DIVINES will be continued in every No., as heretofore, with sketches of their lives and ministry. Each No. will be filled with *Tales, Poems, Essays, Reviews, Sketches, Translations, Topics of the Month*, and will embrace everything *Amusing, Instructive, and Readable* now in progress in the world.

As a Family Magazine, the Editor is confident that no rivalry can effect, or opposition lessen its value and worth, and he offers it to the world as, in tone, character, literary merit, and illustrative beauty,

The Model Magazine!!

OF THE NINETEENTH CENTURY!!!

No family in the land can afford to be without Holden in its circle; for when such a periodical can be obtained one year for the trifling of

ONE DOLLAR,

who will not wish to subscribe?

The great feature of Holden is, that, while being peculiarly American in sentiment and feeling, it gathers and embodies all the beauties of the French, English and American Periodicals, while discarding their follies and vices. A combination of the *Encyclopædia*, the *Gazetteer*, the *Quarterly Review*, and the *Weekly Newspaper*, it is yet separate and distinct from all, but possessing enough of their various qualifications to commend itself to every reader.

See what the Press says of Holden:

"The Editor's table is very rich and amusing—in some respects equal to that of the *Emancipator*."—*N. Y. Evangelist.*

HOLDEN'S DOLLAR MAGAZINE.—The August No. of this sterling journal is now upon our table. In glancing over its contents we are forcibly struck at the superior arrangement of every thing appertaining to Literature and Art. The articles are all of a high order—far surpassing any thing that appears in "Graham's," or "Godey's Lady's Book." The typography of the No. before us, is most ex-

cellent, vying in whiteness of paper and clearness and distinctness of type, with any similar work published in the United States. —*Republican, Jackson, Tenn.*

Over three thousand, five hundred similar notices have been received, but these must suffice.

The object of the Editor has been to give a *Three Dollar Magazine*, for one third price, and a glance at Holden's will show the result. Now, he only asks the support of the community, and in return will give improvements as they are demanded.

Now is the time to subscribe, as those sending first will receive the first impressions of the engravings. The Nos. can be furnished from July 1848, if wished by subscribers—that month commencing the previous volume.

TERMS FOR 1849—(IN ADVANCE.)

1 copy, - - - One Year, - - - \$ 1 00
5 copies, - - - " - - - 4 00
20 copies, - - - " - - - 15 00

PREMIUM!

Postmasters, or others, sending 20 names and 15 dollars, will receive Vol. II. of Holden's Magazine, handsomely bound in muslin and gilt-edged!

Address, (post-paid.)

CHARLES W. HOLDEN.

106 Nassau Street N. Y.

P. S.—Editors copying the above Prospectus and this notice, and noticing the Magazine editorially, will be entitled to the second volume of Holden's Magazine handsomely bound in muslin and gilt-edged, and in addition a splendid full-length Engraving on tinted paper, of Horace Greeley, Editor of the New York Tribune, drawn by Darley, and engraved by Richardson. The book will be mailed to such papers about the 15th of January, when it will be ready, on the reception of a paper containing the advertisement and notice marked. Editors copying this and noticing monthly, will also receive the Magazine each month for the coming year.

Connel's Magical Pain Extractor.

It is now conceded by medical men that CONNELL'S MAGICAL PAIN EXTRACTOR, manufactured by Comstock & Co., 21 Courtland street, N. Y., is the greatest wonder of the 19th century. Its effects are truly miraculous. All pains are removed from burns, scalds, &c., and all external sores, in a few minutes after its application, healing the same on the most delicate skin, leaving no scar. It is equally beneficial in all kinds of inflammatory diseases, such as sore Nipples and Eyes; S. rains. Rheumatism, White Swelling and Ulcers, Bruises, burns, Chilblains, Erysipelas, Phlegm, Tic Doreau, &c. We might add as proof to all we say, the names of many eminent physicians who use it in their practice, and hundreds of the clergy who praise it to their people. Kind parent keep it constantly on hand, in cases of accident by fire life may be lost without it, but by its use all burns are subject to its control, unless the vitals are destroyed. Caution.—Remember and ask for Connel's Magical Pain Extractor, manufactured by Comstock & Co., N. Y., and take no other. All Clergymen of all denominations supplied gratis with Connel's Magical Pain Extractor, for themselves and the poor of their congregation.

All religious papers that will publish this a few times, will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense.

Sold in Chambersburg, by the only agent David Oaks; in Carlisle, by Charles Ogilby; in Shippensburg, by J. G. & G. B. Allick; in Hagerstown, by Ogilby; in Harrisburg, by Wm. Bell & Son; Also, in every town in Pennsylvania and Ohio.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

PROSPECTUS

OF A

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco decimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Passu Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1847.—ly.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., JANUARY 15, 1849.

NUMBER 18.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINDBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuance must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Pennsylvania State Temperance Convention.

A STATE Temperance Convention is to be held in Harrisburg, on the 23rd day of this month. The Temperance Associations of Pennsylvania, of every description, are respectfully invited to send delegates to the same.

Biographical Letters.

SOME of the brethren have commenced sending in their biographical letters. We are pleased to find the circulars so promptly complied with, and this noble enterprise so universally approved. We hope there will be a general and simultaneous concert of action, both in writing for the work, and in preparing the way to circulate it.

As the first one hundred ministers of the Church of God, have now an equal opportunity of doing good, by telling the story of their life and times, we hope no one will sin against God by neglecting to improve the same. Let each one study to write, to be useful. Follow the order recommended in the circulars. Those brethren who did not receive a circular through the mail, will please to refer to the previous numbers of the Church Advocate, for a copy thereof. The committee did not know the Post Office address of some of them, and hence they are all addressed through the paper. Let all then fall to work immediately, and write out their biography, in four successive letters, between this and the 1st of March, without fail. If but a half dozen hang back and neglect to write, it will delay the publication. To avoid this, let one and all be punctual. One-third will be allowed to age a s.

Bonaparte, President of France.

LOUIS NAPOLEON has been elected President of France. The election returns show a majority in favor of Prince Louis similar in proportion to those already announced.

Flight of the Pope from Rome.

THE revolution in the city of Rome has terminated in the flight of the Pope from his dominions, and the head of the Roman Catholic Church, one of the most popular and patriotic princes that ever ascended the Papal throne, is now an exile and a wanderer.

Election of U. S. Senator.

ON Tuesday, the 9th instant, both Houses met in the Hall of the House of Representatives, for the election of a United States Senator—when, on the third ballot, James Cooper, (Whig) of Adams county, was declared duly elected. Richard Brodhead, of Bradford county, was the Democratic candidate.

The Radiator.

THIS is the title of a weekly Literary newspaper, in quarto form, neatly and handsomely got up, under the direction of the students of Hamilton College, at Clinton, Oneida county, New York. Terms, \$1 per year, in advance. It is edited with commendable judgment and ability, and deserves well of the American public, especially of the scientific youth. Address L. W. Payne, Publisher.

Family Christian Almanac.

THE "illustrated" edition of this work for 1849, published by the American Tract Society, exceeds in beauty and excellence, any thing of the kind we have met with. In addition to the usual monthly tables, it contains a large amount of wise maxims, valuable reflections and statistical facts—rising into a work of 60 pages, sold for five cents. We wonder that Christian parents do not invariably secure this for their families, instead of the frivolous and often ludicrous trash now found in most of other almanacs.

List of Delinquents.

WE intend shortly to make out and publish a list of our delinquent subscribers, showing their amount of indebtedness respectively, for the Church Advocate. Those brethren who do not covet the honor of being in company with this class of our subscribers will please to do themselves the credit of falling in ranks with our more honorable corps of good paying subscribers. Hence we say to one and all, take notice, act promptly, and render honor to whom honor is due.

Governor's Message.

THE Governor's Message was read in both Houses of the Legislature, on the 6th inst. It is an able State paper, exhibiting the true position of public affairs. The views and recommendations of the Governor on various and highly important subjects are wise, just and generous. The Message will be read with avidity and great interest, especially on the subject of Banks, Slavery, Relief Notes, Finance and Protection.

A Request.

OUR Agents and Subscribers in the West, are respectfully requested not to send us any more depreciated currency such as Pittsburg and Allegheny city issues, Bank of Wooster, Bank of Buffalo, N. Y., &c. These, and other uncurrent notes, we find do not suit this latitude, and therefore we request payment in current money.

Our Book Agents will also please to observe this request, as well as that on our last page; i. e. prompt payment.

Organization of the Legislature.

THE Senate was organized on the first ballot, by the election of GEORGE DARSIE as Speaker.

The House, after spending four days in a fruitless balloting and party contest for victory, was finally, on the 22d ballot, organized by the election of Wm. F. Packer, (Dem.) Speaker. This result was obtained by the votes of the few Natives from Philadelphia. From the 9th to the last ballot the vote stood for

H. S. Evans, (Whig)	- - -	49 votes.
W. F. Packer, (Dem.)	- - -	49 "
T. C. Steel, (Whig)	- - -	1 "
S. Fegely, (Dem.)	- - -	1 "

The Year 1849.

"THE Holidays" again are past. Christmas and New Years day are over, and we have been graciously permitted by an all-ruling Providence, to enter upon a new period of time—we have crossed the threshold of another year. We have entered upon the year 1849. Hence, then, we have a continued probation. O! let us try to spend it by labors of love, and works of faith.

Along with this year of continued probation, we shall have, as heretofore, sweet Sabbath days; Divine truth; seasons for prayer; Mercies and opportunities without number, measure, or end. O! for grace to improve our Sabbaths, to obey the truth, to observe our seasons for prayer, and rightly to appreciate and make the best of our mercies and opportunities.

Biographical Letters Again.

WE cannot forbear to urge the brethren again, to prompt and persevering efforts in writing out their biographies, and in soliciting subscribers, in due time, for the new work, for which the Publishing Committee of the General Eldership have issued their Prospectus, and which they would like to put to press in the Spring, if at all. The brethren will please, therefore, to move in this enterprise with energy and decision.

Ecclesiastical Notice.

THE Standing Committee of the West Pennsylvania Eldership will meet for business, in Pittsburg, on Saturday, the 3d day of February next. All who may have business with said Committee will please address them at Pittsburg.

We will further state that brother Doobson has declined going to the Harmony and Venango circuits next spring, in consequence of not receiving timely notice, according to his request.

Brother John Gillespie has also declined going to the place assigned him by the Eldership; but is willing to go where there is any probability of getting a support for himself and family.

Brother Richmond offers his services for next year. JOHN HICKERNELL.

Massachusetts, a Pattern State.

LAST year the people of Massachusetts voluntarily taxed themselves about a million of dollars for the support of Common Schools. There is not a native born child in the State, old enough to learn, who is not able to read and write. In the city of Boston, during the three months preceding the 10th of April last, \$200,000 were expended in building public school houses. The high school just finished in Cambridge, with two other school houses, cost \$25,000. Another, of splendid and costly character, was lately finished in Charleston. Another at Newburyport cost \$25,000. Within the last year, individuals have given \$200,000 to Harvard College.

The State is building a reform school for vagrant and exposed children, which will cost more than \$100,000. An unknown individual has given \$20,000 towards it.

The State educates all the deaf, dumb, and blind.

Last winter the Legislature made an appropriation to establish a school for idiots.

These are the new charities and works of philanthropy in which Massachusetts is engaged. She has already finished such institutions as other States are engaged in establishing. She is from thirty to fifty years ahead of the age. Following her example, let all endeavor to progress.

Handwritten signature or mark at the bottom right of the page.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, \$10 00

REMARKS.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

Why are there not more Revivals?

This is an important question. Can it be satisfactorily answered? We think it can. The want of more revivals may be attributed to various reasons. The principal of these, in our opinion, are the following.

1st. *The untoward and reprobate state of the unconverted.*

2d. *The inadaptation of preaching, in point of matter, manner and spirit.*

3d. *The anti-revival and unprepared state of many churches.*

1st. *The untoward and reprobate state of the unconverted.* To deep and all pervading depravity, soul destroying and wrath provoking sins and iniquities, without number, have been daily added, until the heart has become hard, and the conscience seared as with a hot iron. The repeated rejection of Christ, and the grieving of the Holy Spirit, more than any other crimes, perhaps, have produced this sad and deplorable reprobacy of the unconverted. God's truth and spirit will either melt or harden sinners. No one can long reject the Messiah, and grieve the Comforter, without falling into a reprobate state. Hence the difference between ancient and modern sinners. And hence one great reason why there are not more revivals of religion. But,

2d. *The inadaptation of preaching, in point of matter, manner and spirit, is another reason why there are not more revivals.* In the moral as well as in the natural world, means must be adapted to the end proposed.

First, then, there must be a fitness and adaptation in the matter of preaching, in order to effect a revival. The revival preacher must be discriminating. He must discriminate between truth and truth, and between means and means. Not all truth, is revival truth. Neither are all means, revival means.

Many men preach a great deal of truth, and they use a great many means, and yet they have no revivals. And why? Because neither the truth they preach, nor the means they use are adapted to the end.

Legal and scientific preaching may enlighten the head, but it seldom betters the heart. Neither will all kind of Gospel truth produce the desired effect. He that would preach revival truth, must give prominence to prominent Gospel truths. Christ, and the truth as it is in Christ, must be the principal weapons

of our warfare, if we would wage a successful siege against the King's enemies. Look at the Apostles' preaching; Christ and him crucified was the Alpha and Omega of all their preaching.

Again; The manner of preaching must be according to pattern. The truth must be preached. But, then,

1. It must be plain and pointed. So Paul preached. 1 Cor. 2: 1—5.

2. It must be bold and earnest. So Christ preached. Mat. 7: 9.

3. It must be in faith and patience. So Paul and Silas preached. Acts 17: 2—4. 2 Cor. 4: 13.

4. It must be with much prayer and perseverance, publicly and from house to house. So they all preached. Acts 5: 42.

5. It must be with study, regularity and good order. Study to show thyself approved.—Rightly divide the word. Instant in season and out of season.

Furthermore, in a proper and Christian spirit. Take, for example, Stephen, of whom it is said, "They were not able to resist the wisdom and spirit by which he spake." Acts 6: 10. The spirit of the Gospel is a kind, sympathetic, soft, pacific and loving spirit; and they who preach the truth with such a spirit, may be said to preach in the right spirit; even in the spirit of their Master.

But who among us, we may ask, can in truth say, that he thus preaches the Gospel of Christ? Would to God, we were all such able and excellent ministers of the New Testament. O! for an increase of gifts and graces! O! for holiness of heart and life! Then we shall never be barren or unfruitful. But to pass on.

3d. *The anti-revival and unprepared state of many of the Churches, is an additional reason why there are not more revivals.*

Anciently all the Churches of God were revival churches, and all, except a few backslidden churches, were habitually prepared for a revival,—yea, many of them enjoyed continuous revivals. But it is not so now. Many churches, so called, in these days, are anti-revival, in faith and practice. And some, who claim and profess to be revival churches, are, notwithstanding, far removed from a proper state of preparedness for such a gracious and merciful event.

Some are so, because they tolerate "accursed things" among them: such as strifes and divisions, backsliders, robbers of God, and disorderly walkers of various kinds.

Others are unprepared for revivals, because they are not unanimous in the use of the appointed means for effecting such works of grace. They act too much on the counsel of those men whom Joshua sent up from Jericho to Ai, to view it; "Let not all the people go up," said they,—and make not all the people to labor thither, for they are but few." Joshua 7: 3. Now, it is never good policy to divide those whom God hath joined together. Concert of action is what we want; and the more we have of it, the better we succeed. When one moves, all should move. Let all hands be strong, and work.

Other churches, again, are unprepared, because they lack moral power—because they have no anointing from the holy one. Some have not this, because they ask not—others ask and receive not, because they ask amiss. Yet, doubtless, it is the privilege and duty of all to have it. The primitive Christians were full of faith and the Holy Ghost. They lived

holy, and without blemish, before God in love. Hence they were the light of the world, and the salt of the earth, and wherever they went, the hand of the Lord was with them, and revivals were got up and promoted, both among Jews and Gentiles. So, in a great measure, it would be now, if ministers and churches would keep on the whole armor of God, and always be strong in the Lord and in the power of his might.

Before churches make special efforts for a revival, let them always first go to work and see to it, that things are fully set in order, and that the whole church is ready and prepared for it. From our experience and observation for many years past, we are fully aware that many fruitless efforts are made for want of these necessary things. The secret of the whole matter is, ministers and people need more religion—more serious godliness—more true piety, and then the Lord will be with us now, even as he was with his people in days of yore.

Let us, therefore, all fast and pray more, and consecrate ourselves more fully to God, in righteousness and true holiness, and primitive and former revival days will soon come on again.

Officers of the Senate.

SAMUEL W. PEARSON was unanimously elected Clerk, and J. M. Sullivan Assistant.

Transcribing Clerks—James T. Desmond and Isaac H. M'Cauley were unanimously elected.

Sergeant-at-Arms—Israel Gutelius.

Assistant Sergeant-at-Arms—William S. Millinger.

Doorkeeper—Solomon Sherfy.

Assistant Doorkeeper—Benjamin H. Godshalk was unanimously re-elected.

Messenger—Andrew Young.

The Cholera.

THE Cholera is making alarming progress in New Orleans. From the 20th to the 23rd of December, 79 were admitted to the Charity Hospital, among whom a number have died. All classes of society fall victims to the disease. In Mobile and Memphis, (Tenn.,) the Cholera broke out on the 26th ult.

STILL LATER NEWS.—A telegraphic report from New Orleans, dated the 4th inst., gives the following intelligence.

"The weather has taken an unfavorable turn, and is now wet and disagreeable. The Cholera still rages, and without better weather its extinction cannot be expected. The Board of Health reports 195 deaths for the last two days, 140 of which were from Cholera. The victims are mostly among the poorer classes."

Cases have occurred on several boats passing up the river from New Orleans, and in most of the towns on the Mississippi and Ohio as far up as Cincinnati, where many cases are reported.

At New York the disease has never spread beyond the quarantine hospital.

Sabbath Convention.

(Continued from No. 17.)

THE MEMORIAL.

To the President and Managers of the Cumberland Valley Rail Road Company:

THE subscribers, a Committee appointed by the late Sabbath Convention, assembled at Chambersburg, respectfully represent—

That the Convention from which they deri-

ved their appointment, was a large and respectable body of citizens, composed of many Delegates from the counties of Adams, Cumberland, Dauphin, Perry and Franklin; and by their proceedings have borne their testimony to the importance and obligation of observing the Lord's day as a day of rest from all worldly business or employment: and appointed the subscribers as a Committee to address you, requesting that you would suspend the travel of your Cars on the Cumberland Valley Railroad on the Sabbath. As the Committee of the Convention, and as Stockholders of the Company, of whose affairs you are Managers, we respectfully invite your attention to the subject. The Sabbath we consider a Divine institution, by the appointment of the Almighty, and consecrated by the observance of a Christian people. By Legislative enactment from the first settlement of Pennsylvania, the violation of the Lord's day, by worldly employment, or business, was subjected to penalties.

It is to be remarked that the first Colonists, when preparing to embark for their new settlement in Pennsylvania, proclaimed as one of the fundamental laws of the Colony, "That every first day of the week, called the Lord's day, people shall abstain from their common daily labor," and one of the first Laws of the first Legislature assembled in the Colony, was an act prohibiting worldly employment and business on the Lord's day, which, with little variation in terms, has continued the law of the Commonwealth until this day.

A regard to the Lord's day, as a Divine institution, and submission to the enactment and policy of positive law, has induced, throughout our Commonwealth, an observance of the day, that ought to be promoted, we think, by all who regard the prosperity of our State, and the morals of its citizens.

Our Courts of Justice and Halls of Legislation are closed on that day from the business of the other days of the week. Public opinion does not tolerate assemblies of the people on that day for any purpose except for religious worship or religious and moral instruction. As officers of your Corporation you would not consent to meet and act in the exercise of your corporate powers on the Sabbath. As the President and Managers are not disposed, or do not feel themselves at liberty to act on that day, in the sphere of their corporate capacity; why shall it by your authority, be imposed on your subordinates and agents to be engaged in transporting your cars on the Sabbath, as they do on other days, in violation of law—in corruption of such agents and to the evil example of the public?

The transportation of these cars not only leads to the desecration of the Sabbath by those employed, as well as in the travel induced, but also interrupts the order, peace and quiet of the day, in our towns and villages, attracting the attention of young and old from its observance; and at the same time interfering with and disturbing Christian worship in our churches.

We deem it unnecessary to enlarge upon the evils attendant on this travel, as they have no doubt been presented to the observation of your intelligent Board. The Committee would further represent that they are informed that the cessation of business during the Sabbath, on various Canals and Railroads in this and other States, has operated to the manifest advantage of all interests concerned in the trade of those thoroughfares. On all the Collier

Railroads of this State, business is suspended during the Sabbath, and on the Lehigh Canal, and the Delaware division of the State Canal.

The Committee are also informed that the cars are not run on any Railroad in the New England States on the Sabbath, except the train from New York which goes into Boston early on Sabbath morning.

Public opinion has, within the last two years, been strongly expressed in several respectable Conventions within the State, recommending to the Canal Commissioners and the Legislature, the cessation from travel and transportation on the public works of the State on the Sabbath; and memorials subscribed in many counties, by great numbers of citizens, have expressed their desire that there should be that cessation.

The Committee suppose that from the limited transportation on the Cumberland Valley Railroad on the Sabbath, and the disinclination of many persons to travel on that day, that the business done on the Sabbath in the running of cars, cannot be advantageous or profitable to the Company: and that to suspend the running of the cars on that day would not only relieve the Conductors, Engineers, and others from employment on the Sabbath, but be to the pecuniary advantage of the Company.

If, as Managers of the Company, you feel yourselves constrained to prosecute the Sabbath travel, unless you are relieved from such obligations to others, we ask you to make known your desire to discontinue the use of your cars on the Sabbath, and the Christian community the influence of your opinion in favor of such suspension, and that the public may know with whom the responsibility rests, whether it be any other Railroad Company or the Government agents.

GEORGE CHAMBERS,
WILLIAM HEYSER,
FREDERICK SMITH,
Committee.

THE REPLY.

Office of the Cumb. Valley R. R. Co.,
Carlise, 9th March, 1848.

To Messrs. George Chambers, Wm. Heyser, and Frederick Smith, Committee:

GENTLEMEN:—Your memorial has been presented to our Board, and, as frequently before, has been the subject of consideration. This enables me to say—that there is no one of our number who does not duly appreciate the efforts which good men now every where make, to induce a respectful observance of the Sabbath. Indeed, there is no right-minded man whose mere morality and suggestions of worldly expediency, do not dictate to him the propriety of a quiet and beautiful observance of the "Lord's day," while others, influenced by a higher and purer motive, are celebrating the remembrance "*wherefore*, the Lord blessed the Sabbath day, and hallowed it." I need scarcely add, therefore, that if it depended alone upon our will, the running on Sunday should cease. But it does not. We are but a link in a very long and important chain of mail communication. The Government alone controls this; and although we have already communicated to that department, who has the subject in charge, our willingness and wish to discontinue our train on Sunday, it has not met with that response which either you or me could desire. The subject is not a plain one, but on the contrary presents difficulties of no easy solution. While, therefore, we all see so plainly the great propriety and religious

necessity of attaining the object we have in view, we should not forget, that they who make and execute the laws, are men as we are, and may think as we do, but when they come to act it is under responsibilities, and the embarrassments of political machinery already in motion, which we cannot so sensibly feel.—You will not understand us to intimate that the great moral feeling which pervades popular opinion should cease, or at all abate: on the contrary, we do not undertake to say, that some plan will not yet be projected, by which the Government may be enabled to act in perfect obedience to God's Law—"Remember that thou keep holy the Sabbath day."

We need only add that we heartily approve of the principles upon which your Conventions act, whereby to affect public opinion on this point, and that in the management of the affairs of our road, we will ever be ready to conform to any regulation which is in obedience to the precept, "In it thou shalt do no manner of work."

I am, with respect,
Your obedient servant,
FREDERICK WATTS, *Pres't.*

CONTRIBUTORS' DEPART'T.

My present Lot and Experience.

BY J. FLAKE.

BROTHER J. WINEBRENNER:—

For three weeks past I have been hindered either by being unwell, or by the inclemency of the weather, from coming up the country. I would say in my mind, now on Friday or Saturday I will go—but I was either unwell, or the rain or snow had come again. And I suppose a sick man is not much needed among you all—so I have tried to nurse myself up awhile, hoping that as my respected Brothers Winebrenner—Miller—Oliver and Ross were near at hand, my lack of service for a few weeks would be supplied. More especially, as the gifts of the brethren I have mentioned differ from mine, the change of bread might be acceptable, and profitable, to many.

Yesterday afternoon as the snow storm had ceased, I thought I would try and get at least as far as Lancaster. So I set off for the car, which leaves here at 4 o'clock, not remembering how much more snow is found up the country than there is around this large city.

As I passed along Eighth street, quite unexpectedly a dog jumped at me, and tore my coat; but through God's mercy it was not my hand. I consider it a merciful escape, for the dog may have been mad. However, I went as far as the inclined plane, and there being discouraged by the prospect of riding all night in a crowded car, with the windows open around me, and I weak and sickly—so at the bottom of the inclined plane I got out, and went back to my place of sojourning in the city.

And now, on the last day of the year of grace 1848, I bless the God that made me, and the Saviour that died for my soul's salvation, and humbly implore the help and blessing of the Holy Spirit, the Comforter.

I find myself in the faith and love of God, and of his only begotten Son, Christ Jesus our Lord. Also in peace and charity with all my fellow men.

"Through many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

Philadelphia is an exceeding pleasant place in which to live, and in which to die and be buried. New York, and New Orleans, are more wild, and restless, and foreign—partaking more of the evils and miseries of the European cities. But in Philadelphia you can serve God acceptably, and find a straight road leading up to Paradise. Such another population on the Sabbath day, or on a holiday, no other city can produce, so well behaved, so genteel, and comfortable. It is a town to live in, and feel at home. Would to the Lord that the people would hearken to the voice divine, and the fearful Cholera be kept afar off.

During the time of my sojourning in Harrisburg, through the past year, I tried very hard in my preaching, and prayers, and social visiting among the people, to do them good. I hope it has not been in vain. If I am permitted again to visit Harrisburg, they had better try and get all the good they can from me while among them, for my stay will be short. I believe there are some very pious and devoted members in our Bethel church, whose names are in the book of life.

I tried hard to gain favor with the people, so as to build up the little flock in holiness, and truth, and love. I succeeded in gaining the good-will of many—perhaps of more than I know of. What is of great importance among us is stability. Being rooted, and built up in Christ—in truth, and love, and holy living. May this be the experience of the dear people at the Bethel.

If the multitude who have professed conversion among the brethren at their meetings for twenty years past, had been steadfast, and followed Christ, what a different state of things we should now have. But it has been like the morning cloud, and the early dew, with very many; they are scattered again on the barren mountains of sin and folly.

O brethren of the Eldership, look at these things, and try to work in such a way that your labor will not be in vain. Build up—establish—watch over, the souls you pray for, and baptize. Teach them that true religion is not merely getting happy, but that it is bearing the cross, and living near to God, and being sanctified.

I went this evening to an Episcopal church, opposite where I make my home in the city. O the sweet, and solemn singing, and prayers, and the good and evangelical preaching. It was to me a privilege and a blessing on the last night of the year 1848.

I am closing the year in writing these lines. Many true believers are closing the year in solemn public worship, and very likely the brethren generally who worship in our Bethels are thus employed. Well, may grace, mercy and peace be multiplied to all who love our Lord Jesus Christ in sincerity. Their Lord and our Lord.

I hope to get up the country in a few days; Deo volente. Written at Philadelphia, the last day in 1848, being the Lord's day.

I.

"I saw the city of the skies,
And oft by faith light gaze,
From earth, toward the great sunrise,
Of everlasting days.

II.

Jerusalem spread out in light,
And made in all things new,
And holy for the pure in heart,
To dwell in, and no more depart.

III.

'Twas not alternate day and night,
No hand a temple rear:
The Lamb is the perpetual light,
And temple every where.

IV.

And crowds have passed the pearly gate,
Who walked our earth before,
One with the great Immaculate,
And in his arms borne o'er.

V.

And millions yet from many lands,
Shall brave the stormy strait,
Press on with suppliant hearts and hands,
And meet at Zion's gate.

VI.

And ne'er within the Jasper wall,
While endless ages roll,
Shall foe assail, or shadow fall,
On body, spirit, soul."

Sabbath.

SABBATH, in the Hebrew language, signifies rest, and is the seventh day of the week—a day set apart for religious duties, and a total cessation from ordinary labor. This is in commemoration of Jehovah's resting on the seventh day. The Israelites were also to remember and sanctify the same day in memorial of their redemption from the Egyptian house of bondage.

A difference of opinion exists in regard of the identical day. Since the majority of professing Christians take the first day of the week, called Sunday, instead of the seventh; a minority, called Seventh day Christians, insist that unless the identical seventh day is observed, the letter of the law is not fulfilled, and we are adding a certain something for which we have no command.

My opinion, however, is, that it is extremely difficult, yea, I may say impossible, for any one to arrive at any accuracy respecting the identical day through the lapse of ages, in which so many revolutions and counter-revolutions have taken place among nations, literature, chronology, &c. Contending about this, I judge to be a hair splitting business, and can be in no wise conducive to salvation.

It is the seventh part of our time that we are to consecrate in the manner of a Sabbath. "Six days shalt thou labor and do all thy work, but the seventh thou shalt rest." No matter, whether we count from Sunday, Monday, or Saturday.

That the first day of the week, now called Sunday, suits in all respects for a Sabbath, under the Christian dispensation, is evident from every thing connected with it. And besides, we have the example of the inspired men, who assembled on the first day of the week for religious exercises.

Others, not always professed infidels, but professed Christians, argue, that we are under no obligation to observe one day out of seven for a Sabbath: First, because we have no express command of our Saviour, and second, because we are no more under the Law, but under the Gospel.

To such I reply, we indeed have no express or positive command from the Author of Christianity, but example from inspired men is equivalent to a precept. And second, that we are no more under the ceremonial law is also true. The one that would now go out, and gather a few sticks on the Sabbath, would not be stoned to death; but the moral law is a different thing. The love of God shed abroad

in the heart, only and alone qualifies us for keeping His commandments—or in other language—"Love is the fulfilling of the law."

Farther, when we view the utility of the Sabbath in a physical point of view, as well as moral, every Philanthropist must at one glance see the blessing of such a day, and the evil, consequent on all God's animated creation, were it abolished.

We see nothing but the purest wisdom displayed in all the ordinances and institutions of Jehovah; and the happiness of his creatures is the natural result of observing his statutes. No reasonable being ever repented for having been too accurate in keeping God's commandments—but, on the contrary, thousands have exhibited their keenest sorrow on a dying bed, for having neglected them. How true! "The wages of sin is death, but the gift of God is eternal life," &c.

More to the point. Our irrational brutes have not a small claim upon their lords, for a strict observance of a day of rest.

"This day," says a certain author, "seems to be considered by too many as set apart, by divine and human authority, for the purpose, not of rest, but of its direct opposite, the labor of travelling; thus adding one day more of torment to those generous, but wretched animals whose services they hire; and who being generally strained beyond their strength the other six days of the week, have, of all creatures under heaven, the best and most equitable claim to suspension of labor on the Sabbath."

These are evils greatly to be lamented; they are an insult to Jehovah, and detrimental to ourselves—besides an awful example to all who are around us, and more especially to those that we are held more directly accountable for.

To sanctify, means to set apart for a special purpose—more so still, when done relative to God, and when our temporal and eternal welfare is connected with, or dependent on it.

To sanctify this day, we should consider it in the following manner:

1st. A day of rest—not indeed to the exclusion of works of charity and mercy, but to rest from all our ordinary labor, business and care. For the mind ought to rest as well as the body. All are to rest: "Thy son and thy daughter, thy man servant and thy maid servant, thy cattle and the stranger that is within thy gates." But the smallest number accurately attend to it in the above manner. Many of the upper ten thousand endeavor to abstain from labor themselves, but their servants have to labor for their comfort and luxury. While lord and lady take their ease on a Sabbath morning, their servants have to prepare the horses and carriage to convey them genteely and fashionably to the house of God. Then, while master, mistress and children are serving the Lord inside, the servants have to take care of the fat, sleek and fractious horses outside. This can be seen every Lord's day, not five hundred yards from where I am now penning this communication.

Now, I ask, is this right? Have servants no souls, or are rich people able and willing to settle and balance accounts for their domestics? Ye guilty ones, answer this.

2nd. As a day of remembrance. This day, when both body and mind are relieved from all ordinary labor and care, we are especially qualified to remember God as our Creator, our Preserver and our Redeemer. Study to praise Him as such, and endeavor to consecrate our

souls and bodies to Him, who is the author and "giver of every good and perfect gift."

3d. As a day of meditation and prayer. In which we should cultivate communion with God, and that habitual friendship with Him which is peculiar to those who know that they are his dear children, and that he loves them dearer than any earthly parent can love his offspring. This day ought to be a particular feast day to the souls of Christians, upon which they drink especially deep from the well of salvation, and feast on the "marrow and fatness of his house."

4th. As a day of public worship. The primitive Christians assembled on the Sabbath, or first day of the week, for religious exercises. Acts 20: 7. John 20: 19. It is true we are to worship God always, pray without ceasing, &c., but for a higher permission, special purpose, and for the good of others, we are to let our light shine in this way also, as well as otherwise. On the day, when free from temporal cares, we are well qualified to attend public worship.

5th. As a day of joy. Isaiah 56: 2. Psalms 118: 24. A day of feasting is naturally also a day of rejoicing. Considering fully the plan of Salvation by and through Jesus Christ, and we being the happy subjects thereof have every right to rejoice with joy unspeakable and full of glory.

6th. As a day of praise. Psalms 116: 12, 14. It is understood by all who have a knowledge of salvation by the remission of sins, that it is our privilege as well as our duty to praise God at all times—but especially on the day of rest; for reasons I have already mentioned in the foregoing particulars.

7th. As a day of anticipation—Looking forward to that holy happy and eternal sabbath, that rest which remains for God's people.

That land of rest; the saints delight—

The heaven prepared for me.

Where the assembly ne'er breaks up,

And Sabbath's never end.

These are but very imperfect remarks—merely the outline of what I would write on the subject were it expedient that I should monopolize all the columns of your useful and ever welcome messenger, the Church Advocate."

However, a word to the wise is enough. Farewell.

Your brother, &c.

J. MYERS.

Allegheny City Dec. 13th, 1848.

An Educated Ministry.—No. 1.

At the present age, when the sun of science is rapidly approaching the zenith of its glory, and constantly pouring forth a flood of unspeakable grandeur; when science and religion combined, have chased away the darkness of our earth, and the dusky forms of superstition and ignorance that long had ruled millions of the human family with a rod of terror, are visible only in the distance and are permitted no more to exercise their reign of cruelty, or consign their millions to the devouring flames; at an age like this, it would appear a work of supererogation to say any thing in justification of so popular a subject as that of general education.

But even now, with the light of the nineteenth century beaming around them, there are some who would rather see the dark waves of ignorance, with all its errors and its crimes sweeping over our land, than

to behold science dispelling the darkness of night, and calming the raging storm.

But these are unworthy of even a passing notice, for being ignorant themselves they are not capable of appreciating that spirit of philanthropy which urges the education of the great mass of the people, and not only of a favored few. We cannot see how it is possible for any person, much less a Christian, to oppose the influence of education. For occupying, as it does, a close relationship to religion, it must perform with her a large share of the reformation of the world. Indeed if the world is ever to be thoroughly reformed from vice, and if the grandeur and glory of the millennial morn shall ever dawn upon our earth, I cannot conceive how these mighty results can possibly be brought about, unless the human mind be properly qualified by an enlightened system of education, for the proper appreciation of religious principle.

Again! there is another class of persons, who, though they approve of education, and make use of every exertion to secure enough, at least to transact their business, yet they believe their minister may be an ignorant man. And though they would not employ a tailor who does not understand his business, to make a coat for them, or a mechanic who was not perfectly conversant with the principles of his trade, to manufacture any article, no matter how trifling, yet they declaim against learning as a great and crying sin in a minister of the Gospel.

Before proceeding farther in the investigation of our subject, and in order to ascertain what qualifications a minister should possess, it will be necessary to notice briefly his responsibilities and his duties; and it will no doubt be admitted by all, that his qualifications, both in a temporal and spiritual point of view, must be commensurate with the obligations devolving upon him. For it would be folly to employ a man of a weak mind and weak abilities, to perform a great and responsible work. We hesitate not then in making the assertion, that the office of the Christian ministry is at once the most sacred and responsible station any human being can fill, because it involves the future destinies of immortal souls.

The Christian minister has received his high commission from his God; that commission is fraught with all the tremendous consequences of eternity. The interests of the Church of Christ are intrusted to his care.—The church and the world look to him for advice and counsel, and upon the advice given them depend their destinies in a future and an eternal world. And however much the infidel and the sceptic may despise the church, and the office of the Christian ministry, yet it is their influence constantly operating, which has prevented the world from receding back into those dark ages of superstition and bigotry which have disgraced the pages of history. While the interests of the present generation, and the immortal destinies of unborn millions are thus resting upon the Christian minister, tell me, if his obligations are not tremendous. He has an important trust committed to his charge; a solemn duty to perform. Let us look at it for a moment.

Without multiplying words upon this point, or consulting the musty volumes of theological learning for an answer to this important question, let us go back through the lapse of eighteen hundred years, and there, amid the scorn and contempt of a Jewish populace, let

us listen to the last memorable commission of the man of Calvary to his eleven theological students, who followed him faithfully through the trials and dangers of his eventful life.—There upon a lowly mountain, the risen Jesus communicates this grand and magnificent commission to his care-worn followers. Here, then, in a few simple words, is embodied the whole duty of a Christian minister. A duty comprehended in a few simple words; but, O! how difficult of performance. "Go," says he! "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you." This, then, is the duty of an ambassador of Christ. To go into all the world, to instruct the nations of the earth, to point the heathen idolater to the victim of Calvary's Cross, and wherever crime and wickedness abound to unfurl the crimson banner of virtue, and bid the diseased millions of earth look and live.

J. H. C.

Glade, December 13th, 1848.

Contrariety of modes in supporting Ministers.

How various are the opinions of men respecting the mode of supporting Gospel ministers.

A thinks that preachers of the Gospel should be qualified, indoctrinated and supported, in a mode to be prescribed by the statute laws.

B is of opinion that a preacher is not entitled to any compensation for his services, unless he is poor and shiftless, and cannot live without the alms of the people.

C says it takes him as long to go to meeting and hear the preacher, as it does for the preacher to go and preach, and their obligations are therefore reciprocal.

D believes a rich preacher is as much entitled to a reward for his labors as if he was poor.

E believes that a preacher should give the whole of his time to reading, meditating, preaching, praying and visiting, and therefore he ought to be liberally supported; not in the light of alms, but in that of a Gospel debt.

F joins with E with this proviso, that the liberal support be averaged on all the members of the church, according to property and privilege.

G also agrees with E provided the liberal support be raised by a free public contribution, without any knowledge or examination what each individual does.

H chooses to tax himself, and constable his own money to his preacher, without consulting any other.

I loves the preachers, and pays them with blessings, but the sound of money drives all good feelings from his heart.

When J hears a man preach that he does not believe is sent of God, he feels under no obligation to give him any thing; and when he hears a preacher that gives him evidence that he is in the service of the Lord, and devoted to the work, he forms the conclusion that the Lord pays the preacher well for his work as he goes along.

K likes preachers very well, but preaching rather better; he feels, therefore, best pleased when the preacher fails coming and a gape opens for himself, for he had rather work his passage, and take his turn at the helm, than pay a pilot.

L argues like a man, that the preacher ought to receive something handsome for his services, and laments that himself is in debt, and cannot communicate any thing without defrauding his creditors; at the same time he takes special care to keep always in debt for cheap farms, wild lands, or some other articles of an increasing nature.

M is a man of a thousand. He argues that the mode of supporting ministers is left blank in the New Testament, because no one mode would be economical in all places, but that the deed itself is enjoined on all, who are taught by an ordinance of heaven.

If, therefore, a contribution is recommended, M will be foremost to the box. When a subscription is judged most advisable, his name will be first on the list. If averaging (or uthing) is considered most equitable, he will add a little to his bill, lest others should fail. And if no special mode at all is agreed upon, still M, as an individual, will contribute by himself; for he reasons that if others are remiss, it is neither precedent nor excuse for him. He does not give to be seen of men, but because his heart is in it, and these Gospel debts (as he calls them) he pays with as much devotion as he spreads his hands to God. The creed of his faith which seems to be written on his heart, is "that although all the money in the world cannot purchase pardon of sin, or the smile of a reconciled God; yet religion always has cost money or worth, from Abel's lamb to the present day. And that the man who will not part with a little money, for the sake of Him who parted with his blood for sinners, is a wicked disciple."

N approves of the faith and profession of M, in every particular, but reduces nothing of it to practice.

O, like his mark, believes nothing, does nothing, and is as near nothing as anything can be.

LELAND.

Revival News.

NEWPORT, Jan. 2d, 1849.

BROTHER WINEBRENNER:—

This is to inform you and the readers of your paper, that Elder B. Howard, after his return with me from the Eldership, visited Prouiz's Valley, where he continued a few weeks in holding a series of meetings. His labors of love were blessed in that place. There were some converts and a few backsliders reclaimed. He organized a church in the Valley consisting of fourteen members. There are others in the place, who are under serious impressions, and it is expected that before long they will comply with the requirements of the Gospel, and come into the fold of Christ. May the Lord prosper his cause in the Valley, and make it a place conspicuous for piety.

Again; The little Church near Newport expected a visit from brothers Ross, Swartz, and yourself this Fall, in order to hold a protracted meeting, but on receiving a letter from brother Swartz stating that he could not come to our assistance. We immediately proposed holding a series of meetings, and dispatched a messenger after brother Howard, soliciting him to come to our assistance; and having succeeded in getting him, the meeting was continued for three weeks and two days, during which time sixteen professed religion, a few backsliders reclaimed, and some few who became disaffected and stood aloof from the church, came forward, acknowledged their

errors, and were brought into church fellowship.

During the meeting fourteen were baptized in the Juniata river, and went on their way rejoicing—all of whom united with the church. Some of those that were baptized professed religion for a number of years, but during the meeting they learned the way of the Lord more fully, and are now disposed to take the word of God for their rule of faith and practice; and there are others who have professed religion for some years, in connection with the rest of the young converts, who have said that they would obey the Lord in Christian baptism, but were disposed to defer it for the present. May they pay their vows, and ever live a pious and devoted life.

On New Year's day brother Howard, in a discourse, spoke in reference to the propriety of the Church building a meeting house for the worship of God in this place, and without a dissenting voice, measures were entered into to see what might be done, and on the same day there were \$290 subscribed for the purpose, and we have no doubt but that we shall be able to erect a good house here, by next Spring, for public worship.

In conclusion, I will state, that on last evening we attended to the ordinances, and truly we had quite a reviving time, I hope a time long to be remembered. After the services were over, brother Howard gave the parting hand to all in the house, and this morning, Jan. 2d, he left us for Landisburg, at which place he intends holding a series of meetings, after which he expects, (no preventing Providence,) to visit Lancaster city, and a portion of Cumberland county. May the Lord prosper him on his journey, and give him many souls for his labor.

The preaching brethren present at our meeting, were brothers Howard, Deshri, Sole and myself.

No more at present, but remain yours,
In the bonds of Christian fellowship,
SOLOMON BIGHAM.

Letter from Brother J. Hickernell.

MOUNT PLEASANT, Dec. 27, 1848.

BROTHER WINEBRENNER:—

In the Advocate issued the 15th inst., I find an epistle written by Elder Myers, which gives a description of the state of things in the Churches of God, in West Pennsylvania.

In the first place he states that he knows not what to write. This, I think, was correct, or he would not have contradicted former letters on the same subject.

Now, if I have any idea of the state of things on the route on which brother Ober and myself travel, they are just as I described them in a former letter to you; and I think we should know best, being among the churches preaching and exhorting for them,—of course we ought to have a knowledge of these things.

We also have had a few conversions in some of the churches since the Eldership, and a few baptisms too. As for other circuits, I cannot tell. I shall let others represent their own fields of labor. I have wondered from whom brother J. M. received his information. It cannot certainly be the travelling preachers, for he says the r visits are like angels, few and far between.

He may have heard something from some one that was not acquainted with them as they are. I have known some members of a church to get wrong, and whilst in that condition, they thought all the rest were wrong. But all

experienced men, however, know that this is a very common thing in churches, as well as other communities.

I can assure you, however, that that letter cannot be understood by many. And why? Because it is foreign to what they know to be the case. I know very well the more conversions, the better the times are; but we are not to despise the day of small things. If churches mention their integrity, and a few are occasionally added to their number, I shall not complain, but preach on, and say times are pretty good. For, says a certain writer, "It must be confessed, that according to the strict nature and reason of things, that weakness is the cause of complaining."

I do not say that there is one living who is exempt from weakness, yet some have a large portion of it, so much so, that the society by whom the complainer is surrounded becomes disgusted. I do not offer these remarks in allusion to brother J. M., for he has acknowledged that it is so with him, but I say so for the benefit of others who are in the habit of too much of it—preachers to members of the churches, and members to preachers. I would desire that we could all speak the same things, and walk by the same rule.

I must close for the present.

Yours, in love.

JOHN HICKERNELL.

Letter from Elder D. Kyle.

WOODBERRY, Pa., Dec. 29th, 1848.

BROTHER WINEBRENNER:—

I rejoice that our labor is not in vain in the Lord. Since our last Eldership we have held four protracted meetings, all of which have resulted in some good.

The first commenced on the 26th of Nov. in Newburg, Huntingdon county. At this place was held our first Camp-meeting in these parts, and I still find some of its good fruits. Our meeting was good. One found peace.

Our next meeting commenced on the 2nd of Dec. in McNeel's School-house. The people, although unconverted, received and entertained all who came, very kindly during meeting. Brother James McNeel was brought to the Lord, and has since followed his footsteps down into the water. He is the first fruit of our labor, in this neighborhood, but I hope not the last. Our way is onward, by the help of the Lord.

The third meeting was held with the Church of God in Aughwick valley. We commenced it on the 16th of December. A good work of grace is going on there. On Monday evening, the 18th, five were hopefully converted to God.

Our fourth meeting commenced on the 19th Dec. at the Stonerstown Bethel, and was a very interesting time. On Christmas two persons found peace. The brethren done nobly at all our meetings.

We commenced a meeting at this place, (Woodberry) this evening. Brother Samuel Anderson is with us. Pray for the prosperity of Zion here.

Yours, &c.

D. KYLE.

Letter from Bishop T. Hickernell.

VANWERT COUNTY, O., Dec. 18, 1848.

BROTHER WINEBRENNER:—

I owe you an apology for not having sent you the minutes of the Indiana Eldership, for publication, at an earlier day. When I left

home, to go to the south part of my circuit, I forgot to take them along with me, and of course had to wait till I returned home again, before I could get them ready for the press.

I would also inform you that I held another five days meeting, in the neighborhood of the Dutton's, where two more were made the happy subjects of saving grace. The church there enjoys itself well. I also had a profitable meeting in the neighborhood of brother Wiley's and Strock's, which lasted three days. Brother Robert Nelson still followed me in exhortation.

You shall hear from me soon again, and I trust to communicate some good news.

Yours, &c.

THOS. HICKERNELL.

P. S.—Why are my books not sent on? Please let the readers of the Advocate in the West know the cause: for they are always bothering me for books.

T. H.

REMARK.—If these botherers for books will agree to pay cash for all the books they buy, so that you can pay me in a reasonable time, I will send you all the books you want. See Notice to Agents, on the last page of the Advocate.

EDITOR.

Extract of a Letter from Brother J. E. Rohrer.

ROHRERSVILLE, Md., Dec. 30, 1848.

BROTHER WINEBRENNER:—

A few more words and then I am done.—The Lutherans and United Brethren have had a revival in progress for the last few months, in their meeting houses in this place, and some fifty or sixty souls professed religion. The revival has now stopped, and none of the converts have been obedient to our blessed Lord as yet, in the matter of his ordinances, but we hope that there will be some of them, if not all, willing to obey our holy Master before long.

Myself and the brethren would be glad if you would pay us a visit soon, as your services would no doubt be profitable in this place. Please write soon, and let us know whether you can pay us a visit or not.

Yours, in the Lord.

JEREMIAH E. ROHRER.

Extract of a Letter from Bro. A. D. Williams.

CLINTON, Dec. 27, 1848.

DEAR BROTHER WINEBRENNER:—

You will hear from me again, as soon as I can find opportunity to scribble for the Advocate.

I do not see as there is anything in Harmon's articles to answer. They only amount to: "It is insufferable that the opinions of 'The Fathers,' and 'The Church' should be questioned; and still more so that they should be questioned by a 'beardless youth'—a stripling!" What more is there; and what need of answering this?

My best regards to yourself and family, brother Flake and all enquiring friends.

Faithfully yours,

A. D. WILLIAMS.

More Good News.

LINGLSTOWN, Jan. 6, 1849.

BROTHER WINEBRENNER:—

The meeting at this place is still in progress, and sinners are returning home.

At Millerstown God's power was displayed also, in the conversion, of three precious souls—prospects were very good, but I had to leave and commit them to the care of God. Had

there been more help there, I am satisfied that a great deal of good might have been done.

I remain yours, as ever,
T. STROHM.

JOURNAL

OF THE

Third Annual Eldership of the Church of God, IN INDIANA.

AGREEABLY to appointment, the annual Eldership of the Church of God, in the State of Indiana, met in the house of Mr. Matthias Lucans, in Wabash county, at half past 8 o'clock, on Monday morning, Nov. 6, 1848.

The meeting was opened with worship by brother John Martini.

Brothers George Thomas and A. Menely were appointed to constitute the Eldership: whereupon the following brethren were reported as being present.

TEACHING ELDERS.

John Martin, George Thomas,
A. Slyter, Christian Sands,
Thomas Hickernell.

RULING ELDERS.

Wm. Phramton, J. Kilmer,
John Corban, A. Menely.

MESSENGERS.

J. Comp, J. Meloy, Bro. Arnold.

ABSENTEES—E. Gillespie.

On motion,

Resolved, That we now proceed to organize the meeting by electing a Speaker and Clerk: whereupon brother JOHN MARTIN was elected Speaker, and T. HICKERNELL Clerk.

The Standing Committee gave in their report. They reported that they had licensed brother Christian Sands, and removed the Eldership from Rome to Wabash county. Their report was adopted.

On motion,

A Committee of three were appointed on Resolutions, viz: Geo. Thomas, A. Menely and Wm. Phramton.

On motion,

A Committee on Overtures was appointed, consisting of three, viz: G. Thomas, A. Menely and Wm. Phramton.

On motion, it was

Resolved, That ministers give in their reports, and that it be optional with them to stay in the house, or to retire.

Brother JOHN MARTIN reported: That since the last yearly meeting he labored in a number of protracted meetings, where he realized seasons of refreshing from the presence of the Lord. He stated that at some of those meetings where he labored, he saw as many as 20 and 30 forward to be prayed for, and some converted, whilst others were reclaimed from a backslidden state. He said he had baptized none since the last Eldership.

His report was adopted and his license renewed.

Brother THOS. HICKERNELL reported: That he has labored constantly since the last Eldership, with the exception of eight weeks last spring, and several weeks in harvest. During his confinement at home, he preached principally on Sabbaths. He stated that he labored in several revivals, organized several churches, and baptized about 30 since the last Eldership.

His report was adopted; and his license renewed.

Brother CHRISTIAN SANDS reported: That he has labored in connection with brother T. Hickernell since last summer, preached

some in revivals, was present on some baptismal occasions, but baptized none himself.

His report was adopted, and his license renewed.

Brother A. SLYTER reported: That he labored for about six months since the last yearly meeting. Labored in several revivals, organized 3 churches, and baptized 13. But inasmuch as some charges were preferred against him, his case was referred to a Committee of five, viz: Brothers Thomas, H. Comp, A. Menely, Wm. Phramton and Hood. The committee could not act for want of testimony; therefore it was

Resolved, That his license be renewed, and handed over to J. Martin, to be given over to him as soon as difficulties between him and others are adjusted.

Brother GEORGE THOMAS reported: That he has been laboring at intervals for years past. He felt much revived since he came to the state of Indiana. He complained of his preaching not having that effect which he desires, but that he still feels encouraged to labor in word and doctrine.

His report was adopted, and his license renewed.

ABSENTEES HEARD FROM.

Brother GILLESPIE was heard from by letter.

APPLICANTS FOR LICENSE WERE CALLED FOR.

Brother CORBAN arose and gave in his experience. But inasmuch as his gifts run altogether into exhortation, the Eldership thought it inexpedient to grant him license. Addressed by brother T. Hickernell.

Brother JOHN BLICKENSTAFF arose and gave in his experience, but stated that it was immaterial with him about the Eldership granting him license.

The Eldership took his case into consideration, and finally concluded to grant him license. Addressed by brother John Martin.

On motion,

Adjourned: To meet to-morrow morning at half past 8 o'clock.

Meeting closed by brother G. Thomas.

TUESDAY MORNING.

Met according to adjournment. Prayer by brother T. Hickernell.

The Committee on brothers Sands and Slyter's case gave in their report. Their report was adopted.

Applicants for license were again heard from; whereupon brother HOOD gave in his experience, and a license was granted him.

On motion,

A Standing Committee of five were appointed, viz: John Martin, J. Corban, G. Thomas, Wm. Phramton and T. Hickernell.

On motion,

A Stationing Committee of five were appointed, viz: Brothers A. Menely, W. Phramton, William Hood, Thomas Hickernell, J. Kilmer.

The Committee on Resolutions reported as follows:

Resolved, That we recommend to our brethren in the bounds of the Indiana Eldership to observe the 1st day of January, 1849, as a day of thanksgiving and prayer for the extension of Christ's kingdom. Agreed.

Resolved, That Christ is our only law-giver, and proved his and his disciples' divine authority by marvelous wonders, therefore we cannot believe or receive any law or constitution framed by any of our brethren as having any legal authority over this Eldership in the transactions of its business. The adop-

tion of this resolution was postponed for further consideration.

Resolved, That the Stationing Committee report, who reported as follows:

Brother SANDS is appointed to travel over the counties of Mercer, Adams and Vanwert, Ohio.

Brother BLICKENSTAFF over the counties of Whitley, Lagrange, Steuben, Decalb and Noble counties.

Brother THOS. HICKERNELL travels over the whole territory, as usual.

MISSIONARIES.—Geo. Thomas, Wm. Hood, A. Slyter and J. Martin.

Resolved, That the Eldership express their thanks to the citizens of Wabash county, for their hospitality and kindness exhibited towards them during their present session.

Resolved, That the Eldership of the Church of God in the State of Indiana, will hold its next session in a school-house, 2 miles northwest of Auburn, Decalb county, in the neighborhood of brother Wm. Phramton, on the 3d Monday of October, 1849.

Concluding prayer by brother A. Slyter.

JOHN MARTIN, Speaker.

THOS. HICKERNELL, Clerk.

NEWS DEPARTMENT.

Cotton Consumption in the United States.—From an article in the New York Dry Goods Reporter, we learn that the cotton consumed in the United States during 1847-8 was not far from 480,000 bales, employing \$80,357,130 capital, 101,250 operatives, 3,012,500 spindles, and distributing weekly in wages \$363,214, or \$18,857,128 per annum, and for all expenses, not including cotton \$491,758 weekly, or \$25,562,820 annually. This interest produces 756,000 000 yards of goods, or 37½ cents to each individual.

Trade of the New York Canals.—The Albany Argus says:—From the official records made by the collectors, we have compiled our annual statement of the trade of the canals for the past season of 1848. We have accompanied it with the statement for the year 1847. The extraordinary year of 1847 brought, according to these statements, New York a debtor to the West, to the amount of \$1,260,398; the present year shows a balance of \$25,537,571 in favor of New York.

Gold Fever in Sandwich Islands.—Late accounts from the Sandwich Islands state that the California gold fever is raging in the Sandwich Islands with even more violence than in the United States. Nearly the whole of the inhabitants have departed for California in quest of the precious metals. Towns and villages are depopulated, and, as a matter of course, business of all kinds was completely at a stand.

A dear gift for Mr. Morse.—Was entered at the Boston custom house, a gold brooch, studded with diamonds—a present from the Sultan of Turkey, to Mr. Morse, in honor of the electric telegraph. The duties amounted to \$120.

Churches in New York.—There are 230 churches of all denominations in N. York city, viz: Episcopal 44; Presbyterian (including Associate Ref. Pres.) 44; Methodist Episcopal and Meth. Protestant, 25; Baptist 28; Dutch Reformed 18; Roman Catholic 18; Hebrew 10; Congregational 9; Lutheran 5; Friends 4; Universalist 4; Primitive Christians 3; New Jerusalem 2; Unitarian 2; Miscellaneous 4; Total 230.

Statistics of London.—This city has now a population of about 2,000,000, with upwards of 100,000 houses, and 10,000 streets, lanes, squares, etc. It contains 587 churches, 207 dissenting chapels, 5,000 public-houses, and 15 theatres. London is ten miles long, and seven broad; it is now growing at the rate of 12 miles of streets annually.

Steamers Lost on the Mississippi.—The Cairo Delta of the 19th ult., contains a list of the steamboat disasters which have happened on the Mississippi river, amounting in all to 251, by which it appears that 167 boats were sunk, 70 burnt, and 5 blown up.

California Gold.—A report from the Philadelphia Mint, states that nearly thirty-five thousand dollars worth of California Gold has been smelted at that institution, the quality of which was so pure as to bring it within a fraction of the standard value of gold coin.

Emigrants.—The Secretary of State has laid before Congress a statement of the number of passengers who arrived in the United States in the year ending 30th September, 1848. The total number reported for that period is 229,483, a tolerably round number.

No! for California.—The Savannah Republican says: On looking over our exchanges we found that 27 ships were advertised for California, at the following places: Boston, 7; New York, 10; Baltimore, 3; Philadelphia, 4; and New Orleans, 3.

Phonography in the United States Senate.—There will be four Phonographical Reporters in the Senate this session. Mr. Dyer for the National Intelligencer, and Messrs. Parkhurst, Bor, and the Rev. Mr. Marshall for the Washington Union.

Bridging the Ohio.—The Wheeling Times says that the work on the bridge across the Ohio at that place, is going on steadily, and that by the 1st of May next it will be open to travel.

Smoking produces gastric disorders, coughs, and inflammatory affections of the larynx and pharynx, diseases of the heart and lowness of the spirits, and, in short, is very injurious to the respiratory, alimentary, and nervous system.

MISCELLANEOUS.

CONVERSION OF A FEMALE INFIDEL.

The Rev. Dr. Mason, of New York, was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bed-side, he asked if she felt herself a sinner, and her need of a Saviour. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. 'Then,' said the Doctor, 'I have no consolation for you, not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity.' He was on the point of leaving the room, when one said, 'Well, if you cannot speak consolation to her, you can pray for her.'—To this he assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell, and then arising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said with a benignant smile, 'It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner that you described me in prayer. I have seen Christ to be that all-sufficient Saviour you said he was, and God has mercifully snatched me from that abyss of infidelity in which I was sunk, and placed me on that Rock of ages. There I am secure, there I shall remain: I know whom I have believed.'

"THE DOG WILL BITE A THIEF AT NIGHT."

We were recently told of a man in one of the New England states, who was hopefully converted, and united with an evangelical church. In the course of his examination he "related his experience." In speaking of his past life, he said he had never stolen. 'I did, one night,' said he, 'go to a neighbor's smoke-house, and I thought I would take a ham, and carry it home to my family; but just as I raised my hand, to take it, that passage of Scripture came to my mind,

"A dog will bite a thief at night," and I went off and left the ham.'

This incident shows the benefit of laying up in the mind, in early life, this little proverb. It was the means of saving this man from the crime of theft. But he should have been more careful not to quote the New England Primer, however excellent, for the Bible.—*Well-Spring.*

PURE RELIGION.

"Religion is a Latin word, derived, according to Cicero, from *religare*, 'to reconsider'; but according to Servius and most modern grammarians, from *religare*, 'to bind fast.' If the Ciceroian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God. According to the derivation, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power."—*Ruck.*

The word religion occurs but five times in the Scriptures, and "is taken first, For

the external worship of the Jews as it was corrupted by the traditions of the Pharisees. Acts 26: 5. 2d. For true godliness or real religion, even* that inward piety of the heart, whereby God is truly acknowledged, feared and loved, and which inclines persons to perform all duties of love or charity toward those that are in distress. James 1: 27. 3d. For superstitions. Col. 2: 18."—*Cruden.*

Religion is a complex term, including the whole study both of God and man, and is used by the apostle in the text in contradistinction to the Pagan, Jewish and Mahomedan religions, and is commonly called '*The Christian Religion*,' but by James, *Pure Religion*,—which has God for its author, man for its subject, holiness for its object, and heaven for its end. Its real essence is the life of God in the soul, exemplified to the world by obedience or a blameless life.

THE MINISTRY AND THE PRESS.

The pastor errs egregiously who fails to give due credit to the newspaper press, as an agent of the evils he would correct, or an instrument of the good he would accomplish. The time has come when newspapers are almost universally read. The family that takes no newspaper, is now the exception to the universal custom. And if companionship with a fellow infallibly leaves some impress on the mind, much more does the weekly visit of a friend in the shape of a newspaper, beget a regard and a confidence which gives him incalculable power in leading the opinions and forming the character of those who welcome his regular arrival.

Another consideration that should stir up pastors to use their influence to have every family supplied with a newspaper of their own approval, is this: The fact would give them a direct clue to their religious views, and thus enable them to adapt their instructions to them, publicly or privately, with far more propriety than they could otherwise easily do. It would facilitate acquiring a knowledge of their views and feelings, by the ever ready topics of conversation it would suggest, and give hints as to the best method of meeting them.

But again, the universal circulation of religious newspapers, of a kindred stamp, would tend to produce homogeneity in the congregation, every way pleasant and desirable.

Will our brethren receive these hints kindly? Thus are they given, with a sincere desire to be helpful to them, and to promote the cause we are laboring in common to promote.—*Relig. Recorder.*

REASONS FOR BEING HOLY.

A man who has been redeemed by the precious blood of Christ should be pure. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven should be holy. Are angels my attendants?—Then I should walk worthy of my companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of Heaven? Is this tongue soon to unite with heavenly beings in praising God?—Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes, and lips should be pure and holy; and I should be dead to the world and live for heaven.—*Albert Barnes.*

ADDRESS OF THE CARRIER

TO THE

PATRONS OF THE

CHURCH ADVOCATE.

JANUARY 1, 1849.

MEN stand, and gape, and gaze, and die,
Time's rushing car rolls on;
The merry laugh, the solemn sigh,
And FORTY-EIGHT is gone.

By grace, the good her flight improved,
To ever live, they lived!
They pray'd, and bless'd, and wept and lov'd,
And blessings they received!

Of these, some had a stormy year,
A darksome path to tread:
A path bedew'd by many a tear,
Tears too, for loved one's shed:
But when they fast and burning fell,
Faith whispered, "Christ does all things well."

Some, thousands calmly went to sleep,
Unknown, their moral worth:
They would not, could not, dare not weep,
The first, or "last of Earth;"
The "last of Earth," they knew, though riven
From friends, would be the dawn of Heaven.

The foolish have neglected God,
Abused and murdered time,
Nor smiles, nor mercy's chast'ning rod,
Have woo'd them off from crime:
For joy and bliss they ever sigh,
Yet wander from the Cross and die.

The war that wasted foe and friend,
And hurried thousands hence,
Has seen its dread dishonor'd end,
And brought no recompense;
With lands and gold we're overjoyed,
But where's the price of souls destroyed?

The widow'd heart that bleeds and breaks,
The loved-one calls in vain;
The mother's tear, that more than speaks,
Calls for a son that's slain:
For rights we compass earth and sea,
But where is THEIR "indemnity?"

The pestilence has stalked abroad,
That flaming instrument of God,
To punish sinful men;
But when the sweeping storm has pass'd,
And heaven has hush'd the howling blast,
Too oft they sin again.

Columbia's Isle, her breathings feel,
And stalwart men already reel,
Beneath her leaden weight;
We need protection from above,
Oh let us plead our Father's love,
E'er yet it is too late!

Convulsions shake the olden world,
And Monarch's from their thrones are hurl'd,

Thrones are but fickle things;
And princes who would learn to rule,
Must take their lesson in the school,
Of Him that's KING of Kings!

For Liberty the millions pine,
And pour their offerings at her shrine,
Their richest gift of blood:
On battle field their latest breath,
Is heard for "Liberty or death,"
Amidst a gory flood.

'Twas sunny France, first spoke the word;
And swifter far than passage bird,
The glorious motto sped;
From lowly cot, to lofty dome,
From Prussia's hills to ancient Rome,
The freedom fever spread.

Old Austria 'neath the tempest reels,
Their tyrant shows his iron heels,
Puts up his trunk and packs;
His subjects pray, to never see
His face, or crown, or family,
Our aught except his tracks.

Earth's sons have studied freedom's rules,
And just perceived that men are fools,
Where millions yield to one;
They cannot see the right divine,
Once said, like Suns, to flash and shine,
From out the gilded throne.

In Paris certain doctors met,
And Phillip's chair, that long had set
In state;—dissected
They found 'twas only made of wood,
And gold, and sweat, and tears and blood
As they'd suspected.

Let freedom's banner wave on high,
Tho' sceptre'd monarchs fall or fly,
Or do the best they can:
The world allegiance owes to God,
And His alone, no other rod,
Should lash an honest man!

He made this man to stand erect,
And gave to him an intellect,
That only force can swerve;
And be he black, or red, or white,
His is the FREE and ENDLESS RIGHT,
To "choose whom he will serve!"

My muse abruptly takes her wings,
I cannot write of men or things,
To please myself or you;
I wish you long prosperity—
Please prove your kind regards for me,
By hindering o'er the CARRIER'S DUE.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meeting will be held, Providence permitting, on the Cumberland circuit:

The new Bethel, near brother Alters, Frankfort township, Cumberland county, Pa., will be dedicated to the worship of God, on the 17th inst.

The brethren and the public generally, and the preachers in particular, are respectfully invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 24th December, 1848, by Elder T. Strohm, Mr. WILLIAM KENNEDY to Miss ELIZA CARSON, both of Stony Creek Valley, Dauphin county.

On Sunday, the 31st December, 1848, by John Winebrenner, V. D. M., Mr. GEORGE YOUSLING to Miss ELLEN YOUNG, both of this place.

On Tuesday, the 2d inst., by the same, Mr. ROBERT R. CRITCH, of Cumberland county, to Miss CATHERINE S. SMITH, near Middletown, Dauphin county.

On Thursday evening, the 4th inst., by the Rev. C. W. Schaeffer, Mr. GEORGE BERGNER to Miss CATHERINE ULLER, both of this place.

At Hummelstown, on the 4th inst., by John Philips, Esq., Dr. JOHN A. STEHLEY, of said place, to Miss ELIZABETH ZINN, daughter of John Zinn, of Harrisburg.

On the 4th inst., by the Rev. L. Gerhart, Mr. JOHN J. MOZER to Miss CHARLOTTE BAUER, both of the vicinity of Harrisburg.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 75	a 4 80
Do. RYE, do. - - -	3 00	a 3 52
Do. CORN, do. - - -	2 37½	a 2 50
GRAIN—WHEAT, per bushel,	95	a 1 00
Do. RYE, do. - - -	55	a 56
Do. CORN, new do. - -	43	a 44
Do. OATS, do. - - -	30	a 31½
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - -	3 50	a 3 75
Do. TIMOTHY, do. - -	2 25	a 2 31
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 12½	a 5 25
Do. RYE, do. - - -	3 25	a 3 50
Do. CORN, do. - - -	2 75	a 2 80
GRAIN—WHEAT, per bushel,	1 10	a 1 12½
Do. RYE, do. - - -	68	a 70
Do. CORN, new do. - -	56	a 58
Do. OATS, do. - - -	30	a 32
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - -	3 75	a 4 00
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

PROSPECTUS

OF A

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations.

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embellished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price \$2 50 per copy.

A liberal discount will be made to traveling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & CO., Harrisburg, Pa.

EDITORS OF THE RELIGIOUS PRESS, copying this Advertisement, entire, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four prominent insertions, will confer a special favor, and shall receive a copy of the work, (subject to their orders,) by sending direct to the publishers.

No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the History of Denominations, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

EAST DONEGAL, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

MATTOWS, Lancaster county, Pa.

I ABRAHAM RIFE, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unable to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c. &c. I do cordially recommend it as a good medicine.

MADRETTA, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommending it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholera, and various diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan. 1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are Religious, Medical, Historical and Miscellaneous books; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1848.—1y.

J. G. PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., FEBRUARY 1, 1849.

NUMBER 19.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50

4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.

5. Notices of discontinuance must be accompanied by a remittance of all arrearages, or they will not be noticed.

6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

- 1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.
2. For the second highest number, a set of our own publications, as above specified.
3. For the third highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.
4. For the fourth highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.
5. For the fifth highest number, a Hymn Book and Testament.
6. For the sixth highest number, a Hymn Book or Testament.
7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

Biographical Letters Again.

WE cannot forbear to urge the brethren again, to prompt and persevering efforts in writing out their biographies, and in soliciting subscribers, in due time, for the new work, for which the Publishing Committee of the General Eldership have issued their Prospectus, and which they would like to put to press in the Spring, if at all. The brethren will please, therefore, to move in this enterprize with energy and decision.

A Request.

Our Agents and Subscribers in the West, are respectfully requested not to send us any more depreciated currency, such as Pittsburg and Allegheny city issues, Bank of Wooster, Bank of Buffalo, N. Y., &c. These, and other uncurrent notes, we find do not suit this latitude, and therefore we request payment in current money.

Our Book Agents will also please to observe this request, as well as that on our last page; i. e. prompt payment.

List of Delinquents.

WE intend shortly to make out and publish a list of our delinquent subscribers, showing their amount of indebtedness respectively, for the Church Advocate. Those brethren who do not covet the honor of being in company with this class of our subscribers will please to do themselves the credit of falling in ranks with our more honorable corps of good paying subscribers. Hence we say to one and all, take notice, act promptly, and render honor to whom honor is due.

Missionary Pledge.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - - - \$10 00

REMARKS.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

State Treasurer.

GIDEON J. BALL, of Erie county, was elected State Treasurer by the Legislature of Pennsylvania, on Monday, the 15th ult., on the fifth ballot. The final vote stood, Ball (Whig) 65; Plumer (Dem.) 59; Thomas D. Grover (N. A.) 5.

Inauguration of Louis Napoleon.

On Wednesday, the 20th of December, the ceremony of the proclamation of the election of President took place in the National Assembly, and M. Marrast, in a loud voice, though somewhat broken by emotion, declared Louis Napoleon to be the President of the French Republic—Democratic and indivisible—from that day to the 2d Sunday in May, 1852, and invited the new President to come forward and take the oaths required by the Constitution.

Louis Napoleon advanced to the tribune, and swore to remain faithful to the Republic, and to forward its interests in all respects. He then read the following Address to the Chamber in a firm voice, and with good success.

CITIZEN REPRESENTATIVES: The suffrages of the nation, and the oath I have just taken, trace out for me my future conduct. I shall follow it as a man of honor. I shall regard as enemies of our country all those who shall attempt to change by illegal means what all France has established. Between you and me, Citizen Representatives, there cannot be any real difference of opinion. Our wishes, our desires, are the same. I wish, like you, to place Society on its true basis; to strengthen Democratic institutions, and to alleviate the miseries of that generous and intelligent people which has just given me such a striking proof of its confidence.

The majority which I have obtained not only penetrates me with gratitude, but it will give to the new Government that moral force without which there is no authority. With peace and order our country can again improve—can cure its wounds, bring back the men that have been misled, and calm down their passions.

Animated by a sincere spirit of conciliation, I have called around me capable and patriotic men, who, in spite of their political origin, are ready to devote themselves, with you, to the application of the Constitution, the improvement of the honor and the glory of the Republic. A Government coming into power owes a debt of thanks to its predecessors, when the deposit of its authority is handed over to it intact, and in particular I owe it to Hon. Gen. Cavaignac to say that his conduct is worthy of the generosity of his character, and that sentiment of duty which is the first quality

of a Statesman. [Hear, hear.] We have, Citizen Representatives, a grand mission to fulfil—to found a Republic in the interest of all, and a quiet and firm Government which shall be animated by a sincere desire of Progress, without being either Reactionary or Utopian. Let us be the men of the Country, not the men of a part, and with the aid of God, we will at least do good if we cannot achieve great things.

ABRIDGED PROCEEDINGS

OF THE

Pennsylvania State Temperance Convention.

ACCORDING to public notice, a meeting of the State Temperance Convention was held in Harrisburg, on Tuesday, the 23d ult.

The Convention was organized by appointing REUBEN C. HALE, Esq., President; and Hon. GEORGE R. M'FARLANE, Secretary.

Several Committees were appointed.

The Committee on Business reported the following Resolutions:

1. *Resolved*, That the true relation of civil law to the Temperance reform, is a question of acknowledged difficulty and importance, and deserving of the special consideration of this Convention. And that a Committee of five be appointed to examine the laws of the State bearing upon this question; to inquire whether any changes are desirable and expedient at the present time, and if any, to report them in due form and the measures proper to be used to secure their passage.

2. *Resolved*, That we recommend to the friends of Temperance the formation of Ward, Borough, Township, County and State Associations. The local or subordinate Associations to be composed of members of both sexes, and all ages and conditions, each member to contribute to the fund of the Association, the small sum of one cent a week. The surplus of funds thus collected, after paying the necessary expenses of the subordinate Association, to be deposited in the treasury of the County Association. The County Association to be composed of delegates appointed by the subordinate Associations. The duties of the County Associations shall be to supervise the various means of forwarding the cause of Temperance, each in its own county. To employ the requisite number of Temperance Lecturers, whose duty it shall be to lecture in the county, at such points as are occupied by the subordinate Associations. The State Association to be composed of delegates appointed by the County Associations, whose duty it shall be to assemble at least once in each year, at some central point, and by interchange of sentiment to recommend to the County Associations, and through them to the Subordinate Associations, what they may deem to be the most advisable course to be pursued in uniting the combined energies of the whole

State for the promotion of the Temperance cause.

3. *Resolved*, That one grand object of the Association shall be, to aid to the utmost extent in their power, to enforce all laws of the State that will tend to advance the cause of Temperance, and the enforcement of all penalties against those engaged in the traffic of intoxicating drink contrary to the laws of the State.

Hon. George R. McFarlane, from the Committee on Resolution No. 1, made a partial report, citing the various Acts of Assembly touching the License question.

Dr. J. Patrick, from the same Committee, submitted the following preamble and propositions to the consideration of the Convention.

WHEREAS, It is the opinion of this Convention that the traffic in intoxicating drinks is sinful in its nature and ruinous in its consequences, and that the only effectual remedy for the evil is to be found in the entire prohibition of their sale, but that in consequence of the information which this Convention has received from several sources, that at this time they cannot procure from the Legislature a law so extensive in its operation as to thus destroy the trade. And whereas, this Convention is desirous to have all measures brought into operation which are calculated to restrain the traffic and to free our beloved Commonwealth from this overflowing evil, therefore without losing sight of the high mark of a law which will entirely prohibit the sale of all that intoxicates, be it by this Convention

Resolved, That we respectfully ask the members of this Legislature for the passage of such a law as they in their wisdom may deem best calculated to subserve the interests of this people, and which will contain the following provisions:

1st Provision. That instead of its being discretionary with the Courts, that it shall be obligatory upon the 12 certifiers to appear in open Court and testify to the truth of the statements set forth in their certificate.

2d Provision. That the taverns shall be so classed as to pay a license tax in proportion to their business; the tax to be so levied as to yield a revenue of 100,000 per ct. instead of 30,000, in accordance with the provision of the law as reported to the Legislature of the last session.

3d Provision. That none other than regularly licensed tavern keepers or manufacturers shall be permitted to sell any spirituous, vinous, fermented or other strong drinks as a beverage, under sufficient penalties.

4. *Resolved*, That Christianity includes all the essential principles of the Temperance Reform, and that in the present exigency of the Temperance cause, every organization of Christians, and every Christian minister is emphatically called upon to make diligent efforts to secure a final triumph of Temperance principles.

5. *Resolved*, That we greatly deplore the increasing ravages of Intemperance among the youth of our country: that we deem the proper and judicious enforcement of Temperance principles upon the youthful classes of society an important and efficient auxiliary in the advancement of the Temperance cause, and earnestly recommend to religious denominations to establish Temperance Societies in their Sabbath Schools.

6. *Resolved*, That this Convention deeply deplore the apparently increased amount of

Intemperance, especially on the Sabbath, commonly called the Lord's day, and that it be earnestly recommended to all the friends of sobriety, order, morality, intelligence and truth, that they use their utmost endeavors effectually to arrest this great evil.

7. *Resolved*, That this Convention earnestly recommend to the friends of the cause throughout the State, the establishment and support of Temperance Houses in every county town under proper and efficient management, and that we deem it highly important that every true Temperance man sustain such Houses by his presence and patronage, in preference to all other Taverns or Boarding Houses in which liquor is sold or used.

The Convention adjourned to meet at Lewistown on the 4th Tuesday in January, 1850.

CONTRIBUTORS' DEPART.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHANPEL, JR.

Leaf the Tenth.

Thought.

THERE are but few words beside "eternity" that contain and comprehend such a vast amount of meaning as "Thought." Few can be dissected and found to give a larger quantity of matter for study. The greatness of thought is exemplified in every station of life, in every circumstance or incident. A word may give rise to a single thought, that thought breed in a moment, a thousand, and multiply and multiply until the intellect of man is lost in thought. How great is the mind of man! In thought he can grasp the lightnings and play with them as a child would with the cinders of its father's hearth place. Yet look! the lightnings are far beyond his mortal power, and only by the exertion of thought can he wield the part of a superior over them. Thro' the telescope of thought, he can look over the boundless space of God's universe, travel where man's eye has never gazed, and sit on the stars or suns of distant creations at pleasure. From the throne of the Most Holy Jehovah, where eternal glory shines brightly around, and where the Son of God is pleading for a lost world, he can spring, in a moment, to the lowest regions of the damned, and tremble as the cursed souls wail and howl and "bite their everlasting chains" with the despair of—what? the mind is lost in thought!! Alas! that thought is not more frequently piously directed to those two magnets of eternity, Heaven and Hell.

The thought that originated the commencement of this chapter, before it had indited a line, gave rise to a multitude of suggestions which are not noticed here, so prolific, that but out of scores will be seen on this leaf. One instant the mind was placed on the goodness of God, then on the fruits of his mercy, then back to where it was exhibited on Calvary, then to the promise that was given, offering the pardon, then to the sin that caused the sacrifice, then to the creation, then to God, back—back—back, through myriads of ages, to God—back further during the existence of God—on—on—toward the beginning of God! before reaching that era the mind is exhausted, like the sand in the hour glass.

Were all the thoughts of a solid mind uttered in print(?) they might be taken for the language of lunacy, when, really, they are but the legitimate fruits of the intellect—the soul

—which God has given man to distinguish him from the brute. Therefore it is a delight to trace thought throughout its vast labyrinthian extent—which, though strange as it may seem, is, in the opinion of the writer, yet limited. It is like the human vision, capable of gazing into the starry space of immensity, and viewing planets many millions and billions of miles distant, yet it cannot gaze over all the vast dominion of God. It becomes lost, and, though seemingly unlimited, is confined to bounds. What lessons a thinking mind may obtain by meditating over thought and its Creator! With all this mighty power, how debased we are! how wicked! how deserving of the wrath of our Maker! At this point of reflection, the mind reverts to our past existence, and how often do we become lost in the many numberless instances of our disobedience!

Thought! thought! It has driven men to despair, and placed others in happiness! sent some to Hell, by suicide, and pointed others to Heaven. But thought is not alone able to secure happiness in future. Man must add practice to theory, before he is, through the merits of Jesus, fit to enter Heaven.

It was thought that troubled David when he cried out in anguish the complaint to God exhibited in the eighty-eighth Psalm. It was thought that forced Saul to the interview with the witch of Endor, where he heard his condemnation. It was thought that troubled Felix, when he trembled before Paul—when he wished for a more convenient season to repent, and, in the language of a late writer, "he thinks still, but it may be in Hell!"

It was the thought of glorious immortality that caused Paul to exclaim, "henceforth there is laid up for me a crown of righteousness." It also made David exclaim, "Truly, the Lord is good," and caused the Poet to sing, "Praise God, from whom all blessings flow."

It has cheered the Christian, frightened the sinner, rejoiced the saint, and tormented the damned! So potent that the drunkard swallows liquid fire to drive it away, the suicide hangs himself to escape from it, and the warrior marches into death to end it, yet all efforts are in vain, for it will cling to man throughout eternity!

Freedom, Pa., Oct. 1848.

Historical Letters.—No. 1.

FRIEND JOHN WINEBRENNER:—

WE are often asked by the Roman Catholic Church, in proud defiance, Where was your Church before Luther? Did not God promise that there should always be a true Church on earth? and that he never would forsake his Church? Did he not promise Peter that the gates of Hell should not prevail against the church? "But if the Catholic Church," say they, "had not been the true church then God failed to fulfil his promise, that there should always be a true church on earth."

This is some of the subtle logic of Roman Catholicism which has clouded the eyes of many of our well doing Protestants! and which many, other than Catholics, have made use of, in order to puzzle the minds of the innocent and ignorant. If the church were a mere name, the question where was your church before Luther? might be asked; and the Papist by making out a succession of ages bearing the Christian name, from Peter and the Apostles down, in connection with the Roman See, and brand the Protestant Church with error and innovation.

The Christian religion is not a religion in name, but a religion of principles, by which it may be distinguished from every other religion. A society may have once had the name and the principles of the Christian religion, but if it have lost the principles, then it is no more the same, but something else, although it bear its original name.

We admit the antiquity of the Catholic church, and had she only retained her original purity and had not become overwhelmed with so many errors and abominations, she still might be the Christian Church.* But she lost her original purity: she became more and more corrupt, until finally she degenerated into that *Mystery of Iniquity*, the great whore that sitteth on many waters, arrayed in scarlet and purple, and decked with gold and pearls and precious stones; seated on a scarlet colored beast, full of names of blasphemy, and having seven heads and ten horns; having a golden cup in her hand, full of abominations and filthiness of her fornication, which she committed with kings of the earth; and having upon her forehead a name written, *Mystery of Babylon the great, the Mother of Harlots and abominations of the earth*; making the people drunk with the wine of her fornication, herself drunken with the blood of the martyrs of Jesus, and by means of her phrenzied votaries and subjects, waging war with the Lamb. For a long while the Catholic church retained her purity, and was truly the Church of God; but when she thus degenerated we must look elsewhere, among other people, for the true Church—the Church with the principles of the Bible. God has declared that he will always have a true Church on earth, but he does not say that she shall be always equally prosperous, or equally pure. *Matt. 13: 24—30*. The Church may degenerate by the introduction of one error after another, until she may become synagogues of Satan, the habitations of devils, and the holds of every foul spirit, and cages of every unclean and hateful bird; (*Rev. 18: 2*.) but when her degeneration has gone so far, when she has lost the principles, we must seek her some where else than in her communion. We must withdraw from an erring Church, (*2 Thess. 3: 6*;) we may withdraw from an erring church or brother, and still count it as a part of the church in error, (*2 Thess. 3: 14, 15*.) Now history enables us to trace the gradual introduction of error and corruption into the Roman Catholic or Catholic Church, keeping pace with her degeneracy until she ceased to be the true Church; and, during her progress of corruption, we find many leaving her communion and forming societies of a purer and holier order; in a word, turning to the principles of the Bible, and the primitive Church.

In the third century we find the discipline of the Church very lax; a disposition among

*Our author had better said, The Roman Catholic Church would never have existed, had the Apostolic Church retained her original purity, &c.

And again, that the decrease of the true Church, made room for the rise and increase of the false; that the true Church of God never ceased to exist; that she never was metamorphosed into the Roman Catholic Church; and that the Roman Catholic Church never was the true Church of God. Here is the true state of the matter. The Church of God justly claims priority to all others. She was the first, and she will be the last of all Churches. He that is of her, has Christ's life, light and love. He that has not, may be Catholic, Protestant, or something else, but of God and his Church, he is not. EDITOR.

the clergy to please the world, become apparent; wealth and affluence, among the clergy, become the ruling passion. But at this stage of things a Reformer arose—a man of great learning and judgment—of irreproachable character.

NOVATIAN, with others, became disgusted with the easy policy of the bishops in restoring the Lapsi. Cornelius, bishop of Rome, shortly after, finding it impossible to restore the primitive discipline of the Church, and seeing the corruption and increasing error of the Church, withdrew. Many went with him, and soon Novatian churches were formed all over Christendom.

J. OREN.

NEWBERRYTOWN, York Co., Pa.

(To be Continued.)

Illustrations of Scripture.—No. 1.

"Let him that is taught in the word communicate unto him that teacheth, in all good things."—Gal. 6: 6.

Two classes of persons are mentioned in this passage—he who is taught in the word, and he who teacheth. By the word, is to be understood the Gospel of our Lord and Saviour Jesus Christ. By this is the way of eternal salvation for a perishing race made known. He who is taught in the word, is the individual to whom the Gospel is preached; in whose behalf labors are undertaken, that he may understand and practice the duties obligatory upon him. He that teacheth is the minister of the Gospel, who bears, by the appointment of God, the news of redemption in the blood of the Lamb, to his fellow creatures, and urges them by the most cogent motives, to accept of eternal life through Jesus Christ.

The Apostle requires, in the passage under consideration, that the taught should communicate to the teacher, in all good things. He means, doubtless, that the relation which exists between these two classes of persons, involves reciprocal duties. The preacher labors in word and in doctrine, and devotes his time, his talents, and his acquirements to the present and everlasting welfare of his fellow men. He is worthy of his hire. He is deserving, when he executes in a proper spirit and with untiring zeal, his duties—of the hire, respect and affection of his people. Hence the Apostle enjoins it, Let an elder that ruleth well be counted worthy of double honor.—Again, in 1st Cor. 9: 14 he says, Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel: And if we, (the ministers of Jesus Christ,) have sown to you spiritual things, is it a great thing if we shall reap your carnal things.

This is what is to be understood by communicating to him in all good things. The instructor, engaged in an honorable and benevolent, but self-denying and toilsome occupation, deserves the sincerest regard and highest esteem; and he should be remunerated with such a compensation for his services as will be adequate to the maintenance of himself and his household. To refuse these, would be to act in opposition to the most clear and incontrovertible principles of equity; it would be to pursue a course which the Scriptures frequently and emphatically condemn. Note

1st. By these words thus briefly explained, the minister of the meek and lowly Saviour may be reminded of his duty. He is a teacher—not of philosophy, or of any secular science, but of the Word. On him it devolves to know nothing—to make nothing known, but Christ

Jesus and him crucified. He ought to love the souls of men, and then his employment will be comparatively easy—it will be delightful. He will teach publicly and from house to house; he will labor, that whether he remains in this world, or is taken away from it, he may be accepted of him whose servant he is.

2d. The church may learn from what has been said, how remote from what is right, is that man, or that body of people that treat with disrespect the Christian pastor, and refuse to give to him a suitable remuneration. It is the duty of all men, who enjoy the exertions of teachers of religion, to esteem them very highly in love for their work sake, to sympathize with them in their trials—to treat them with kindness and love, and carefully to prevent their sufferings from a privation of those temporal things, which are necessary for them as well as for others.

JOHN C. SEABROOKS.

Mount Alto, Jan. 8, 1849.

Strange Doctrine.

Why does *Reformation* go on so slowly in the world? Because those men at the head of parties, both political and religious, will not publish, so far as they have the press under their control, any thing that would expose their systems, creeds, and erroneous notions. Why is it that the Pope of Rome holds his power and sway over so many thousands of deluded adherents? Why, the why is, because he (the Pope) will not have any thing made known which would expose his erroneous system: see how many hundreds of documents he has suppressed by his bulls!

The protestant who will not publish any thing which would expose the errors of his creed, or notions, constitutes himself a Pope: the difference between the Romish Pope and the Protestant Pope is, the Protestant Pope passes such documents which refute, and would expose his errors by *in silence*, (not publish, and in many instances not even read them) because he has no other power (at least in this country) to suppress arguments or documents which make against his creed or errors; but the Pope of Rome issues his bulls, and invests officers to suppress such documents, or books, as would expose his errors, and even will punish those who dare attempt to expose any of his errors and schemes.

Milton says, "As good almost kill a man as kill a book, (or hinder investigation by suppressing documents which expose error) who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, (or suppresses any document which would expose error) kills reason itself, kills the image of God, as it were, in the eye."

Suppressing such documents as would expose error, hides the truth from the community, hinders or stays investigation, and thus retards Reformation; kills the minds of men; and what is the difference, as to coming to the truth on religious subjects, between killing the man, or suppressing his investigations and elucidations on subjects not properly understood? What is the difference in the sight of a just God, or even the judgment of a right thinking, impartial man?

J. R.

REMARKS.

If our good brother Reis will tell what truth is, and what error is,—and what the suppression of that truth, which exposes error, then we will tell him whether we agree with him or not.

If he entertains the idea that his elucidations alone are truth; that every one who differs from his view of things, is in error; and that every Protestant editor who will not give publicity to his *ipse dixit*, is a murderer, in his Miltonian sense; then, we beg leave to differ widely from him, in his opinion. We should not like to be that editor, who would hold himself bound to publish the ebullitions of every troubler in Israel, lest he would make himself a murderer of the "minds of men." EDITOR.

Meditations on the First Day of the Week.

WHAT diversified thoughts crowd the mind. This is the day the Lord arose! Death had indeed achieved a triumph; never had his shafts been hurled at such a victim; all that was lovely, amiable, rich and sublime in heaven and earth, all concentrated in him. Death did not boast his triumph long; the mighty prisoner burst his chains on the morning of the third day, and proclaimed, through the heavenly messengers, the victory won.

What a theme for contemplation! How sweet to meditate on the glorious, dignified resurrection of our ascended Lord. At his death, heaven and earth, angels and men testified that "this was the Son of God." The death, burial, and resurrection of God's Messiah, are facts so important that the salvation of the world is suspended on him. "He died for our sins, was buried," to dispel the gloom that settled on the grave, that deep, dark, damp cavern, and to make it a highway to immortality, and a vestibule to "a house eternal in the heavens;" "he rose again for our justification," on the morning of this favored day! This day revered by all that love his name.

And shall unfeeling skeptics continue to ask, "what is there in a day?"

Simpleton! Canst thou not see? Has thy hardness of heart deprived thee of reason? Go ask the sun; the shocking scene on Calvary drove back his chariot! Ask the broken rock, the Temple's shivered veil, the resurrected dead! They will respond. Now ask the Roman soldiers, watchful guards! The holy messengers who drove them back, at whose approach they fell like dead men to the ground! They will respond, 'tis God's own Son was crucified, his grave was Joseph's tomb; but he has left the dead, and now "mortality is swallowed up of life."

How appropriately then, do we call this the Lord's day, and set it apart for his worship! and how much more expressive still, when we commemorate his death by breaking bread and drinking wine together, in his house, or when we assemble on the margin of some beautiful river, and there bury those who choose him for their portion, in the liquid element, that like as he was resurrected from the dead, so they may also walk in newness of life! The seventh part of time belongs to God, and He commands all His creatures to observe it. He commanded the Jews most particularly (in the Decalogue) to "Remember the Sabbath day, to keep it holy." God rested on the seventh day, from the works of creation, and from that date down, through Patriarchs and Jews, the seventh day was devoted to rest, and the worship of God.

Jesus observed the Jewish Sabbath during his ministry, and it was not until after his resurrection from the dead, on the first day of the week, that the first, instead of the seventh day, became the Christian Sabbath. This day commemorates the resurrection of God's own Son from the grave; and it also adumbrates a

resurrection of all the righteous. What a glorious hope! "All that sleep in Jesus, God will bring with him." Oh ye disconsolate ones, who have given to the grave your pious dead; comfort yourselves, for they only sleep in Jesus. They belong to the charnel for a short time: in them is fulfilled that unalterable law, 'dust thou art, and unto dust shalt thou return.' The glorious day will dawn on the world, when the light of life will pierce through the dark niche of the grave! Death's cold signet will fall from the brow of the pious dead, and they shall come forth, clad in their beautiful garments! Sleep on then, ye holy dead, your reward will be sure.

CLERICUS.

Siphon Grove, Dec. 30, 1848.

Letter from Prof. C. G. Finney.

To all the friends, and especially all the Ministers of our Lord Jesus Christ.

DEAR BRETHREN:—

BEFORE I proceed farther on the subject of my last letter, I wish to call the attention of the brethren to an evil which seems to me to have greatly grieved the Spirit of God, and to be at the present a very effectual barrier to the promotion of revivals of religion. I have already alluded to it in a former letter, but wish more distinctly to dwell on it here. The evil to which I allude is this—an amount of prejudice has been excited against revival men and measures that has greatly grieved the Spirit of God. It does not seem to me to have been sufficiently considered, that a mind under the influence of prejudice cannot have communion with God, and consequently cannot prevail in prayer, cannot appropriate the grace that is essential to our living in such a manner as to honor God.

Now it cannot be denied that a course has been taken that has filled the church throughout the length and breadth of the land with a variety of prejudices, that are eating out the piety of the churches, and preventing the promotion of revivals. Ministers have, in many instances, doubtless without designing such a result, been instrumental in creating prejudices in the minds of their churches, that have shut them from communion with God. They are in an uncandid state of mind; they are committed, and unwilling to hear with both ears and then judge.

Their prejudices extend to a great many subjects in some churches. Great prejudices are excited against the cause of abolition, moral reform, revival men and measures, protracted meetings, New and Old School Theology, sanctification, or anti-sanctification. Now it matters little whether the prejudices are in favor of what really is truth or against it. If they be really prejudices, and the mind be committed and in an uncandid state, it effectually shuts the soul out from God. Prejudice is prejudging a question. And prejudgment is what Christ intended to prohibit and forbid. He did not design to teach that we should have no decided opinion, and form no unwavering judgment in respect to cases, questions and characters on which we may be called to decide; but that we should not judge without a candid, thorough, and charitable examination in every case.

Now, ministers of a certain combative temperament are, without being aware of it, doing little else than preaching their people into the exercise of a host of prejudices that promote any thing but their real piety. I have been shocked oftentimes on witnessing the preju-

dice evinced by ministers themselves, and by professors of all denominations.

Now, brethren, if we would promote revivals of religion among our people, we must fear to excite prejudices among them on any subject. They are naturally enough prone to prejudices—to rush into one-sided judgments without our helping them into this ungodly state of mind by our preaching. If we come out and warn them against this thing, and that thing, and the other thing, denounce anti-slavery, moral, or even colonization, or any thing else in a spirit and manner that creates prejudices, we may think ourselves doing God service, and may please ourselves when we behold our people very zealous for what we suppose to be truth; we form and guard their orthodoxy until they have zeal enough to encompass sea and land to make proselytes to their opinions; and when we have done we shall perceive that they are only making their converts two fold more the children of hell than themselves.

Your brother,
C. G. FINNEY.

Letter from Brother Samuel Fasig.

ASHLAND, Ohio, Dec. 25, 1848.

BROTHER WINEBRENNER:—

BEING a subscriber to your valuable paper, and worst of all, a debtor for the same, I would embrace this opportunity of sending you one dollar, to be applied to the lessening of my indebtedness; promising you the balance due you at some other time.

Allow me now to add a few things on another subject. Brethren, we live in an age of enterprise, and in which great things are accomplished. It appears to me the powers of hell are trembling and giving way. But, notwithstanding, there yet remains a great deal to do. God is, as it were, preparing the way for the spreading of the Gospel, and the advancement of his kingdom. Great and mighty fields are now opened for the faithful laborer in his vineyard; great and solemn responsibilities appear now to rest upon his church and people. The question now arises, how will we extricate ourselves from those responsibilities? We answer, by engaging in the work with all our powers. But we all cannot preach, some may say. Few, in one sense; but we can, and ought to labor and pray, and give means or money to those whom the Lord has called to go forth in proclaiming the glad tidings of salvation. But, says the narrow minded and little hearted professor, Oh! you touch my pocket. Times are so hard I cannot make much money, and what I do make I love so well that I cannot give it up: besides, charity begins at home. I think if I pray much, loud and long, God will hear and do the rest. I am commanded to feed the poor, and this I understand to mean my own children. So you perceive it is my duty to lay up money for them. They will soon grow up and want farms, or something else, and I must be saving. May God pity such professors of religion, for he will not hold such guiltless in the day of accounts. But the worst of all is, I fear he will spurn them from his presence. Oh, awful thought! How surprised will such professors be! How horrible will such feel, when, perhaps, the blood of numberless poor souls will be required at their hands, who, by their stinginess, they were the cause of ruining.

Oh, my brethren! seeing then the awful responsibilities resting upon us, and the short duration of our earthly existence, let us all

improve our time and talents, knowing it to be precious, and do our work well, and eternal happiness shall be our sure reward beyond the grave.

No more at present,
But remain yours,
SAMUEL FASIG.

OBITUARY OF

Mrs. ANNA MARGARET KINSLOE.

DIED, at the residence of her father-in-law, in Thompsonstown, Juniata county, Penn'a., on Wednesday, December 20th, 1848, Mrs. ANNA MARGARET, wife of J. B. G. KINSLOE, aged 24 years 11 months and 18 days.

The deceased was the daughter of Robert and Catharine McDonnell, of Lancaster county, and was born and reared in and near the city of Lancaster. When about 16 years of age, shortly after the death of her father, her mother removed to Philadelphia, and Margaret, with two of her brothers and two sisters, journeyed there with her.

In the year 1843, when about 19 years of age, she was happily converted to God, and united with the Methodist Episcopal Church, worshipping at the corner of Eighth and Noble streets, and in 1844, she cast in her lot with the "Church of God" in Philadelphia, among whom she sustained her profession by a consistent and pious life, until she was removed from the church militant to the church triumphant in Heaven.

In July, 1845, she was united in matrimony to J. B. G. Kinsloe, and in 1847 left the city, in company with her husband, and they took up their residence in Harrisburg, in the spring of 1848.

Sister Kinsloe had been, for the last two or three years in delicate health, and since last August she had been much afflicted with Billious Fever, which disease, finally, was the cause of her death. However, during this period, she was by times convalescent, and on the 28th of October, by the advice of her physician, and at the solicitation of her husband and friends, she left her home, in Harrisburg, on a visit to her relatives in Juniata county, believing that change of air, &c., would tend to restore her to perfect health.

For a few days after her arrival there, she improved rapidly, her appetite being good, her spirits quite revived, and the prospect of her getting well was very flattering. But it was of short duration; for in the beginning of November she took her bed, from which she was never after able to arise, save by the assistance of those waiting on her. At this time, although near seven weeks previous to her decease, she had a presentiment of her dissolution, and informed the friends that she was ready to yield with resignation to the will of Him who giveth and taketh away.

By her amiable and engaging manners, and pleasing social qualities, she had endeared herself to a large circle of friends and acquaintances, who have been called to mourn over her early death. Her patience under suffering—her serenity in the approach of death—her strong and abiding faith in her Redeemer—her heavenly submission to the will of God—her joy in the anticipation of heavenly felicity—furnished the most satisfactory assurance of her ripeness for heaven. Her religion shone in her life and conduct. She loved her Bible, her closet, and the house of God.

For some weeks previous to her death, she underwent much suffering, yet her sky was

clear and unclouded, and she manifested no desire to murmur or repine, but was willing to suffer all things, knowing that Christ was with her, and that He could make a dying bed, feel soft as downy pillows are. In anticipation of her speedy dissolution, she several times sang one of her favorite hymns, the first verse of which runs thus:

*How sweet to reflect on those joys that await me,
In yon blissful region, the haven of rest;
Where glorified spirits with welcome shall greet me,
And lead me to mansions prepared for the blest;
Encircled in light, and with glory enshrouded,
My happiness perfect, my mind's sky unclouded,
I'll bathe in the ocean of pleasure unbounded,
And range with delight through the Eden of Love.*

At other times, although so weak a few moments before that not a word could be heard which she spoke, save by a close application of the ear, she would sing, in a voice which seemed to come from the "Spirit land," and which could be heard distinctly down stairs,

"I'm going home, to die no more."

Several times she had the friends called to her bed-side, expecting she was about going. At these times Christ seemed especially precious to her, and she would burst forth in rapturous strains of praise to God and the Lamb. At one time, in looking around the room, she saw her husband and friends in tears, when she told them they should not weep; remarking that they would rejoice with her in prospect of receiving an earthly treasure, and now, seeing she was about coming into the possession of that treasure which was immortal, even a crown of eternal life, they should dry up their tears, and rejoice with her in the glorious prospect.

On Monday, two days previous to her death, whilst the friends were thus surrounding her dying couch, expecting every moment to be her last, she cast her eyes around the room, and taking a fond look, she bid them all adieu; then casting her eyes heaven-ward, whilst a smile of triumph played upon her countenance, and every feature glowed with fond anticipation, she said: "Good bye, I am going home; Oh! who is like Jesus!" She then fell into a calm sleep, which continued for about two hours.

On Monday night, though much weakened down, and unable to speak above a whisper a few moments preceding, she awoke many of the inmates of the house, whilst singing, in a voice loud, clear, and almost angelic,

*When for the eternal world I steer,
And seas are calm, and skies are clear,
And faith in lively exercise,
And distant hills of Canaan rise;
My soul for joy then claps her wings,
And loud her lovely sonnet sings,—
I'm going home.*

On Tuesday forenoon her mind became somewhat disturbed, and continued so, by times, until her dissolution. A few minutes before her death she called her husband to her bed-side, when she again said, "Good bye, I'm going home." These were her last words, and a few moments after she expired, calmly falling asleep in the arms of her Saviour.

She expressed strong desires whilst in health, as well as during her sickness, that all might choose that better part which can never be taken from them; and she embraced every opportunity to exhort and admonish such as called to see her, to prepare to meet her in that better world.

In the death of Sister Kinsloe her husband

has lost a kind and devoted wife—her daughter a fond and affectionate mother—her family a jewel,—and the church of which she was a member, an ornament, of whom it cannot be said—"absent, but not missed."

"She hath forever pass'd
From the loved circle of dear friends, who
knew

Her many virtues and prized them too.
Her place is void, her seat is left forsaken;
She in their midst is seen no more—no more!
Oh, friends! she hath a solemn journey taken!
Many she loved hath gone that path before;
That untried path, which one and all must
prove at last—

Oh, blest if in the "Better Land," our lot
like her's is cast!

Pause, young friend! and think on your ways. Margaret speaks to you, from her dying bed, from her seat in glory, and says, "Prepare to meet your God."

O, let the triumphant death impress your hearts.—O, let the silent vault admonish you, and teach you your frailty. Follow her to heaven—where

Faith can discern her spirit bending low
Before the eternal throne. Her parting words
Gave token that her soul a passport bore
To Eden's pearly gates." K.

Extract of a Letter from Brother J. Haifleigh.

BAINBRIDGE, Jan. 15, 1849.

BROTHER WINEBRENNER:—

I ENCLOSE one dollar for Jacob Ohmit's paper, Marietta post office. The delay of this dollar is not the fault of brother Ohmit.

I have only got about 20 subscribers for the Biographical Sketches; the people would rather see the work first.

We have concluded to hold a protracted meeting at this place, commencing on the 17th of February next.

In conclusion, I would also inform you that the Lord has visited Bainbridge once more. On Sabbath evening, the 7th inst., in a prayer meeting, the Lord commenced to work among the people, and a few found him of whom Moses and the Prophets did write. The meeting is still in progress. Some 6 or 8 have professed faith in the Lord Jesus Christ. We are looking up for better times on this circuit, and hope the Lord will yet regard the labors of his ministers and people. Pray for us.

Yours, as ever.

J. HAIFLEIGH.

Letter from Brother David Shrom.

SMITHVILLE, Jan. 2, 1849.

BROTHER WINEBRENNER:—

THROUGH this you may learn that myself and family are well, but brother John Brickner's family are much afflicted with the whooping cough. One of the children is very dangerously ill, but the country, generally, is healthy.

But best of all is, that in Madison, a little village, distant about two miles and a half from our place, there is a revival of religion in progress, in the new Union Bethel. The work took place nearly at the commencement of a protracted meeting held there by our brethren. There are already quite a number converted, and the state of things bids fair for a mighty ingathering of precious souls. May the good Lord continue his work of grace, is my prayer.

Yours, with respect and love.

DAVID SHROM.

Immigration Notice.

NEWBURG, Jan. 13, 1849.

BRETHREN IN CHRIST:—

I HAVE sold my little home, and am now bound for the West, some where, (the Lord being willing.) Who will go along?

I have not fully made up my mind where to go,—good company may govern me somewhat in this. However, I have thought of Wyandot county, Ohio; Carroll county, Illinois; and Johnston and Lynn counties, Iowa. The Lord direct in this.—Amen!

I want to go, if I can, where land is good, and cheap, to suit a small purse. Also where it is as healthy as possible, and not too far from market; and especially near some good, God-fearing brethren; but, if possible, far from all secret mystical combinations.

If I go to the far west, I expect to start some time in May, or last of April, if possible. I want to go by Pittsburg, thence by steamboat to some western point, likely Bloomington, on the Mississippi.

Now then, who can give me a disinterested but suitable advice on the subject? as to where I could most likely meet things something like what I have mentioned; and who will go along? Come brethren, God never intended all such good land for wolves, prairie hens, hawk eyes, &c. Let Christians go then, and have a share. Before ten years, if time continues, there will be hundreds and thousands of brethren there.

I want to go, if I can, while land is low, so that I may buy a spot large enough for 12 of us to find employment on. Brethren let us hear from you.

Address, (post-paid) if you please, Newburg, Cumberland county, Pa.

Farewell.

M. F. SNAVELY.

Letter from Brother A. Megrew.

WOOSTER, Jan. 12, 1849.

BROTHER WINEBRENNER:—

THE brethren at Madisonville, 4 miles north of Wooster, on the turnpike, have erected a large and commodious house for the worship of God. This house was dedicated on the 22d of October last. Dedication discourse preached by Elder E. Logue, in the presence of a large concourse of people. Some were pleased, and some were not, as is usually the case.

There was no special effort made for a reformation after the erection of the house, until December the 16th, when we commenced a meeting, which continued until the 9th of January, and which resulted in a considerable amount of good, both to the Church there, and the neighborhood. The probable number of converts, 25. Seven were baptized, and 12 received into church fellowship. Many others are halting between two opinions.

May the good Lord carry on the well begun work, and preserve the converts from the evils they are exposed to, is the prayer of

Your brother and friend.

A. MEGREW.

Letter from Brother Jacob Coup.

RINGGOLD'S MANOR, Dec. 20, 1848.

BROTHER WINEBRENNER:—

I HAVE just returned from Parkesville, on the banks of the Potomac river, five miles from Harper's Ferry, where brother Fenton and myself held a protracted meeting, and organized a Church of God, consisting of about

twelve converted and baptized members. This little flock is gathered in from both sides of the river. May the great head of the Church keep them faithful, until they shall be numbered with the church triumphant. On Sunday afternoon there were three more baptized, and truly God owned his ordinance, and saints were made to rejoice in the God of their salvation. Three more, since that time, have found peace in believing on him who is able to save to the uttermost all them that will come to him. May the good Lord still add to this little flock such as shall be saved.

Yours, &c.,

JACOB COUP.

Letter from Brother John Reis.

MIDDLETOWN, Ohio, Jan. 11, 1849.

BROTHER WINEBRENNER:—

I HAVE several times wrote to you, requesting you to send me some back numbers of the Advocate. The numbers are, 7, 9, 13, 14 and 24, of Vol. 11. If you have these numbers, or any of them on hand, will you please to forward them. I generally bind my papers, and hence I would like to have the full volume.

Yours, &c.

JOHN REIS.

N. B. We have once before said to brother Reis, in a note, that we could not supply the back numbers, beside what we sent him.

EDITOR.

NEWS DEPARTMENT.

News of the Week.—We are happy to announce that the postal arrangements between Great Britain and the United States has at length been completed. It has been officially noticed by Cave Johnson, who informs his subordinates throughout the States of its conclusion, rescinds his former orders, and directs them to observe the new stipulations, the principal of which are as follows:

Postage across the sea,	16 cents.
English inland postage,	3 "
United States inland postage,	5 "
The sea postage paid to the vessel performing the service.	
Transit rate through this country to Canada,	5 cents.
And 25 per cent. for paying by the ounce, instead of paying by letter.	
Transit through England, the inland postage and 25 per cent.	
Transit through Canada, the Canadian rates.	
Newspapers between England and the U. S., and vice versa,	2 cents.
Periodicals weighing 2 oz. 1 penny, or 2 "	
Over 2 oz. and under 3 oz. 6 pence, or 12 "	
Over 3 oz. and under 6 oz. 8 pence, or 16 "	
And 2 pence, or 4 cts. for each ounce or fraction.	

This will be regarded with pleasure by correspondents on both sides of the Atlantic.

Punctuality at Church.—In the new and elegant church of the Holy Trinity, at Brooklyn, N. Y., a regulation exists, by which the doors are closed at the commencement of the services, and no persons are admitted afterwards. This prevents a disturbance of the religious services, ensures punctuality, and may be worth imitating in other churches.

Fire in Pittsburg.—A very large fire broke out in Pittsburg on the morning of the 6th of December. It commenced in Evans' steam grist mill, on Water street, and spread with alarming rapidity, and in a short time after the flames were discovered, the fire reached Ferry street, near the Point, extending back to Front street.—The mill of Mr. Evans, and dwelling adjoining, together with the following property, were entirely destroyed: The Custom House, a large and substantial building; John Irwin & Son's rope warehouse; George Leslie's mansion; T. S. Clark's and J. Rhey's dwellings; the foundry of Messrs. McGhee & Griswold; the establishment of Messrs. Dudley & Davis, together with their dwellings. This property is mostly situated along the levee, on Ferry street, and Evans' alley. On Front street, three brick dwellings owned by Mrs. Adams, the dwelling occupied by Mr. Townsend, Duvey's & Roberts' block factory, and a number of small dwellings were entirely consumed. The property on Second st., and other adjacent streets, was more or less injured. The city was in great danger at one time of experiencing a disaster similar to that which but recently visited it. The loss is estimated at \$70,000. Captain Hays, a son of Judge Hays, perished in the ruins.

Temperance.—It is stated in one of the papers, that there are 1,500,000 persons in the United States who abstain from spirituous liquors; 5000 temperance societies, embracing more than 500,000 members. More than 2000 distilleries have been stopped: more than 5000 merchants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who, had it not been for the temperance societies, would have been sots: and that at least 20,000 families are now at ease and comfort who would otherwise have been in poverty and disgrace, by drunken inmates.

Patent Pegging Machine.—We learn from the Lawrence Messenger, that Mr. J. Robinson of that town, has procured a patent for pegging boots and shoes, with which one man can drive one hundred pegs a minute. At every revolution it cuts pegs from the sheet, makes the holes, and leaves them neatly and firmly set in the leather. It is destined to be of much value to the boot manufacturer, and we have no doubt come into general use.

From California.—Dr. Jett has arrived at his home in Missouri, direct from California. He confirms all the accounts we have had from the gold mines. Another party, conveying a mail from Salt Lake, has arrived at Council Bluffs, Missouri, bringing large quantities of gold dust. The poor Mormons have been placed in comfortable circumstances by remittances of gold from their brethren at the mines.

The Cholera at Cairo, Egypt.—That awful and mysterious disease has continued its ravages from the 14th of last July till the 13th of December, and, in this city alone, has swept away, according to the best computation, about 9,000 souls; and it is said that in the whole of Egypt, there died from the same disease about 200,000 souls.

College in Calcutta.—A College for the education of Christian youth, is about to be established in Calcutta, under the auspices of the Congregational churches in England. The missionaries of the London Missionary Society have nearly 800 pupils. One principal object is, the education of a native ministry.

Schools in Indiana.—At the last State election in Indiana, a vote was taken on the question of establishing free schools, with the following result:

Whole number of votes cast,	141,442
In favor of free schools, - - -	78,967
Against free schools, - - -	62,475
Majority in favor, - - -	15,492

Royalty in the Pulpit.—The King of the Feejee Islands occasionally ascends the pulpit and preaches the Gospel to his subjects, and, it is said, too, with much effect. It would be a very happy thing if others who sit on thrones, were to preach the same Gospel by their lives.

Steamboats.—Fifty three steamboats were built at Pittsburg during the year 1848, the aggregate measurement of which exceeded 9,000 tons. The cost of these boats, including engines, furniture and fitting, amounts to nearly one million of dollars.

Theatre broke up by a Revival.—We see by the Cincinnati Times of the 3rd ult., that a great revival of religion prevails at Lawrenceburg, Indiana. The members of the Theatrical company have joined the church, and destroyed their curtains and scenery.

Mexican War.—The Adjutant General reports that 99,067 men and officers were employed in the Mexican war. There were 4,966 desertions, and the deaths from disease, wounds, and killed in battle, are officially put down at 7,688, probably much below the actual number.

Generous Contribution.—The congregation of Rev. Henry W. Beecher in Brooklyn, N. Y., have contributed \$10,000 to establish a professorship in Wabash college, Indiana, from which state Mr. Beecher was called to Brooklyn. It was given as a thanksgiving present to the preacher.

A Faithless Swain.—Miss M. McClelland, of Bedford, Penn., lately recovered damages to the amount of \$3000 for a breach of promise of marriage from John Vandervert.

Another Government Express for California.—Captain Meade, U. S. Navy, proceeds to California in a few days, with one hundred picked men. He goes by way of Mexico, with a special protection from the Mexican Minister. Capt. Meade's orders are to proceed with all possible dispatch; and on his arrival out take command of the U. S. Steamer Edith, and aid in protecting the interests of the citizens and government of the United States at San Francisco. We understand that the steamer Edith will be used as a depository for gold, in the absence of a Mint at California. Every packet leaving San Francisco for Panama, will take from the Edith whatever gold she may have on board, and thus it will be conveyed to Chagres and thence to New Orleans with all possible rapidity.

Real Gold Mine.—The real gold mine in California, we are informed, says the N. Y. Sun, has been at length discovered,—whole masses of golden rocks being found in the mountains—and that the object in sending out the Revenue Cutter Ewing the other day, was to convey intelligence of this fact to our ships of war in the South Atlantic and South Pacific Oceans, in order that they may repair to San Francisco and protect the treasure. This statement we give on the authority of a gentleman who was in Washington when arrangements were making for sending out the Ewing, which is one of the fastest sailers belonging to the Government.

Cholera among the Troops.—The cholera broke out in Texas, among the troops, a mile and a half from Port Lavaca, where they were stationed. Maj. Morrison, the commander, immediately removed them into Port Lavaca.

The disease, however, progressed with great mortality, 20 to 30 deaths occurring each day, and even as many as 40 on one day, out of 400, which was the original number of the troops.

Striking Contrast.—The Moravian brethren, though poor, contribute on an average, from four to six dollars per member for foreign missionary purposes; while the amount contributed to the American Board of Foreign missions, by the 3000 churches in its connection, a very large proportion of them wealthy, averaged but twenty cents each member.

Pins by the Million.—Messrs. Brown & Elton, of Waterbury, Connecticut, manufacture two barrels of pins per day, numbering about 8,000,000, or, at the rate of 48,000,000 per week.

Banks in the United States.—There are 778 banking institutions in the Union. Capital over \$200,000,000. Circulation about \$125,000,000. Specie about \$25,000,000.

Cold Weather.—The thermometer kept at the Pennsylvania Hospital, at 7½ o'clock, on Thursday morning, Jan. 10th, stood at 3 degrees above zero. At 7 o'clock, A. M., the thermometer at McAllister's, in Chestnut street, indicated a temperature of 2½ degrees above zero. The mercury in several thermometers, in exposed situations, in the north-western part of the city, at sunrise, had descended ½ degree below zero. These are the lowest points the mercury has attained in Philadelphia since February 1841. This was the coldest morning experienced in Philadelphia for eight years.

Cholera South and West.—New Orleans papers to the 4th ult., inclusive, has come to hand. The Board of Health reports the cholera to be rapidly on the decrease. The epidemic has, however, broken out at Donaldsonville and its vicinity. Sixteen cases had occurred up to the 30th, ten of which proved fatal. On the 9th ult., the disease had nearly ceased its ravages. There had been very few cases, and the Board of Health on that day pronounced that the Cholera was no longer an epidemic.

More News from California.—Mr. Cutting, who has returned to Illinois from the Gold Mines, intends to leave in the spring with his family. He says there is no necessity to be in a hurry, for should one hundred thousand persons be engaged in gold digging, many generations must elapse before the supply would be exhausted. The amount of gold collected at the mines every day is from \$75,000 to \$150,000.

Immense Ships on the Stocks.—There are now on the stocks at New York two of the largest merchant ships in the world. The first and largest is 204 feet in length, Custom House measurement, extreme breadth 43 feet, and depth of hold 28½ feet. She will have three decks, a poop and top-gallant forecastle.

Universal Suffrage.—Of about thirty-four million inhabitants of France, eight millions voted for President at the late election. In this country, at the last election, there was not quite three millions, out of twenty millions of inhabitants.

Powder Scattered.—On the Lowell and Lawrence Railroad recently, a three horse team, loaded with powder, was run into by the cars, on one of the crossings, and the horses killed, while the powder was scattered in all directions.

The Periodical Press.—The whole number of periodicals in the United States, in 1775, was 38. They now exceed 3,000.

The Ice Harvest.—At Stemmer's Run, near Baltimore, about 200,000 bushels of ice have been cut and housed.

A New Year's Watch Meeting at Baltimore, in the African Methodist Church, was turned into a frightful scene of confusion, by the falling of a lamp.—About midnight, when all was still as the grave, a lamp fell from the ceiling with a stunning crash, which alarmed the whole congregation. They rushed to the doors and windows, trampled upon each other and acted as if insane. One woman was crushed to death, and several persons were dreadfully injured.

The Mormons in California, have laid claim to a large portion of the gold territory and demand 30 per cent. of the ore taken therefrom. An express has been sent to the Salt Lake settlement, where about 10,000 Mormons are located. There is a rumor that equally rich mines have been discovered in that region. The 30 per cent. demand of the Mormons is expected to lead to trouble and perhaps bloodshed.

It is a singular fact, that when the cholera, on its first visit, some seventeen or eighteen years ago, ran over Europe, it went entirely around Saxony, without a person being affected; and now on its second appearance, it is said to be doing the same.

The Magnetic Clock recently discovered by Professor Locke, of Cincinnati, is spoken of by Lieut. Maury, of the U. S. Observatory, as a very valuable discovery, and one which is calculated to perfect the science of astronomy.

A Fast Day has been appointed at Wheeling, Va., in view of the appearance of the Cholera in that vicinity. The Governor of New Hampshire has appointed the 5th of April for a general fast in that State.

Religious Toleration is just now the subject of much discussion by the press of Mexico. The editors are much more liberal in their views of it than the clergy. The latter oppose it.

Illinois contains 730,000 inhabitants, and produced last year 4,900,000 bushels of wheat and 33,000,000 bushels of corn. What a country, which was forty years ago a wilderness!

A Law exempting from sale for debt, all homestead under \$1500 in value, is about to pass the Legislature of Vermont. It has already passed the lower House.

A Fire at the General Post Office Department, on Monday, destroyed several official papers. It was extinguished without injury to the building.

The late Anti-Slavery Fair at Faneuil Hall, Boston, realized three thousand three hundred and fifty dollars.

Twelve hundred girls have abandoned the Lowell factories since the last reduction of wages.

MISCELLANEOUS.

DIE IN YOUR SINS.

Die in your sins—that is, in their guilt. Oh! it is better to die an outcast—to die in rags—to die in a ditch—to die in a dungeon—to die of the plague—a thousand times better die in all the concentrated agonies of every human death, than to die in our sins. For if we die in our sins we shall rise from our graves in our sins, and stand before the judgment seat of Christ in our sins. If we die in our sins, our sins will be shrouded with us in our coffins and carried with us to the cemetery, and interred with us and rise with us at the sound of the archangel's trump, and then we shall be thrust down to hell with them, to dwell with them forever and ever.

True believers send their sins to the grave, before they go themselves. They are dead to sin, while they live. But the sins of unbelievers go into the grave with them, and follow after them, and gather upon them and lie upon them to all eternity. Rejoice then fellow-sinner, this is not the day of judgment, but the day of mercy. Now Jesus yearns over you to do you good. He waits to be gracious. Fly to him. He came to seek and save that which was lost. And him that cometh unto me I will in no wise cast out.—*N. O. Presbyterian.*

SCHOOLS AND RELIGION IN TEXAS.

Hon. Ashbel Smith, late Minister of Texas to England, in a recent address at Yale College, said:

In Galveston, the Presbyterians, Methodists, Episcopalians, and Baptists, have each a church, with stated preachers for every Sunday, and all are well filled. In Houston, eleven years ago, there was a single log house, now it contains the same number of churches as Galveston.—Through the settlements where there are half a dozen log houses you will find a church and a school house side by side. To them we expect to be indebted for our power, and by their aid we shall command the respect of the world. We are imbued with the opinion that knowledge is power. If this is true in any part of the world, no better illustration of it can be found than in Texas. Fifteen years ago the population of Texas was not 15,000. Knowledge is power—that knowledge which the early citizens acquired in the literary institutions of other States.

HINT FOR ONE ABOUT TO MAKE HIS WILL.—If, says Baxter, men that in life, or at death, give a stated revenue for good works, would settle one half of it on some suitable good books, it might prove a very great means of public reformation. When a good book is in the house, if some despise it, others may read it; and when one parish is provided, every year's income may extend the charity to other parishes, and it may spread over a whole county in a little time. Most of the good that God hath done for me, for knowledge or conscience, hath been by sound and pious books.

CASUAL THOUGHTS are sometimes of great value. One of these may prove to be the key to open for us a yet unknown apartment in the place of truth, or a yet unexplored tract in the paradise of sentiment that environs it.

CLUSTER OF EVENTS IN 1848.

A review of the year just closed will show that it has been distinguished by a most remarkable series of important events. The revolution in France occurred in February. The wisest monarch in Europe suddenly found all his well concerted plans for the permanent aggrandizement of his family turned into foolishness, and the richest monarch escaped into exile, to suffer the rigors of poverty. The Emperor of Austria, whose power was regarded as impregnable, has twice run away from his capital to save his life, and at last abdicated his throne. Prussia has extorted important concessions from her yielding and vacillating king. The spirit of freedom has taken deep root in Naples and Sardinia. The Pope has surrendered his temporal power, fled from Rome; and is now indebted for his personal safety to the interference of France. Nearly all Central and Southern Europe has been shaken by the rising spirit of liberty. The people every where are asserting their rights, and political and ecclesiastical despots have been scattered like the leaves of autumn. In Ireland, rebellion against British rule has been crushed by superior physical power. In our own country, war has ceased, and peace has been proclaimed.—Territory larger than all Europe, with the exception of Russia, has been added to our domain. The political power of the nation has passed from the hands of one party into those of another. The cholera, after ravaging Asia and Europe, has reached our shores, and threatens to sweep the land with the besom of destruction. Such are some of the signal events which will render the year *one thousand eight hundred and forty-eight* memorable in the annals of the world.

STATED PRAYER.

There is no religion without prayer. Have stated times for devotion. At least begin and end every day with God. Take time from sleep rather than want proper time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often look up to him, and ever go to him in the name of Jesus. Go into your closet, and down upon your knees with as much reverence, as if you beheld the great and blessed God.

You require to be often reminded of this. For whether in childhood, in youth or in manhood, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God.

Oh! pray against heartlessness, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening to offer your devotions to the Most High, and then return to earth again, what a life of holiness you would lead? What fervent prayer and thanksgiving would you offer—consider that the eyes of the Lord are in every place, beholding the evil and the good, and that "all things are naked and open before him with whom we have to do."

ANGER.—To be angry at trifles is mean and childish; to rage and be furious is brutish; and to maintain perpetual wrath is akin to the practice and temper of devils. But to prevent or suppress rising resentment is wise and glorious—is manly and divine.

WHICH ARE THE BEST INVESTMENTS?

"I am well satisfied," thought a worldly man, with the state of my investments. I hold a large amount in government stock at a premium. My insurance funds yield me ten per cent.; my city lots are steadily rising in value; how lucky that I laid out so largely in railroad shares, which are bringing me a plentiful income, without my moving a finger! I have several thousands on hand, which I scarcely know what to do with. They must not be idle; I will expend them in building. "Soul, thou hast much goods laid up for many years; take thine ease—eat, drink and be merry."

"I am well pleased," thought a Christian, with my investments. Many years ago, I placed a considerable sum at interest in the Foreign Mission Funds, and have been enabled to add to it every year. Who can tell the good it may have done! Without my moving a step, it is contributing to spread the truth on the opposite side of the globe. A very favorite investment with me is in Domestic Missions. The compound interest on that stock is incalculable. I have shares of real estate in several new churches built at the West, where hundreds will hear the Gospel preached when I am sleeping in the dust. A small sum, that I came very near wasting, is aiding at this moment to evangelize France. How happy I am, that I took shares in the Bible, Tract and Education Companies, which are paying rich dividends of good, and promise yet larger ones! I have a few dollars in hand, which I do not need. They shall not lay idle a day. I will divide them between the seamen and the Portuguese exiles. And may He who furnishes the money, bestow his blessing with it."

CURE FOR CHOLERA.

We would impress upon our readers the possibility and propriety of resisting the cholera by attacking it in every case of common diarrhea, should it visit us.

A writer in the New York Observer, Mr. Dwight, who has opportunities to ascertain results in multitudes of cases in Eastern Europe and Asia, simplifies the practice thus:—He says, that in the most violent cases, in which the attack has been the collapse, whenever he has been able to investigate the facts, he has invariably discovered that the individual had been laboring under diarrhea for some days previous. He urges, therefore, the rule in every instance to stop the slightest diarrhea immediately. For this purpose he prescribes six drops of laudanum in mild cases, to be repeated every four hours, until the disease stops. Of course, a smaller and proportionate dose should be given to children. In severe cases of diarrhea, the dose may be increased indefinitely, without the least injury, so long as the effect of checking the diarrhea is not produced. In cases still more severe, where the diarrhea has been neglected until pain has come on, tendency to cramps, and coldness of extremities, a mixture of equal parts of laudanum and tincture of camphor, has been used with the best effects. Of this, 18 drops may be given to an adult, increased according to circumstances. This, with the application of the spirits of camphor by friction to the stomach, has proved almost infallible.

Now, if our readers will bear in mind these hints, and provide themselves beforehand with the remedial agents mentioned

above, and be prompt and decided in their application, there will be little to apprehend from cholera.

TRUTH IS MIGHTY, AND MUST PREVAIL.

What honest, serious, and thinking Christian has not seen,—has not *felt*, the great evil of the lamentably and alarmingly divided state of the Christian Church, especially in our own country. The monster spirit of "sect and schism," holds a perfect sway over the minds of professed Christians; and blinds their eyes in its anti-Christian tendency, as to the one great and general object of the universal institutions of Christ's Church. Every other interest and feeling is absorbed by the envious, always contending and never satisfied principle of selfishness, in its own aggrandizement; and not unfrequently are the voices of conscience and truth hushed, even at the expense of their sacred value, in case their precepts or demands cross their own sectional interests. Look at the different religious parties, how they overvalue and idolize, more or less their own peculiarities. In the cardinal doctrines of the Church they profess unity, and the same faith; but why have we not, as yet, arrived at the "unity of the faith, and of the knowledge of the Son of God," unto which we all are called, as Christian believers? It is because selfishness predominates and still reigns among us. This is the idol we all more or less worship, and to which are constantly offered up all higher principles and conceptions of *One, Holy, Universal Church*. This then, forms another great obstacle in the way of truth; and if it were removed, truth would at once take a deeper hold upon our minds, and assimilate our conduct, yea, our very ideas and conceptions of Christ's Church, more to its hallowed nature and precepts.

BEAUTIFUL SENTIMENT.

The late eminent Judge, Sir Allen Park, once said at a public meeting in London:

"We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy, beautiful parts, to the gospel."

HINTS TO HOUSEKEEPERS.—Icy side walks may be cleaned at noon or in moderate weather, by sprinkling fine salt upon them. The salt will melt the ice as rapidly as would burning coals, and much more rapidly than two men could clean it off with spade and pick-axe. Try it.

AN ITINERANT preacher out west, declares that the miser, when he dies, and attempts to fly up to Heaven, will find a bag of gold tied to every feather of his wings, the weight of which will sink him to perdition.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

There will be a Protracted Meeting held with the Church of God at Middletown, commencing on Saturday evening, the 11th of February, and to continue for one week or longer.

Brother Howard, and others, are requested to attend the meeting.

A protracted meeting will be held, Providence permitting, at Bainbridge, Lancaster county, commencing on Saturday, the 17th of February.

The brethren and the public generally, and the preachers in particular, are respectfully invited to attend.

NOTICE.

The Standing Committee of the East Pennsylvania Eldership will meet in Mechanicsburg, on Saturday, the 3d day of February, to transact some business.

There will be meeting with the Church during their stay over Sabbath.

Ecclesiastical Notice.

The Standing Committee of the West Pennsylvania Eldership will meet for business, in Pittsburg, on Saturday, the 3d day of February, inst. All who may have business with said Committee will please address them at Pittsburg.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 6th ult., by the Rev. C. W. Schaeffer, Col. DAVID J. UNGER to Miss ANNA M. GIEGER, both of Harrisburg.

On the 14th, by the same, ANDREW MILLER, M. D., of Harrisburg, to Miss SUSAN FOX, of Susquehanna township.

On the 16th, by the same, Mr. SAMUEL HUNTSBERGER, of Harrisburg, to Miss SUSAN MILLER, of Dauphin county.

On the 13th, by Elder T. Strohm, Mr. LA-FAYETTE SLOON to Miss HARRIET CROSSLEY both of Rockyville, Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 10th ult., in Rockyville, Dauphin county, GEORGE, son of George and Catharine Livingston, aged 33 years.

The deceased departed this life, after a short illness, of Small Pox.

At Highspire, on the 20th ult., after a short illness, MATILDA ANN, wife of John A. Hyers, aged 18 years, 11 months and 3 days.

On the 19th ult., of an affection of the brain, JANE ELIZABETH, infant daughter of George and Ann Jenks, aged about 11 weeks.

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Suddenly, on the 19th ult., EDWARD, son of Levi and Elizabeth Wolfinger, aged 1 year, 7 months and 2 days.

Edward was sick but a few hours, with an attack of Croup, when he was removed from the fond embrace of tender and affectionate parents, to regions of happiness and bliss beyond this vale of tears. He was a promising child, fondly doted on by his parents, and all who knew him; yet he could not tarry with us; his heavenly Father called him hence, and he has gone to join the happy throng, where sickness and sorrow, pain and death, are felt and feared no more. K.

POETRY.

FAREWELL TO 1848.

Recorder of great events, farewell!
Thy reign is o'er—such was thy fate,
Remembrance, only, now can tell
Of eighteen hundred forty-eight.

The Spring, the summer's golden hue,
Rich autumn too, they all have fled,
And cheerless winter bids adieu
To eighteen hundred forty-eight.

Many a form, of mould as fair
As ever on the earth shone great,
Has only beamed to disappear—
Like eighteen hundred forty-eight.

Many a heart that with thy birth,
Deemed its fortune sure portray'd,
Has mingled with its native earth
In eighteen hundred forty-eight.

Many a mind that marked with glee,
The prospects of last year's first date,
Has wandered to eternity
With eighteen hundred forty-eight.

Many, perchance, have tasted joy;
While some through pains and tears did
wade,
Nor bliss, now feel they, nor annoy,
From eighteen hundred forty-eight.

Reader, thy mortal journeying here
In weal and wo, will terminate;
Of weal and wo we all had share,
In eighteen hundred forty-eight.

The past, the present, future year,
Was, is, and shall approximate;
Our changeful lives must disappear
Like eighteen hundred forty-eight.

Then think, dear reader, of thy tomb!
It is a place we all await;
And thou art nearer to that home,
Since eighteen hundred forty-eight.

'Then, when thy locks are few and grey,
And thou hast God thy refuge made,
As calmly may'st thou pass away,
As eighteen hundred forty-eight.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 75	a 4 80
Do. RYE, do. - -	2 62	a 2 75
Do. CORN, do. - -	2 37½	a 2 50
GRAIN—WHEAT, per bushel,	95	a 1 00
Do. RYE, do. - -	55	a 56
Do. CORN, new do. - -	44	a 45
Do. OATS, do. - -	30	a 31½
Do. BARLEY, do. - -	—	a 75
SEEDS—CLOVER, do. - -	3 50	a 3 75
Do. TIMOTHY, do. - -	2 25	a 2 31
Do. FLAX, do. - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 17
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 12½	a 5 25
Do. RYE, do. - -	3 12	a 3 25
Do. CORN, do. - -	2 75	a 2 80
GRAIN—WHEAT, per bushel,	1 10	a 1 12½
Do. RYE, do. - -	68	a 70
Do. CORN, new do. - -	60	a 61
Do. OATS, do. - -	30	a 32
Do. BARLEY, do. - -	85	a 90
SEEDS—CLOVER, do. - -	3 75	a 4 00
Do. TIMOTHY, do. - -	2 75	a 3 00
Do. FLAX, do. - -	1 30	a 1 32
BEEF, per cwt. - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

PROSPECTUS

OF A

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco* descimo form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embellished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price \$2 50 per copy.

A liberal discount will be made to traveling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

✂ EDITORS OF THE RELIGIOUS PRESS, copying this Advertisement, entire, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four prominent insertions, will confer a special favor, and shall receive a copy of the work, (subject to their orders,) by sending direct to the publishers.

✂ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the History of Denominations, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the He Pasa Ekklesia.

✂ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate.

BRENNEMAN'S DYSPPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

EAST DONEGAL, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneiman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

MAYTOWN, Lancaster county, Pa.

I ABRAHAM RIFE, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unable to do any work. I tried sundry medicines without any effect, till I used Brenneiman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

MARIETTA, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneiman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommending it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan. 1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are Religious, Medical, Historical and Miscellaneous Books; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1848.—ly.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer,

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XHI.

HARRISBURG, Pa., FEBRUARY 15, 1849.

NUMBER 20.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months. 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

- 1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.
2. For the second highest number, a set of our own publications, as above specified.
3. For the third highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.
4. For the fourth highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.
5. For the fifth highest number, a Hymn Book and Testament.
6. For the sixth highest number, a Hymn Book or Testament.
7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

York and Harrisburg Railroad.

THERE have been of late several very spirited meetings in Baltimore, with reference to the immediate extension of the railroad from York and Harrisburg, and judging from the proceedings of a large and enthusiastic meeting held in Baltimore, there is every probability that the road will be made, and that in less than two years, the time limited by the charter. The distance is twenty-five miles, and the amount of cost is estimated at five hundred thousand dollars. Nearly \$300,000 were subscribed at a meeting a few nights since, and at previous meetings. It is contemplated to secure immediately another \$100,000 in Baltimore. The balance of the amount necessary to secure the completion of the road will be, or has already been, taken in Pennsylvania. When completed, this road will doubtless benefit Baltimore very much. It will tap both the Cumberland Valley railroad, and the great Central railroad at Harrisburg, and no doubt secure to Baltimore a large portion of travel and trade which would otherwise pass on to Philadelphia. We cannot but wish success to the enterprise.

Daguerreotype Portraits.

DR. GEORGE W. BARR, Daguerreotypist, in Second street, nearly opposite Mr. Coverly's Hotel, is now prepared to take the finest and best Daguerreotype likenesses, at the low price of One Dollar per portrait. He possesses all the most important recent discoveries in the art, and therefore flatters himself to be able to give the fullest expression of the features, and the most perfect life-like appearance to his portraits, that can be obtained any where, on the very lowest terms.

Strangers visiting Harrisburg, and the public generally, are invited to call at his saloon, and examine his pictures.

Our Delinquents once more.

WE give notice once more, that after the month of March next, we shall publish a list of our delinquent subscribers. Those, therefore, who wish to avoid appearing on that list, will please to pay up arrearages. We shall be glad if our patrons will save us the trouble and necessity of making out and publishing such a list. But unless arrearages are paid up before the first of April next, the list will be forthcoming.

Book and Job Printing.

WE wish our friends not to forget us when they have Book or Job Printing to do. If they will patronize us we shall be happy to accommodate them on moderate and liberal terms. Please give us a call.

Information Given.

WILL some one who knows, tell us where the "History of all the Religious Denominations in the United States, second edition, with portraits," can be found? We have not been able to find the work at the book stores in this vicinity.

J. W. HILLS.

Willett, Cortland Co., N. Y., Jan. 15, 1849.

Mr. Hills is hereby informed that the work entitled "History of all the Religious Denominations in the United States, with portraits," can be obtained of A. D. WILLIAMS, Clinton, Oneida Co., N. Y., who is agent for the work in that part of the State.

JOHN WINEBRENNER, Publisher.

Every Man his own Patent Agent.

MUNN & Co., publishers of the "Scientific American," have favored us with a Pamphlet containing the Patent Laws of the United States, together with all the forms necessary for applying for a Patent, information in regard to filing caveats, with remarks on its uses, etc., amount of fee required at the Patent Office, and every other information that is necessary to instruct a person in making his own applications.

Price 12½ cents single, or 12 copies for \$1—sent by mail to any part of the U. States.

Address MUNN & Co., New York.

Biographical Letters.

WE are grateful to some of our brethren for the prompt and ready manner in which they have responded to our Circulars, and furnished the letters called for. But we regret that others have not so much as intimated a willingness to reply to the Circulars at all. We should be very much pleased to hear from all the preachers soon, so that the Publishing Committee may know what to depend on. Those who intend to write, will please to write without delay; and those who do not intend to write, let them say so, by letter or otherwise.

Central Railroad.

MANY inquiries are being made in relation to the completion of this road. The following extract from a report of Mr. Thompson, the chief engineer, gives a succinct statement in relation to its progress and completion.

"The progress up to this time renders it certain that the road from Harrisburg to Lewistown will be in active operation in May next, when you will begin to reap the fruits of your enterprise. In December following, it will be ready to Huntingdon, at which point it will take a large share of western trade and travel. In May following, it will open to Hollidaysburg, and in connection with the Portage, there will be a continuous line of Railway extending from Philadelphia, two

hundred and eighty-seven miles, out of three hundred and fifty, carrying, in conjunction with the canal, the whole of your trade in summer, and affording the cheapest winter conveyance between Philadelphia and Pittsburgh.

Recipe for Curing Putrid Sore Throat.

As this is the season for the prevalence of the above disease, we publish with pleasure, the following recipe, kindly furnished us by a friend, which he assures us is an infallible remedy, hoping that some one suffering from this dreadful malady, will try it and find relief therefrom:

Mix one gill of strong apple vinegar, one table-spoonful of common salt, one table-spoonful of drained honey and a half a pod of red pepper together; boil them to a proper consistency, then pour it into half pint of strong sage tea, take a tea-spoonful occasionally and it will be found an infallible cure.

Board of Canal Commissioners.

THE Board of Canal Commissioners organized on Friday, the 2d inst., by appointing J. M. Power, President, and T. L. Wilson, Secretary. The members of the Board all present. The following appointments were made:

SUPERVISORS.

Wm. K. Huffnagle, Delaware division.
John Maglauchlin, Eastern division.
J. P. Anderson, Upper Juniata division.
Wm. McPherson, Upper Western division.
Jacob Ulam, Lower Western division.
Thomas Bennet, West Branch division.
Geo. Blattenberger, Susquehanna division.
J. H. Jenkins, North Branch division.

SUPERINTENDENTS OF MOTIVE POWER.

Wm. English, Columbia railroad.
Thomas J. Power, Portage railroad.

COLLECTORS.

John Stallman, Philadelphia.
J. K. Heckman, Easton.
H. Scarborough, New Hope.
Jacob Hibbs, Bristol.
Mehelm McGlethery, Paoli.
J. R. Manderfield, Portsmouth.
S. Law, Newport.

A. S. Harrison, Huntingdon.
A. A. Douglass, Hollidaysburg.
O. Edson, Johnstown.
E. Carlton, Blairsville.
J. A. McCulloch, Freeport.
L. G. Clover, Pittsburg.
C. D. Eldred, Williamsport.
J. S. Campbell, Berwick.
C. Thomas, Liverpool.

J. Wagenseller, Schuylkill viaduct.
E. Ziegler, Duncan's Island bridge.

WHIGH-MASTER.

John Kline, Philadelphia.

CARGO INSPECTOR.

J. Ketcham, Philadelphia.

Convention of Inventors.

A NATIONAL Convention of Capitalists, Inventors, and Amateurs of Ingenuity and Skill in the Productive Arts, will be held in the city of Baltimore, on Tuesday, the 6th of March, 1849, to continue as occasion may require, for the purpose of establishing Assisting Institutions throughout the United States to the "Inventors' National Institute;" to open a correspondence with the Inventors of Europe; to take into consideration the propriety of holding a Fair and Exhibition (now contemplated) of American skill and ingenuity, in Paris and other cities of Europe; and to discuss such business relative to Patents and the Patent Office, as may be introduced.

Any person may become a Stockholder by the payment of ten dollars, (in monthly instalments,) which will entitle the holders to profit *pro rata* according to their investment; nor will they be responsible for more than they invest. Persons residing in the United States, or foreign countries, distinguished for eminence in Science and the Arts, or Inventors, or benevolent Capitalists who may wish to deposit Models, make Donations, or otherwise aid the Institution, may become (or appoint others, at their pleasure,) Honorary Members or Corresponding Associates.

The Examiners are now examining several valuable Machines, and it is probable a judicious selection of some brilliant Inventions will be made at the present setting, that will reward liberally the investment of the Institute, as well as the toil of the Inventor, and become an auxiliary of great importance to society, which otherwise might ever have remained, from the want of means, a mere barren suggestion.

Common Schools of Pennsylvania.

THE last report of the Superintendent of Common Schools in Pennsylvania, represents them to be in an improving condition. The whole number of schools established throughout the State is reported to be 7845, besides the number of 600 yet required. In these schools there were engaged during the course of the past year, 8,896 teachers, who together received the sum of \$483,007 68, for performed services. The whole number of scholars is set down at 360,605. The report is upon the whole a very able and interesting document; showing the importance and numerous advantages of education, pointing out to the legislature its present embarrassments, with regard to the Common School system, and recommending legal provisions to counteract the apathy of the people concerning this momentous subject, and an increase of the school funds.

We cannot forbear making yet a short extract of what the Superintendent, Mr. Townsend Haines, says to parents, ministers of the gospel, and the press, in reference to the subject of education:—

"The apathy of parents in regard to the education of their children, although the result of ignorance of its benefits, is lamentably mischievous. Did they know that a higher tone of morality and religion attended a cultivated intellect; and that the past afforded its lessons of instruction, and the future its hopes of reward, with deeper solemnity, and brighter colors—did they know that learning, even in its elements, opened the vista which leads with irresistible impulse to the Throne of Omnipotence—were they conscious of the higher en-

ergies of the human mind, when awakened with a draught from the fountains of knowledge, and could they see the "ladder set upon the earth, and the top reaching to heaven"—were they conscious that the little rill from which their offspring drank the rudiments of education, widened and deepened in its progress, until earth and sky were reflected from its bosom—were they capable of understanding the untold wealth in the treasury of knowledge, they would tear from their sleeping energies the leaden weight of insensibility; their hearts would expand with strange affection for their children: no sacrifice of wealth, or time, or attention, would be deemed prodigal, until they had unbarred the prison door of ignorance, and given liberty to the immortal spirit.

The public press throughout the State would find it their interest to devote a column periodically to the subject of education. Ministers of the Gospel could exert an influence, which might reach every fire-side, opening the eyes of the blind, and unstopping the deaf ears, on the subject of rational and moral instruction."

Choice Fruit Trees.

WE have a choice lot of Fruit Trees for sale. Let those who may want, send their orders and bespeak them, or call early in March and get the Trees.

Revival News.

THERE are sundry revivals in progress in the adjacent towns and neighborhood. Particulars in our next.

Missionary Pledge.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	-	\$10 00
William Reichert,	-	-	5 00

REMARKS.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprise with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprise.

Acts of the Standing Committee.

AT a meeting of the Standing Committee of the East Pennsylvania Eldership, held at Mechanicsburg, on Monday, the 5th inst., the following acts and doings were had:

1. Brother John Hinkle's license was renewed.
2. Brother T. H. Deshieri's request, to be released from the Perry County Circuit,—not agreed to—on the ground that the year will soon be up.
3. Brother George McCartney's letter to be answered, and his proposition to settle his account at the next Eldership agreed to.

4. Brother Hazlett's case was laid over till after a compliance with the request of a former Committee.

5. Brother Snyder was appointed to travel with brother Strohm, on the Dauphin Circuit, provided he shall not be needed as a missionary for Illinois or Iowa.

JOHN WINEBRENNER,
ABRAHAM SWARTZ.

CONTRIBUTORS' DEPART'T.

Sketches for a few weeks past.

BY J. FLAKE.

PHILADELPHIA, Jan. 7, 1849.

This is the first Sabbath in the year, and I am still detained here, partly by being unwell, and partly by the railroad being shut up by the drifted snow, so as to be almost impassable. Yesterday I made another effort to get up the country, but found no car to go in, as the train which should have been in at one o'clock on Friday, had not yet arrived at noon on Saturday.

So let me be thankful that I am not laid up, and that I have bread to eat, and raiment to wear, which many others are destitute of. Also let me be thankful that I had the privilege this morning of attending public worship and listening to a discourse on the Apostles' words, "This will we do, if God permit." The drift of the discourse was setting forth what every one should resolve to do the coming year.

And what should I resolve to do? Why I suppose the best thing for me would be, to live nearer to the Lord than ever. To watch, and pray, and labor, so as to save myself, and help others on the way to heaven. Well, by the grace of God, so I will try to do.

A few days at Lancaster. I left the city on Wednesday the tenth instant, and came to Lancaster the same evening, and called on my esteemed friends brother and sister Gable, to sojourn with them a few days. It was evening when I arrived, and I was told a special meeting was appointed to commence at that time. So I went to the house of prayer, and the Preacher in charge invited me to speak, and I did so, from Simon Peter's address to the Elders, "Feed the flock of God." To me it was not burdensome, to preach to my old friends, at the Union Bethel, Lancaster. I spoke again on Friday evening on Jacob's dream and ladder. Brothers McFadden and Ross spoke on Thursday and Saturday. On Sabbath morning I preached from the words of St. Paul, "We have an altar."—Heb. 13: 10.

My heart was full, and my mouth was open, on this, to me, blessed, and glorious subject; setting forth that we—Christians—believing Israelites—have an Altar, and a High Priest in heaven—and that the sacrifice was once offered by our only Priest, when he himself suffered on the cross, without the gate at Jerusalem.

"His life is our example,
His death our only hope."

We then in gospel days are not behind the Israelites of old, who had Moses for their King, and Prophet, and Aaron for their Priest. We have in *One person*, our Prophet, and Priest, and King. Let us then rejoice and be glad, and go forth unto him without the camp, bearing his reproach. "For here we have no continuing city."

On Monday evening I preached again, and

took for a text, "Remember the words of the Lord Jesus who said it is more blessed to give than to receive." Acts 20: 35.

HARRISBURG, Sabbath, Jan. 28.

I returned to Harrisburg on Thursday, Jan. 18th, and found the brethren were holding meetings for worship every evening for several weeks, and several had professed to turn to the Lord in repentance and faith. Of this I am glad, and also that they have suffered no want in regard to preaching during my absence. Among others a stranger visited them for about ten days.

On Sabbath morning, the 21st, I preached from our Saviour's words, "If ye then being evil, know how to give good gifts unto your children how much more will your Heavenly Father give the Holy Spirit to them that ask him." Luke 11: 13. In the evening I preached again from the words of Jesus, as quoted by Paul, who said, "It is more blessed to give than to receive." After which several joined in Church fellowship.

Through the past week meetings have been kept up every evening, and a good feeling prevails. This morning I preached from the conversation at the Pharisee's table, "Blessed is he that shall eat bread in the kingdom of God," and our Saviour's reply, "A certain man made a great supper, and bade many." Luke 14: 15, 16.

FEBRUARY 4.

Sister Anna Margaret Kinsloe had departed this life during my absence, and at her husband's request, on Sabbath morning, I endeavored to preach with special reference to her. My text was from Genesis 49: 29—31. "Bury me with my fathers—in the cave which is in the field of Macphelah—There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."

I knew sister Kinsloe in Philadelphia, and after she came to Harrisburg in the Spring of last year we became better acquainted, especially during the severe affliction brother Kinsloe's family passed through last fall, when they were all sick together. Her sister Sarah came to assist Margaret who was ill, but was taken sick herself, although the picture of health. So that husband, and wife, and child, and sister-in-law, all lay sick at the same time. After a severe illness Sarah died. It was striking how Margaret bore up through the whole, until she herself mended for a little while, but then relapsed, until at the close of the year she died in peace and hope, which the religion of Jesus alone can give to those who make Him their refuge and trust.

In the evening I preached from the words of Paul, 1 Cor. 5: 7, 8. "For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

After which they washed one another's feet; and then we celebrated the supper of the Lord. It was a very solemn and profitable season.

The Church of God.

Ecclesiastical Polity. These brethren consider a church to be a voluntary association of true Christian believers, "without any human name, or creed, or laws," &c; and possessing the elements of ecclesiastical government within itself. In this respect, their churches are independent. Upon the organization of a church, the whole body of mem-

bers, both male and female, proceed to the selection of church officers, consisting of ruling elders and deacons, who, in connection with the preacher or preachers in charge, manage the whole affairs of the church, even to the reception and expulsion of members. In this they are Presbyterian. Ruling elders and deacons, are not considered permanent officers; but, in most cases, are elected annually.

All the teaching elders, and an equal number of ruling elders, delegated from the stations and circuits in a given district, unite in an annual association, which they call an "Annual Eldership." This body has the control of the ministry, whose ordination consists only of a license, which the Eldership renews yearly. It also appoints the preachers to circuits or stations, where they are not re-appointed more than two or three years in succession. "Co-operation, and not legislation, is the main object of these meetings."

Delegates of teaching and ruling elders, from the several Annual Elderships, form the "General Eldership," which assembles triennially. The object and powers of this association, are similar to those of our General Conference, except that it may arrange and settle the boundaries of the several Annual Elderships. It has a paper and a book establishment under its control.

Doctrinal Peculiarities. In all the most essential points they harmonize with the views of the Free-will Baptists. They baptize only believers, by immersion, commune with all true Christians, and wholly reject the dogmas of Calvinism. They also believe "that the church ought to relieve and take care of her own poor saints, superannuated ministers, widows, and orphans."

They differ from us, in almost universally considering Feet Washing as a gospel ordinance, and in administering the Lord's Supper, in connection with washing feet, invariably in the evening. They also differ in that they will sometimes admit unbaptized persons into their churches. This practice, I am informed, is losing ground among them; and probably may eventually cease altogether. Upon other doctrinal points, I know of no material difference between them and the F. W. Baptists.

Education, Benevolent Exertions, etc. Their ministry is not, generally, what is termed liberally educated. Many of their ministers entered the pulpit almost directly from their shops or their farming, with such advantages as nature and grace, together with their ordinary privileges for improvement, had afforded them. But there is little or no prejudice against either classical or theological education. All appreciate its worth, and only—as all others should—require that it be sanctified by grace. At present they have no schools of a higher grade among them, but recently they have taken some incipient measures to establish one.

They have strong sympathies for the missionary cause, but their feeble churches, and the opposition they have encountered, have heretofore exhausted nearly all their efforts. Intemperance is not permitted quarter among them; and their General Eldership has passed some good resolutions upon the subject of Slavery. Although they have churches in Maryland and Virginia, yet none of their preachers uphold slavery, or suffer it in the churches. There is not, however, on the part of some, that deep sense of its entire sinfulness, and utter inconsistency with the spirit

and precepts of Christianity, which is felt by the F. W. Baptists generally.

Most of them are strongly opposed to Secret Societies, but several members of their largest Annual Eldership, are members and defenders of the Sons of Temperance. This has caused some difficulty, although a large majority disapprove their course. There seems to be a disposition to regard the subject as one concerning which it is best to exercise the forbearance of charity.

They are peculiarly a zealous and fervent-spirited people. No one can be among them for any length of time without perceiving the manifestation of an ardent devotion to Christianity, and to it in the form that they conceive to be the divine pattern. In another communication, some of their general customs and peculiarities will be noticed.

A. D. WILLIAMS.

Character of Judas.

Was Judas Iscariot always a hypocrite? or had he become an apostate when he betrayed Jesus? If the former, we place Christ in the following absurd positions, viz:

First, of attributing to Judas all the moral qualities that belonged to the rest of his disciples; and knowing at the same time he was an impostor. This he did, by calling him his "disciple," "a branch of the true vine," one of his "sheep," his "chosen," &c.

Secondly; of consorting with Judas for several years, without any exposure of his wicked designs, either to him or the rest of his friends. Yea, of even bestowing upon him the power to work miracles, and thereby abetting him in the practice of dissimulation.

But, was there any room for reasonable doubt as to the hypocrisy or apostacy of the "criminal at the bar," that doubt should be construed to his advantage, according to the rules of jurisprudence, in all courts of equity. Applying this rule in his case, Judas was not always a bad man, as those who deny the possibility of "falling from grace," affirm.

But secondly, the various steps of his decline in religion, and final apostacy, are so clearly delineated in the history of Christ, that there is no room for doubt about his having "fallen from grace."

The first was a sin of the heart—the source of all evil. It was a sin of the most insinuating kind—the most common among men—the sin of covetousness. He appears to have been Treasurer of the first Society of Christians, and his heart became so supercilious that he coveted the paltry sum in that almost empty treasury.

The second step was dishonesty. To gratify his covetous heart, he stole the "bag" and its contents. He became a thief, but still a secret offender.

The third was that of becoming offended at his Master, while at the table in the house of Simon, of Bethany; in consequence of a gentle reproof given his love of the world, by the Redeemer. "The poor," said he, "ye have always with you, me ye have not." Judas felt there was more beneath the surface of this reproof than was noticed by the others at the table, and his covetous soul could not bear the sarcasm.

Fourthly, the Devil then suggested the idea of him betraying Christ into the hands of his adversaries; and, in his rage, he concluded to fall in with the temptation!

Fifthly. He proceeded the same night to the

city, to the High Priest's house, where a secret conclave was being held, in the dead watches of that gloomy hour, and proposed his plan to surrender his King. This secret gathering was the first, and father of Inquisitions. And no sooner did the traitor make his appearance, than all minds were directed to him as the consummation of their plans and devices. The treachery of the apostate was now divulging itself to the irreligious world!

Sixthly. Two days more roll around, and the sixth step is completed. Judas heads a band of officers and scribes, and proceeds to the garden to apprehend Jesus. Behold them yonder, at the eastern gate of the city, as they strike their lanterns and torches, about noon of night, while Jerusalem's hundreds of thousands were reposing, and pleasantly dreaming of the festivities of the following day. They descend Mount Zion, to Kedron's brook—fording it, they skirt the western base of Olivet, and now ascend through the luxuriant vineyards to Gethsemane, where, in an agony, lies the suffering Son of the Highest. "Hail Master," says the traitor, as he gives the kiss, and delivers him. The crime is now completed. Judas is no longer a backslider in heart, but one in life. The world is witness to the fact. His associates are struck with consternation! Their nerve is gone! their courage fails. In shame they disperse each to his home. Peter unmanned and discouraged by the example of the traitorous Judas, falls before the reacting torrent of noisy waters, that threaten to sweep every thing before them.

Fraternally yours,

THEOPHARUS.

Letter from Brother J. Hickernell.

BETHANY, Jan. 18, 1849.

BROTHER WINERBRENNER:—

HAVING a little leisure time, I will give you a short sketch of our doings, and of the good work that is going on in some of the churches within the bounds of the West Pennsylvania Eldership. This I do cheerfully, in order to raise the sinking arms of Christians, if such there be.

On the 15th of December, brother Vance and myself commenced a meeting with the Church of God, near Perriopolis, and had quite a good time among the brethren. One embraced religion, two were baptized, and two received into fellowship with the church.

From thence I went to preach for the brethren near Youngstown, Westmoreland county. Here I commenced preaching the 23d of December; had several seekers for religion, and one professed a hope in Christ. On Monday I had to leave. Some were still mourning on account of their sins. The church in this place is doing well, as you have heretofore been informed.

The 29th of the same month, brother Vance and myself commenced operations in Bethany, where I reside when at home. About this church we have said but little through the Advocate. Its fame and faith was once spoken of, far away; but in consequence of some neglect, and mismanagement upon the part of some of its most active members, it sunk to a middling low ebb. So much so, that it was thought by some to be past recovery.—Yet, notwithstanding the church had declined considerably, there were a few in the church, that were real and strong pillars of the truth; who behaved themselves in the house of God as becometh Christians, and not only so, but

bore up when the reproaches of the wicked were put upon them, in consequence of its unreasonable professors. Such times are calculated to test men's firmness in the doctrine and religion of Christ. When I see men, under such circumstances, boldly and manfully contending for the faith once delivered to the saints, I must conclude they have the spirit of Caleb, in days of old. When Israel inclined to revolt, as we read, he stilled the people before Moses, and said, "Let us go up at once, and possess the land, for we are well able to overcome it." And in Numbers 14: 24, God says, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Here, then, is the firmness of some of its members described; and, thank God, they have lived to see a better day.

I shall now proceed to say something of the meeting commenced here the 29th of December. Here the few faithful met, and with strong cryings and bitter groanings, they approached God, and commenced the work, and continued so from day to day. To-morrow evening will be three weeks since the meeting commenced. The result of the meeting to this time is,—Christians are much revived, some few backsliders reclaimed, several sinners converted, and a number yet labouring under pungent conviction. What the result may be in the future, I know not. We purpose holding on, till we see the final result, and give the same for publication.

Yours, in love.

JOHN HICKERNELL.

Letter from Brother J. W. Keplinger.

BRANDTSHIRE, Ohio, Jan. 11, 1849.

BROTHER WINERBRENNER:—

THIS is to inform you, and the readers of your paper, that I am still striving to do what little I can for the Church Advocate. I have the privilege to send you two subscribers, who intend to take the paper. They wish to have the back numbers; and as I must pay the postage for this, I feel it right to see that I get some benefit for the same.

You will please give the following sketch on the subject of PRAYER AND PRAYER MEETINGS a place in your excellent paper.

1st. The question arises, what is prayer? Ans. It is simply desire, earnest desire. We cannot pray for any thing, unless we earnestly desire the same. All will admit that when we desire any thing, we will put forth the means to obtain the same. Hence we see that if we would see good done, we must earnestly pray for the same. But as "faith without works is dead," so prayer without desire and faithful exertion to obtain the things prayed for, is dead also. To pray for any thing and not desire it, nor put forth the means to obtain the same, is mocking God. It is actually wicked and useless. Then let me say, brethren and sisters, let us earnestly contend for those things we pray for, and put forth the corresponding efforts to obtain the same, and the promise is, we "shall have them." Oh! what encouragement this is,—we shall have, what ever we will, if we ask in faith, nothing wavering, and put forth the means to obtain the same. May the Lord help our infirmities, and give us faith to believe his promise.

I will now notice the second point, namely: *The Prayer Meetings.*—These meetings, if rightly conducted, are the means of doing much good. They are not only good for the

Christian to keep up his spirits and his love to God, but they are also calculated to bring sinners to God. We read, James 5: 16, "that the effectual fervent prayer of a righteous man availeth much." Yes, his ears are open to their prayers. I might quote passage after passage, to show that prayer will bring about great things; but, in the language of the Poet, let me say,

"Pray'r is the simplest form of speech
That infant lips can try;
Pray'r the sublimest strains that reach
The majesty on high."

Then, my brethren, let us not faint in prayer. We shall reap in due time, if we faint not. There is a rich reward at the end of our race. And let me further exhort you, brethren, to hold *Protracted Prayer Meetings*. Meetings of this kind result in much good when rightly conducted. Then, my brethren, do not neglect the assembling of yourselves together, as some do; but endeavor to exhort one another, and speak one to another, and the Lord will hear it, and you shall be abundantly blessed. May the Lord bless us, and save us, is my prayer.

Yours, in Christian love.

JAMES W. KEPLINGER.

Letter from Brother Thos. Miller.

SHIPPENSBORO, Jan. 25th, 1849.

BROTHER WINEBRENNER:—

I FEEL like dropping you a few lines to let you know that myself and family are all well, for which I bless God; and especially for that grace by which we still strive to imitate our Saviour, in following him in all his commands. The church here, is now, in a good state. We are looking up for still better times, and I believe the time is not far distant when we shall have a glorious time here, on account of abounding, grace and men and women crying out, "men and brethren, what shall we do to be saved." May God hasten the time.

I have a few words to say about the death of my dear and beloved mother. She was for a long time a very hard hearted sinner. All her life time, nothing would affect her, until last winter, when God laid his afflicting hand upon her, and thus gave her to see what she was. And, thank God, he not only let her see what she was, but showed her what she must be, in order to be prepared for death and eternal glory. She sent for me to come and see her. I went, and I prayed with her and exhorted her, as well as the good Lord gave me grace, and I believe the Lord touched her heart through this organ of clay. Before my leaving she promised she would seek the Lord. A short time afterwards I received a letter, stating Mother had embraced pardon. Yes, thank God, she knew for herself, and not for another, that Christ hath power on earth to forgive sins.

Her sickness was Dropsy. She bore it patiently, and often remarked that the Lord was very kind to her, in accepting of her, and letting her lay without any pain whatever. She had many happy moments during her affliction, and often wished to depart and live with Jesus.

On Wednesday, January 10th, she asked the Lord if she must stay here another night. "O, Jesus," she said, "Come and take me home." So, on that morning, it pleased kind Providence to take her home. She fell asleep without the least struggle.

Died, January 11th, 1849, in Millerstown,

EVER MILLER, consort of Adam Miller. Text—"Blessed are the dead, which die in the Lord." Rev. 14: 13.

MY MOTHER.

While others sing the gentle lay,
Of parents unforget;
'Tis sweeter far for me to stray,
To that calm, peaceful spot,
Where the tall grass, luxuriant waves,
Above my own fond Mother's grave.

In evening's cool and dewy hours,
I love to linger there:
I seem to hear her own pure voice
Again in earnest prayer;
As when she sought, in accents mild,
God's blessing on her dearest child.

Scarce three short weeks have pass'd away,
Since that bless'd spirit fled,
To yonder bright and fair abode,
Of saved and sinless dead—
She wears a seraph's garments now,
A heavenly halo round her brow.

Mother! if those bright starry gems
Which sparkle in the sky,
Are given to angels for a home,
Oh! watch me from on high;
And bless and cheer thy friendless ones,
And guide them to their Father's home.
I remain yours.

THOMAS MILLER.

Letter from Brother J. Ferguson.

CLINTONVILLE, Jan. 20, 1849.

BROTHER WINEBRENNER:—

I SEND you three dollars enclosed, of the money for the paper ordered. I hope before the first of April, which will be the end of this quarter, to send you a few more subscribers, with the cash enclosed. The paper takes well with the people.

You will please send 6 copies, addressed to the above individuals, from the 13th up to the present time—all to Clintonville.

We have not, as yet, heard any thing from any of the preaching brethren, although we have written to several of them, requesting them to come and preach for us. Hitherto, however, we have met with no encouragement from any of them. We have made the call, but they have not answered. We hope by the first of April to be able to form a Church in Clinton, no preventing Providence. Brother Young contemplates moving into our vicinity, with the intention of making it his permanent place of residence.

My family at this time are well. May God bless you, my dear brother, is the prayer of
Yours, in Christ.

JAMES FERGUSON.

Good News from Rockeyville.

ROCKEYVILLE, Feb. 12, 1849.

BROTHER WINEBRENNER:—

THE Lord has once more visited Rockeyville, and in answer to the fervent prayers of his people, poured out his spirit upon the "little flock." Better days have dawned—the Church is much revived, but best of all, the enquiry has gone forth, "what must I do to be saved?" and not in vain, for some have found the Lord and the glad shouts of the new born babes in Christ can be heard among the rocks surrounding our little village.

For some time past—well nigh three years—the Church has been struggling against adverse winds, and it appeared almost as if the Lord had forgotten to be gracious to us

and the inhabitants of Rockeyville. Even the ministers of Jesus had become discouraged, and although at one or two special meetings prospects appeared somewhat flattering, and there were some omens of good being effected, the effort was abandoned, and those who had taken in this as one of their preaching places, dropped the appointment.

However, the Lord forsook us not, and about this time some of the good brethren of our sister church, at Harrisburg, came to our assistance, and at a time when most needed, laid to a helping hand, and aided in pushing on the car of the Messiah.

On the 27th and 28th of January, we had quite an interesting time, and believing some good could be done by making a protracted effort, an appointment was left for Saturday, the 3d inst., with the determination of continuing the meeting as long as the Lord would work among us. On Sabbath evening our dear brother Snyder paid us a visit, and was prevailed upon to tarry for a little season. On Tuesday evening the work commenced in earnest, and an invitation being given, three presented themselves as the subjects of prayer, two of whom found peace in believing in the Lord Jesus Christ. On Wednesday night five came forward, and three found the Lord. On Thursday night seven presented themselves, four of whom sought not in vain. On Friday night seven others felt their need of Christ, and sought for peace, four of whom found the Lord to the joy and comfort of their souls. On Saturday evening there were nine seekers after peace and holiness, three of whom professed faith in Christ. On Sunday morning six of the young converts united in Church fellowship, and in the evening fourteen mourners came forward, three of whom were happily converted to God.

Brother Jacob J. Miller preached for us on Saturday evening and Sabbath morning, but returned home in the afternoon. Brother Snyder has been laboring with us all the past week, and with what success can be judged from the foregoing. The brethren from Harrisburg have also contributed much to this good work, by their presence and labour of love.

Thus I have given you a short account of our Church, and our glorious meeting up to the present time. Prospects are still very flattering—more so than at any previous time. Many, very many, are convinced of the necessity of giving their hearts to the Lord, and we look for many more to fall out with their sins and turn in with the offers of mercy. Brethren, pray for us! Not only so, but "come over and help us." "Come to the help of the Lord, the help of the Lord against the mighty."

Yours, in love.

A. RICKABAUGH.

Omens of Good.

BROTHER WINEBRENNER:—

By the assistance of my heavenly Father, I am permitted to give you some intelligence that will be somewhat cheering to the friends of Zion. On the 13th of January I commenced a meeting at Tilmonton, Washington county, Md., with the assistance of brothers M'Elroy and Fenton, which has resulted in the happy conversion of some of those who were aliens to the Commonwealth of Israel.

From the last report I learn, that 5 were happily converted, and 2 have followed their Lord's footsteps, down into the water, and were baptized into their living head.

The meeting is going on under the care of brother Fenton, as I had to leave, on account of other arrangements. But I trust the time has come for Zion's prosperity in that region of God's moral vineyard. The brethren there are worthy of all commendation for their kindness toward the cause they defend. I owe my sincerest thanks to the brethren there for their liberality to me during my stay with them, and now I trust the Lord is rewarding them for it. Thus the Lord blesses those who do his will. The cause of God has been running low through that region of country, but the neighborhood now wears quite a different aspect. O! may the day be not far distant, when Zion's walls will be enlarged, and when many sons and daughters shall come and make their abode with her. May all who feel for the welfare of the church, pray for the blessing of the Lord to rest upon her.—Let us sow the seed, cover it with prayer, water it with tears, and God will own his word and bless it abundantly with his holy spirit, sent down from heaven.

Yours, in the Gospel of Jesus Christ.

JOHN C. SEABROOKS.

Mount Alto, Jan. 13, 1849.

Good News.

BROTHER J. WINEBRENNER:—

THIS is to let you know that the good Lord is still carrying on his good work at Lingles-town. The meeting, which is still in progress, commenced the Saturday before Christmas; at which time the Lord commenced to work, sinners were deeply convicted and began to cry out for mercy.

After the meeting had continued about three weeks, the United Brethren in Christ (if we can, properly speaking, give them this title,—their conduct did not prove them to be such,) commenced a meeting, and we broke up ours for a few evenings, with the intention of commencing again when their meeting should break up, which they had previously appointed for a two days meeting; but, as several mourners came out to be prayed for, they concluded to continue their meeting. We then proposed to them to have the meeting one evening in the Bethel, and the next evening in their meeting-house, and thus labor together for God, and the salvation of immortal souls. But no, said they, this will not do now. I do think if brethren are united in Christ, they should show it, and with united efforts labor for Christ's glory, in the salvation of sinners.

Finding that a union could not be effected, according to previous consultation, we commenced our meeting in the Bethel again, and God was with us. Sinners presented themselves at the altar of prayer, and began to plead for pardon. God heard their plea, and made them to rejoice in his love. May God continue to work till all the people of Lingles-town and neighborhood may rejoice in him.

The number that embraced religion must be, in all, between fifty and sixty. Some of them are heads of families, and some are promising young men and women.

I remain yours, as ever.

ABRAHAM SNYDER.

Rockeyville, Feb. 5th, 1849.

Revival at Highspire.

BROTHER WINEBRENNER:—

THE Lord has begun a good work in Highspire. On the 21st of January I attended to my regular appointment, in the forenoon, and brother Ross preached a funeral sermon in

the afternoon, and seeing that there was a deep feeling among the people, I gave out an appointment for evening. After preaching I gave an invitation to anxious souls, when four came out to be prayed for. From that time until now, our good brother Ross and myself have kept up the meeting. During this revival there have been upwards of 19 or 20 souls hopefully converted to God, and others are still seeking. May they seek on until they find the Lord to the joy and salvation of their souls.

I am now at Rockeyville. We are looking up for better times here. Our prospects are bright, and I think if a proper effort is made there will be some good done.

Yours, in the Gospel vineyard,

A. SNYDER.

Rockeyville, Feb. 5, 1849.

Missionary Project in Ohio.

DALTON, January 23, 1848.

BROTHER WINEBRENNER:—

By request, I shall inform you, and the readers of the Advocate, that some of the brethren in the West and South parts of the Ohio Eldership: such as Ashland, Mansfield, Shelby, West Dayton, and many other places where the brethren have located and have no preaching, appear desirous to have brother A. Megrew to travel as Missionary. And in as much as there are two brethren coming from the East, this Circuit can be supplied, he is also willing to travel provided two hundred dollars can be raised. Brother Fastig, of Ashland, is one of twenty that will pledge himself for that amount.

Yours, in the Gospel.

ISAAC WHISLER.

A Letter,

Written by John Park, to Mr. Head, Methodist Preacher, Harper's Ferry, with whom he formerly associated.

DEAR Reverend Friend, the interview I had the other day with you, Caus'd me to pray, that Christ the Lord Would answer you by his own word. You said, wise men thought otherwise Than me about the word baptize. That water used in any form, Was equal meaning of the term. The use of water's a command, As far as a fool can understand. To sprinkle on, is to rantize— To dip the whole, is to baptize. But Scripture's plain upon the point, Christ to the river Jordan went; Down in the water he did go, And was baptized by John you know. When he out of the water came, God by a voice did loud proclaim; Mankind, this is my only son, In whom I'm pleas'd with what he's done. When Christ was risen from the dead, He bade his followers take heed; 'To preach his Gospel and baptize Those that believe in his free grace. The word believe is first applied, Then be baptized—in Christ abide. Those that's too wise for to believe, Cannot be saved whate'er he have. When unbelievers get the seal Of faith and love, remember well, 'Tis like one sealing empty barrels As they were full of goodly pearls. May God his blessing grant to you, And all mankind whose hearts are true: This is the simple, plain remark, Of yours, respectfully, JOHN PARK.

OBITUARY

Sister RACHAEL S. HAGEA.

DIED, on the 18th of January, 1849, at Martinsburg, Blair county, Pa., sister RACHAEL HAGEA, consort of brother Jacob Hagea, aged 26 years, 8 months and 16 days.

Thus has death, in an unexpected moment, entered and snatched from our little Zion, once more, one of its brightest ornaments and most useful members.

Sister Hagea was the youngest daughter of Henry and Catharine Riche, of Bedford county, Pa. She was married to brother Jacob Hagea, on September 17th, 1840, and obtained salvation, by faith in the merits of a crucified Saviour, in the month of August, 1842, at a Camp-meeting, held at the foot of the Broad Top Mountain, at which time she witnessed a good profession, by being buried with her living head in the water of Baptism. The same Fall the "Church of God," at Martinsburg, was organized, with which she united at the time, constituting one of its original members; and in its faith and communion she remained, until, by death, she has been removed to the upper sanctuary.

During the short period of her Christian pilgrimage, she was a faithful, zealous, and exemplary Christian, witnessing to small and great, that her faith stood not in the wisdom of men, but in the power of God. In life, she was kind and dear to all,—in death, lovely.

The disease of which she died was measles, in the most malignant form. Her last illness lasted but about 11 days, which she bore with great Christian fortitude and resignation.

Being impressed from the commencement of her sickness that it would terminate in death, she made every necessary arrangement for it, (temporal and spiritual) looking upon death as a welcome messenger, that was to open to her the gate to a better life, where sickness, pain and death, could never enter.

Thus lived, in the faith and hope of the Gospel, our beloved sister Hagea—and as she lived, so she died, in the triumphs of the same blessed faith and hope, leaving behind, to mourn her early departure,—a disconsolate husband, four small children, both her aged parents, two sisters, four brothers, with a numerous train of relatives, friends and acquaintances, all who deeply deplore her loss on earth. And last, though not least, the little Church at Martinsburg feels most keenly this stroke of God's inscrutable Providence. May it be sanctified to the good of all.

Her mortal remains were taken to the Beth-el, previous to interment, where a discourse was delivered by the writer, to a large and solemn assembly, from Psalms 116: 15. "Precious in the sight of the Lord is the death of his saints."

E. H. THOMAS.

Martinsburg, Jan. 22d, 1849.

A Pledge.

SHIFFENBURG, Jan. 30, 1849.

BROTHER WINEBRENNER:—

I WILL give Five Dollars for the Missionaries to go to Iowa and Illinois, for the year 1849.

I remain yours.

WILLIAM REICHERT.

THE NEW SENATOR.—The election on Friday, the 2d inst., in the 20th district for a State Senator, has resulted in the election of Augustus Drum, the Democratic candidate. The returns received are not complete, but sufficient is known to assure this result.

NEWS DEPARTMENT.

Emigration to California.—With the 3,000 already ascertained to have gone from Oregon—the near 2,000 from Valparaiso, to say nothing of the other South American ports—the 600 or 700 from the Sandwich islands, added to the 6,000 who have already sailed from our own Atlantic ports, and we can count with certainty some 12,000 already set out for the gold regions.

And with the fever still raging and increasing at these points, countless numbers are still preparing to get off by sea and overland—vessels by the hundred freighting—and the fever itself now extending to Europe—so immense promises to be the emigration to the California gold land of promise in the next few months that no definite idea can possibly be formed thereof.

There are sixty-seven vessels up at New York for California, twenty-four at Boston, eleven at Baltimore, eight at Philadelphia, eight at New Orleans, five at New Bedford, three at Providence, one at Nantucket, one at Hartford and one at Newburyport.

Theological Seminaries.—The oldest theological seminary in the country is that of the Reformed Dutch Church at New Brunswick, N. J., which was founded in 1784. With the exception of two or three, of which we have not the statistics, that were established by the "Associate" branches of Presbyterianism, the next were Andover and Princeton. The following table shows the statistics of the six Institutions that have had the greatest number of pupils.

	Founded.	Pres.	No.	Alum.
Andover, Mass.,	1807	93	1006	
Princeton, N. J.,	1812	150	1626	
Auburn, N. Y.,	1821	30	580	
Episcopal, N. Y. City,	1821	64	436	
New Haven, Conn.,	1823	35	216	
Union, N. Y. City,	1836	106	311	

These six seminaries, with their thirty-eight sister Institutions, are annually sending forth to the world 1200 young men, who become teachers and expounders of the word of God.

Illinois and Michigan Canal.—There are already one hundred and fifty boats of all descriptions running on this canal. Of these, five are packets, 58 line boats, and fifty scows. The packets are among the best in the United States, and the line boats large and well built; the lake boats have flush decks, and built strong enough to navigate our inland seas, if necessary, and the river boats are principally light draught, originally intended for the Illinois and St. Joseph rivers,—so states the Chicago Democrat.

A California Coin.—The mint at Philadelphia has coined some of the gold received from California into quarter eagles, with "CAL." inscribed over the Eagle.

Important News from Yucatan.—A great battle has been fought between 8000 Indians on one side, and 500 American volunteers on the other. The Indians were driven back after a desperate struggle, and American valor was again triumphant.—The American loss was severe, they had 43 killed and a large number wounded, many mortally. The Indian loss was supposed to be immense. The Indian town of Tula was captured and burnt. The Americans were on the eve of marching towards Busalus, where a decisive battle was anticipated. The next news is looked for with much anxiety.

The Cholera.—Mode of Treatment.—The best and most reliable cure of this disease, as stated by Dr. Whiting, in his report to the New York Board of Health, is calomel, administered in moderate doses, with morphine, at short intervals.—Recoveries have commenced, in every case, from the moment the slightest bilious evacuation was produced. He also states as a remarkable fact, that worms have been discharged, either by vomiting or the bowels, in a large majority of cases.—One-third of the whole number of patients at the Quarantine Hospital have been children under fourteen years of age.

Military Escorts across the Plains.—The people of St. Louis have drawn up a petition to Congress praying that body to establish a safe commercial communication from Fort Leavenworth to California.—For this object they ask for a military force of 600 or 800 men, one half dragoons and the other half riflemen—the whole force to be divided into four detachments of 150 or 200 men; two divisions always to winter in California, and two at Fort Leavenworth. These divisions to act as convoys for the gold treasures of California and the parties having them in charge.

The Post Office Army.—It appears from tables which occupy the Postmaster General's report, that the Post Office Army, directly under the control of the Post Office Department, numbers twenty thousand four hundred and twenty-four.

Deputy Postmasters,	-	-	16,159
Contractors,	-	-	4,017
Route Agents,	-	-	47
Local Agents,	-	-	21
Mail Messengers,	-	-	180

Total, - - - - 20,424

And this is entirely irrespective of the immense army of drovers, owners of coaches, teams, &c., indirectly under the influence of the Department.

Russia.—Dr. Baird, who has traveled extensively in Russia, says there are over 7,000,000 Roman Catholics, 3,000,000 Protestants, generally Lutherans, nearly 2,000,000 Jews, and about 4,000,000 Pagans and Mohammedans. In Russia, there are many sincerely pious men.

Western Liberalities.—The St. Louis Herald says: "We know of one gentleman in the West, who gave \$10,000 to endow a professorship. We know of another, who erected a church, costing some \$15,000, wholly at his own expense. We know of another who erected a church, costing \$30,000. We know of another where a city church, in an important locality, could not be completed for want of funds—an aged man, with a large family, and a moderate fortune, embarked in the business, finished out and out the edifice, and now waits the convenience and prosperity of the church to be repaid."

A Curious Project.—A project has been started for bringing the Saratoga waters to New York in glass pipes! Notice has been given that an application will be made to the Legislature for an act of incorporation. The capital desired is \$300,000. It is proposed to mould bricks with semi-cylindrical grooves in their sides, and in those grooves to place a glass tube, the space between the glass and bricks being filled with cement. The estimated cost of the work is \$1000 per mile, or \$180,000 in the aggregate.

Chag-res and Pan-a-ma.—The *Ch* in Chagres should be pronounced as in champion; the *ag* as in rag; and the *res* as in trees, only shorter. Attach the *g* to the first syllable. Chag-res. Panama should be accented on the last syllable, which is pronounced exactly like *Ma*, when used as a substitute for mother. Attach the *n* to the first syllable. *Pan* is pronounced like the English word pan. *Pan-a-mah*. So says, and correctly, the *New York True Sun*.

Colleges in the United States.—There are now in the United States 119 colleges: 13 of which are under the direction of the Baptists; 9 under the direction of the Episcopalians; 13 under the direction of the Methodists; 14 under the direction of the Roman Catholics; 9 under the direction of the Congregationalists; and 61, most of which are under the direction of the Presbyterians.

France and the Liberian Republic.—Authentic information has been received at Washington, through letters received from Gov. Roberts, of Liberia, that the French Government has not only recognized the Republic of Liberia, but also placed at its disposal three armed vessels, to be used in the suppression of the slave trade, and in the protection of the interests of the Republic.

Gold in the Rocky Mountains.—It is said that gold in large quantities has been found among the Rocky Mountains.

Cholera at St. Louis.—There have been seventeen cases of cholera at St. Louis the past week.

Heavy Damages.—Mr. John Thompson, the publisher of a Bank Note Reporter in Wall street, N. Y., some time since published several articles against Mr. Beach, the proprietor of the N. Y. Sun, in relation to the Plainfield and other banks, with which Mr. Beach was connected. The Sun, in reply, published a very severe article against Mr. Thompson's character, and he sued Mr. Beach, laying his damages at \$10,000. The case was tried before the Superior Court, and the jury gave a verdict for the full amount claimed.

Encouraging.—The Richmond Southerner says: It is not generally known, yet it is nevertheless true, that two-thirds of the people of Virginia are open and undisguised advocates of ridding the State of slavery; and after the year 1850, when the census is taken, their views will be embodied in such a manner as to startle the South.


To Preserve Clothes.—As clothes, when laid up for a time, acquire an unpleasant odor, which requires considerable exposure to the atmospheric air to remove, it can be prevented by laying lumps of recently made charcoal between the folds of the garments: and even when the odor is already fixed, the charcoal will absorb it.

Case of Conscience.—A petition has been presented to the New York legislature by a foreigner, for leave to hold real estate without assuming the rights of citizenship. His reason for this application is, that he cannot conscientiously become a citizen whilst slavery is tolerated in the country, and the mails run on Sunday.

Copper.—The Pittsburg mining company have recently blasted down and cut up a mass of copper, nearly pure and malleable, which weighed not less than eight tons; and the value of this mass, when delivered in market, will exceed \$25,000. Nothing in the whole history of copper mining approaches this.

The British Possessions.—The population of the British Possessions in North America is 2,073,000, of which 700,000 persons are in Upper and 800,000 in Lower Canada; Nova Scotia, 240,000; New Brunswick, 160,000; Newfoundland, 100,000; Prince Edward's Island, 63,000; Red River settlement, 10,000.

Peace Congress.—The friends of peace in Europe recently held a great meeting in Exeter Hall, London. Distinguished delegates from the Peace Congress in Brussels were in attendance. Elihu Burritt, the learned blacksmith, who, it is said, originated this movement, was present as a delegate from the United States.

 **The Golden Valley of California** is five hundred miles long and fifty miles broad—about as large as all Ireland.

MISCELLANEOUS.

THE TRUE CATHOLIC CHURCH.

The word *Church* in the New Testament is used sometimes to denote a particular *local* church; that is, the professors of the Christian faith in a particular town or province; as in 1 Cor. i. 2, 'Unto the Church of God which is at Corinth.' Sometimes it signifies the Catholic Church of men professing the Christian faith on earth: as in 1 Cor. xii. 28, 'And God hath set some in the Church, first apostles,' &c. Sometimes the whole body of the redeemed, both in heaven and on earth: as in Ephes. i. 22, 23, 'And gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.'

The word *Church* sometimes has another signification; it denotes the true Catholic Church on earth; as in Heb. xii. 23, 'the Church of the first-born which are written in heaven.' What is here called the Church, we consider, does not include believers in heaven; for they are brought in as a distinct class in the last clause of the same verse, 'And to the spirits of just men made perfect.' The word *Church*, then, here does not include any believers except those on earth; nor does it include any on earth except believers; for all included are said to be the *first-born*, and *written in heaven*—*born*, that is, of God, or regenerated—*first-born*, that is, heirs by birth-right—*written in heaven*, that is, enrolled in the Lamb's Book of Life, as destined to the honor of being citizens in the New Jerusalem.

This true Church on earth is *Catholic*, and is *One*.

It is *Catholic*. We find a great number of churches in the world, all professing Christianity, yet each distinguished by some additional epithet, descriptive of its locality, of its founder or chief advocate, or of some point on which it takes a special stand, or of some other feature peculiar to it. In the days of the apostle, also, there were a great number of churches; but each was distinguished by a name descriptive of its *locality*. There was a church of Jerusalem, of Antioch, of Ephesus, of Smyrna, of Corinth, and of Rome, besides many others. There was *not* a church consisting of the followers and defenders in doctrine of Paul; another, of those of Peter; and another, of those of John. But there was also a *Catholic Church* in the days of the Apostles, and this included the true believers *in all* the churches. This was the true Catholic Church of Christ, the 'Church of the first-born which are written in heaven.' So also, though in the present day there are in the world many churches, there is likewise a Catholic Church; and this includes the true believers who are in all the churches. This is true Church of God.

EMIGRATION TO LIBERIA.

Since Liberia became a free Republic, emigration to that country from this, has greatly increased. The average emigration annually, heretofore, has been 120; this season it has been 400, and 1000 emigrants are now waiting for passage. The slavery of the African race in the United States, will, we trust, be the means of christianizing and civilizing Africa. The small beginning of the American Colonization Society is likely to grow to a mighty empire. If so, what a beautiful commen-

tary it will be on well directed philanthropy. Funds are much needed by the Society to enable them to carry out their plans. The treaty secured by President Roberts with France and England, will add greatly to the prosperity of the country. The history of Roberts is highly interesting. He is the son of a pious old Methodist mulatto, and it is not many years since he was a hand on board of a lighter upon the Appomattox river, at Petersburg, Va. He has contributed, as a civilian and soldier to the establishment of the Colony at Liberia; was a brave General, and enterprising merchant, the first colored Governor, and now as its honored Chief Magistrate, has had personal interviews with Lord Palmerston, General Cavaignac and Queen Victoria. He is now probably on his way home, and has left a young daughter to be educated in one of the first seminaries in England.

VALUE OF CHRISTIANITY.

The nations that have embraced Christianity have risen superior to all the rest of the human race, and have progressively advanced to such a degree of intellectual development, moral ascendancy, and political power, that it is now evident, that Christianity and civilization will go on step by step to accomplish the education of all the nations of the earth. Christianity is not like this or the other (philosophical) doctrine of antiquity, a source of culture and progress for a particular people or epoch, it is imminent source of the culture and portionment of humanity. It must, therefore, possess in its mysterious depths a power, a light, a life, superior to all philosophies ever known; and, as its primitive documents prove that it did not spring up after the manner of any of the speculative and scientific theories, that it is not simply a sublime product of human reason, but that it had a higher origin.

PATENT SAFETY BRIDLE.

Mr. Henry Seitz of Marietta, Lancaster county, Pa., is the inventor of a very ingenious Bridle, for which letters patent were recently granted, whereby it is impossible for the most spirited horse to kick or run away, and perfectly safe for a lady to drive or ride. The principle on which it is constructed is to hold the horse by the application of a pulley around which the reins are made to pass at the side of the horse's mouth, which enables the rider to exert a great deal of lever power to control the mouth of the animal, to check him at any moment. We consider this a very useful improvement, as with some horses especially when they are young, the old curb when pulled makes them to rear and pitch to the great danger of the rider. This bridle effectually remedies this evil.—*Scientific American*.

TIME.

Every day is a year to a silkworm, and has in it the four seasons. The morning is the spring, the middle of the day summer, the evening autumn, and night winter. To man life is a year, and a year is a day—past scenes are generally recollected with a solemn sadness, caused by the thought that the time is gone, which will never return. Our days must be profitably spent, if we would remember them with pleasure.

About 150 free negroes are expected to leave Savannah, in April, for Liberia.

THE PUBLIC DOMAIN.

From the Report of the Commissioner of the General Land Office, it appears that the public domain comprises, as nearly as can be estimated from official data, 1,442,217,197 acres. This much remained of the property of the country on the 30th of September last, after having disposed of 142,026,003 acres. The States in which portions of this domain lie are Ohio, Indiana, Illinois, Missouri, Alabama, Mississippi, Louisiana, Michigan, Arkansas, Wisconsin, Iowa, and Florida. The great body of it lies in the territories West of the Mississippi river and East of the Rocky Mountains; and in Oregon, New Mexico and California.

	Acres.
Ohio, - - - -	875,465
Indiana, - - - -	3,572,645
Illinois, - - - -	15,633,076
Michigan, - - - -	25,097,296
Wisconsin, - - - -	28,863,763
Iowa, - - - -	29,868,038
Missouri, - - - -	29,766,740
Arkansas, - - - -	27,669,207
Louisiana, - - - -	23,667,775
Mississippi, - - - -	11,815,040
Alabama, - - - -	17,516,346
Florida, - - - -	36,137,137

The surveys have been almost or entirely completed in Ohio, Indiana, Illinois, Arkansas, Mississippi and Alabama; and they are rapidly drawing to a close in Michigan, Missouri and Florida.

There have been brought into market during the past year, 9,459,741 acres. It is estimated that about 9,113,400 acres will be proclaimed for sale during the present year.

In 1847 the quantity of land sold was 2,521,305 acres; and the amount of purchase money was \$3,296,404.08. During the first three quarters of 1848, the quantity sold was 1,448,240, and the purchase money was \$2,030,668. The whole quantity disposed of during these periods, by sale and location of bounty land warrants, was 5,889,550 acres.

The whole number of Mexican war warrants issued, up to Nov. 30, 1848, was 43,174, embracing 6,505,960 acres of land. The whole number of regulars and volunteers, entitled to bounty lands, is about 90,000 men. It results, therefore, that 46,826 warrants remain to be issued.

The estimated receipts of cash on account of the sales of public lands, for the fiscal year, ending June 30th, 1849, are stated at \$2,834,700; and for the fiscal year ending 30th June, 1850, \$2,407,500.

Under the act of July 11, 1846, the whole of the reserved lands in the States of Illinois, Arkansas, Wisconsin and Iowa, supposed to contain mines of "lead ore," have been offered for sale at public auction, and but a very small proportion sold as "mineral lands." The portions still remaining unsold have become subject to "private entry," at the ordinary minimum of \$1.25 per acre; and the leasing system has been entirely abandoned, as unprofitable to the Government, and injurious to the settlement and improvement of the country.

The sales of the mineral lands in the Lake Superior district, in Michigan, and in the Chippewa district in Wisconsin, have fallen far short of what had been anticipated. There have been sold 848,083 acres, amounting to \$26,242.37. It is recommended that the price of those lands be reduced to the ordinary minimum of \$1.25 per acre.

The extension of the pre-emption privilege is recommended to all actual settlers on public lands, whether surveyed or not, to which the Indian title has been extinguished.

The cession of swamp lands to the States in which they lie, is recommended; also a like cession of all public lands when the quantity remaining in the State does not exceed one million of acres.

The question of the boundary between Missouri and Iowa is still pending before the Supreme Court; and in relation to those between Arkansas and Louisiana, and between Georgia and Florida, no action has yet been had by Congress.

THE ANNUAL COLONIZATION MEETING.

The thirty-second annual meeting of the American Colonization Society was held at the hall of the House of Representatives on Tuesday evening last. In the absence of the President, the Hon. E. S. Whittlesey, one of the Vice Presidents, took the chair, and called upon the Rev. R. R. Gurley to address the throne of grace.

The Secretary presented a summary statement of the facts contained in the annual report; from which we gather the following facts:

The Society has sent out to Liberia, during the past year, 443 emigrants—324 slaves who were liberated for the purpose, 2 re-captured Africans, and 117 free persons of color; who were from 13 States of the Union, viz: from Virginia 178, Georgia 60, South Carolina 47, Mississippi 35, Louisiana 37, Kentucky 20, Alabama 23, Washington 10, Pennsylvania 9, Illinois 7, New York 5, North Carolina 5, Georgetown, D. C., 5, Ohio 1, and Michigan 1. The applicants who are waiting to be carried over during the year 1849 number 657; and it is expected that the applications will exceed the means for transporting the applicants. The receipts during the last year were \$50,114.37. Expenses, \$51,953.46; balance in the treasury, \$1,839.09. The report commented at some length on the prosperous condition of Liberia, and was, upon the whole, an interesting document.—*Nat. Intelligencer*.

SCRIPTURE EXPLANATION.

I never understood the full meaning of our Lord's words in John xiii. 10. until I beheld the better sort of East Indian natives return home after performing their customary ablutions. The passage reads thus: 'He that is washed needeth not save to wash his feet, but is clean every whit.' Thus, as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however high their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet, to cleanse them from the soil they may have contracted in their journey homewards; if they are of the higher order of society, a servant performs it for them; and then they are 'clean every whit.' Does not this in a figure represent to us the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Saviour; and the necessity of a continual application of the precious blood of atonement to the conscience, in order that the soul may be 'clean every whit?'—*Statham*.

BE FIRM.

The wind and the waves may beat against a rock, planted in a troubled sea, but it remains unmoved. Be you like that rock, young man. Vice may entice, and the song and the cup may invite. Beware—stand firmly at your post. Let your principles shine forth unobscured. There is glory in the thought that you have resisted temptation and conquered. Your bright example will be to the world what the light-house is to the mariner upon a sea-shore. It will guide hundreds to the point of virtue and safety.

POETRY.

TO THE MEMORY OF

Mrs. ANNA MARGARET KINSLOE.

BY ELDER W. LAUER.

Farewell loving sister, we bid thee Farewell,
Though loath to resign thee, we would not rebel;

Nor murmur, unmindful of Heaven's high boon,

Since Jesus in mercy conducted thee home.

Home, home, sweet, sweet home,

To rest with the Saviour in glory, at home.

How short was thy passage, how fervent thy prayers,

How urgent thy counsel, that bid us prepare,
To follow thee down to the cold, silent tomb,
To meet thee in Heaven, a happier home.

Thy whispering spirit, in language most clear,
Invitingly whispers—O husband, prepare!
Whate'er thy employment, where'er thou may'st roam,

Remember thy Anna is happy at home.

The pledge of my love I have left in your care,
May Heaven direct thee, her mind to prepare,
To follow the Saviour, to press to the throne,
To meet me in glory, my happier home.

How peaceful my slumbers, how tranquil my rest,

No dreams of affliction my bosom molest;
Come on, faithful Pilgrims, and soon round the throne,

Together we'll meet, in bright glory, our home.

RELIGIOUS NOTICES.

Standing Committee.

The Standing Committee of the Ohio Eldership is requested to meet at Moreland, on the 26th of February, to make arrangements with regard to the Missionary Project.

All the brethren in the Ohio Eldership that feel interested in this Missionary matter will please to send their pledges to Moreland, Wayne county, before the meeting of the Committee.

ISAAC WHISLER,

In behalf of the Committee.

PROTRACTED MEETINGS.

A protracted meeting will be held, Providence permitting, at Bainbridge, Lancaster county, commencing on Saturday, the 17th of February.

The brethren and the public generally, and the preachers in particular, are respectfully invited to attend.

A Protracted Meeting will be held, by the leave of Providence, at Fayetteville, Franklin county, commencing on Saturday, the 24th inst.

The ministers and brethren of the neighboring churches are invited to attend.

The following Protracted Meetings will be held, Providence permitting, on the York County Circuit:

At Newberry, to commence on Saturday, the 17th of February.

At the Red School-house, Warrington township, to commence Feb. 23d.

At York Haven, March 3d.

At brother Geo. Auchenbach's, March 10th.

At Siddonstown, March 17th.

At the Cross Roads, March 24th.

Preachers, friends, and the public generally, are invited to attend.

S. CRAWFORD.

D. MAXWELL.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED.—Near Orrstown, on Thursday 25th of Jan. by Elder G. U. Harn, Mr. PETER BOWSER, of Cumberland county, to Miss LEAH KENDIG, of Franklin county.

On the 30th ult., by Rev. J. F. Mesick, Mr. ADAM KONIGMACHER, to Miss ELIZA ROYER, both of Ephrata, Lancaster county.

On the 1st inst., by Rev. C. W. Schaeffer, Mr. ISAAC MILLIKEN, of Clark's Ferry, to Miss ANN J. MCCARTY, of Dauphin.

On the 4th inst., by the same, Mr. JOHN BANKS, to Miss ANN CAROLINE WETZEL, both of Dauphin county.

On the 23d ult., by the same, Mr. DAVID MILLER, to Miss MARY ANN ROYER, both of Cumberland county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED.—On the 20th of January, at his residence, in Bauchman township, Wayne county, Ohio, of Apoplexy, HENRY MARTIN, formerly of Cumberland county, Pa., aged 74 years, 5 months and 8 days.

On Friday, the 2d inst., after a lingering illness, Mr. HENRY WALBORN, aged about 30 years.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 75	a 4 80
Do. RYE, do. - - -	2 62	a 2 75
Do. CORN, do. - - -	2 37½	a 2 50
GRAIN—WHEAT, per bushel,	95	a 1 00
Do. RYE, do. - - -	55	a 56
Do. CORN, new do. - - -	44	a 45
Do. OATS, do. - - -	30	a 31½
Do. BARLEY, do. - - -	—	a 75
SEEDS—CLOVER, do. - - -	3 50	a 3 75
Do. TIMOTHY, do. - - -	2 25	a 2 31
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	6 00	a 5 25
HAMS, per pound, - - -	8	a 8½
BUTTER, do. - - -	12½	a 15
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - - -	45	a 50
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 50	a 2 00
FEATHERS, per pound, - - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 12½	a 5 25
Do. RYE, do. - - -	3 12	a 3 25
Do. CORN, do. - - -	2 75	a 2 80
GRAIN—WHEAT, per bushel,	1 10	a 1 12½
Do. RYE, do. - - -	68	a 70
Do. CORN, new do. - - -	60	a 61
Do. OATS, do. - - -	30	a 32
Do. BARLEY, do. - - -	85	a 90
SEEDS—CLOVER, do. - - -	3 75	a 4 00
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32
BEEF, per cwt. - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

PROSPECTUS

New and Highly Interesting Work

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco decimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. *Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations.

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embellished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price \$2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

✠ EDITORS OF THE RELIGIOUS PRESS, copying this Advertisement, entire, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four prominent insertions, will confer a special favor, and shall receive a copy of the work, (subject to their orders,) by sending direct to the publishers.

✠ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the History of Denominations, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Paso Ekklesia*.

✠ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Paso Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Bilious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and pills have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippenburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents. Harrisburg, October 15, 1848.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 220 lbs., at 18½ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per pound.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

EAST DONEGAL, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

MATTOWN, Lancaster county, Pa.

I ABRAHAM RIFE, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unable to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

MARIETTA, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommending it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan L.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature; among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1848.—ly.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., MARCH 1, 1849.

NUMBER 21.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuance must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names	Am't. paid	Names	Am't. paid
Anderson James	\$1 00	Longenecker Jos	\$1 00
Alleshouse John	1 00	Miller Henry	2 00
Bishop John vol 14	1 00	McFarren George	1 25
Bolmer Daniel	1 50	Mohler Henry vol 14	1 00
Bear Michael vol 14	1 00	Megrew Matthew	2 00
Bartlett Oliver	1 00	Meloy John	1 00
Brown J G L	1 00	Nelrow Simon	50
Coover John B vol 14	1 00	Oliver John	1 00
Fasig Samuel	1 25	Omit Jacob	1 00
Forney John	75	Overholt John	50
Ferguson Ann	1 00	Pittman Joseph	50
Ferguson J M	1 00	Reed Henry	50
Frederick John	2 00	Reader Wm	1 00
Funk Jonathan	1 00	Rohrer Jeremiah E	1 00
Fullerton Henry	1 50	Schrod Jacob	1 00
Getter George	1 00	Snell Jane	1 00
Giffert Benjamin	50	Swartz Abraham	1 00
Gallentine Christiana	1 50	Selsam David	1 00
Grubb John	1 25	Schoch J seph vol 14	1 00
Getter Philip	1 00	Webster John J	1 00
Houser John vol 14	1 00	Wright Elizabeth	50
Hess Joseph	2 00	Winebrenner Christian	25
Long Michael	1 00	Gher David 37 vol 12	1 25
Kaufman Elizabeth	1 25	Young Margaret	1 00
Long Christian	1 25		

Book and Job Printing.

We wish our friends not to forget us when they have Book or Job Printing to do. If they will patronize us we shall be happy to accommodate them on moderate and liberal terms. Please give us a call.

Missionary Pledges.

Our Missionary Pledge list is, as yet small, a few brethren only having responded to the call for pledges. What are all the rest of the friends of Missions about that they do not come up to this work? If we regard this list as an index or feeler to the Missionary enterprise in the Church, we would have to conclude that it was a day of small things among us. But, perhaps, after the brethren have read and considered the article headed "The Wants of the Church," by brother J. C. Seabrooks, they may yet agree to send us their pledges.

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.

2. For the second highest number, a set of our own publications, as above specified.

3. For the third highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.

4. For the fourth highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.

5. For the fifth highest number, a Hymn Book and Testament.

6. For the sixth highest number, a Hymn Book or Testament.

7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

Our Delinquents once more.

We give notice once more, that after the month of March next, we shall publish a list of our delinquent subscribers. Those, therefore, who wish to avoid appearing on that list, will please to pay up arrearages. We shall be glad if our patrons will save us the trouble and necessity of making out and publishing such a list. But unless arrearages are paid up before the first of April next, the list will be forthcoming.

Revival News.

We are still cheered from week to week with revival intelligence, in sundry places. Our contributors' department contains some precious tidings of this kind. A good work is also going on at Bainbridge, Lancaster county. At Linglestown, Rockeyville, Highspire, Hummelstown, Milltown, and this place, there have been a large number happily converted. May the Lord keep them faithful, and make them abundantly useful in their day and generation.

Competitors for our Premiums.

Those who are disposed to become competitors for our premiums, had better try immediately to procure subscribers, and to press the work, both in and out of the Church, both among the young and old, between this and the commencement of the next volume. Let there be a special effort made, in those places where the Lord has revived his work, and where converts have multiplied.

The preachers are all agents, but then we wish the ruling elders and deacons of the churches, and the private members also, to co-operate with the preachers in doing up this work. Let the preachers give it out publicly, and request all the brethren to assist in getting new subscribers. This is the right way to make speedy, general, and thorough work. If the preachers neglect it, let the elders or deacons announce it, and ask the co-operation of the membership. Try it, try it dear brethren, and see how it will work.

New Music Wanted!

We have it in contemplation to get up a choice collection of Church Music, comprising the various metres now in use among the Churches of God; and we want our brethren who are blessed with "The daughter of Music," to aid us in making out the collection, by sending us choice pieces of music, or by writing and referring to works where such choice pieces of Church Music can be found. Who among the singers of the Israel of God will oblige us by prompt attention to this request?

For every half dozen of approved pieces, a copy of the new work shall be awarded.

EDITOR.

Biographical Letters.

We are grateful to some of our brethren for the prompt and ready manner in which they have responded to our Circulars, and furnished the letters called for. But we regret that others have not so much as intimated a willingness to reply to the Circulars at all. We should be very much pleased to hear from all the preachers soon, so that the Publishing Committee may know what to depend on. Those who intend to write, will please to write without delay; and those who do not intend to write, let them say so, by letter or otherwise.

The Legislature.

Bills have been reported and are in progress in this body, 1st, for the redemption of the relief notes; 2nd, the election of Judges by the people; 3rd, a bill requiring all banks to keep their notes at par in Philadelphia; 4th, to commute the death punishment.

Missionary Pledge.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	- - -	\$10 00
William Reichert,	- - -	5 00
Isaac Miller,	- - -	10 00
J. H. Hurley,	- - -	5 00

REMARKS.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

Delinquents Take Notice.

AFTER the first of April next, a list of our delinquent subscribers will be published, as we have heretofore given notice, except due payment be made on or before that time. We are pleased to find that some of our subscribers who are in arrears are paying up, and thus precluding the necessity of adding them to the list of delinquents. We should be gratified if the remainder were to do likewise, and leave us no list to publish. Who then will do us the kindness and justice of sending in our dues before the first of April next?

Missionary Collections.

THE preachers who neglected to take up Missionary collections, prior to the late Eldership, will please recollect their promises, and take up these collections before the end of the year. Funds are much needed, and all who have any thing to give towards this object, will please to send it to any of the members of the Missionary Board. They are brothers Wm. Hinny, E. H. Thomas and A. Swartz.

Read and Consider.

AMONG the different interesting communications in this paper, none, perhaps, has stronger claims upon the attention and serious consideration of our readers, than the appeal, by brother Seabrooks, for Missionary aid in the West. Read and consider this plea, and may it have the tendency of increasing our pledge list, and thus affording the necessary aid!

Choice Fruit Trees.

We have a choice lot of Fruit Trees for sale. Let those who may want, send their orders and bespeak them, or call early in March and get the Trees.

Seventh Day Baptists.

The bill exempting the Seventh Day Baptists of this State, from the penalties, imposed by the existing law, for the non observance of the first day of the week, has passed the Senate of Pennsylvania by a vote of 13 to 11.

U. S. Senate.

A BILL authorizing the construction of a railway across the Cape of Florida, has passed the United States Senate. This is a grand project to shorten the travel between New York and New Orleans, and originated with some capitalists in New York.

CONTRIBUTORS' DEPART'T.

The Church of God.

General Peculiarities. As these were principally learned during a visit among this people, it may not be improper to speak of them in a sort of semi-narrative style.

Every where the utmost cordiality and kindness were manifested. Indeed, I never met with such generous frankness and such hearty exhibitions of Christian sympathy as among these brethren. The terms with which they address each other, the simplicity of their manners, and the frankness and confidence of their social and religious intercourse, are peculiarities that will not fail of attracting the attention of a stranger. Even brethren, who to us appear to manifest bitterness in their written discussion of points concerning which they differ, do not dream of any personal alienation, and embrace each other with affectionate tenderness. This may arise partially from the German element among them, as every one familiar with German character knows it to be distinguished for kind-hearted frankness and generous hospitality; but if so, it has apparently diffused itself through the whole body.

Their preaching is generally plain, fervent and hortatory; partaking much of that form and spirit called revival preaching. At a Camp Meeting which the writer attended, held on the Cumberland road near Harrisburg, Pa., he was privileged with hearing several of their more eminent ministers; among whom were Winebrenner, Harn, Swartz, and Flake. Winebrenner is plain, methodical and earnest; Harn intellectual, fervid and imaginative; Swartz thinking, cool and logical; while Flake is the very embodiment of simplicity and affection. Many of the preachers were characterized by a peculiar shrewdness, drawn rather from experience and an insight into human nature, than from the discipline of books and profound study.

The general order of the services at the Camp Meeting, was, prayer meeting in the morning; preaching at ten, followed by an exhortation from some other minister, nearly as long as the sermon; preaching again at two with another exhortation, frequently followed by a call for mourners; preaching in the evening with an exhortation and call for penitents; ending with an excited and exciting scene of prayer, singing and shouting, which usually lasted until after midnight, and

sometimes till near dawn of day. Shouting was frequent with both men and women, though more frequent with the latter; while some would commence jumping up and down and alternately swinging their arms back and striking them together in front, moderately at first, but increasing in rapidity and force until long after it would seem that they must be utterly exhausted, and uttering at the same time, a sort of half shout, half groan. Others would lose their strength and remain for some time rigid; and, as they afterwards affirmed, in a state of exalted happiness. The two latter classes were not large.

Never shall I forget my emotions while attempting to address a congregation of some three or four thousand within the limits of the camp ground, on the evening before the meeting closed. The encampment was situated upon a beautiful swell of land in the Cumberland valley, covered with a fine open forest of oak and hickory. The evening was bland and beautiful, and the air was laden with the luxurious richness of early autumn; the birds were merrily breathing out their evening carols, and the stars looked down like heavenly watchers over apostate earth; the hum of insects came on the breeze, like the murmur of angel voices from the spirit land, and the sounds of penitence, prayer and praise coming from the different tents, instilled the spirit of devotion; and the hush of the multitude as the speaker commenced; while the lurid glare of the huge torches shot up heavenward, revealing the forest branches and foliage like spectral images and shadows—all wrought upon my feeling not unlike, I thought, the coming of the angel to Judea's shepherds.

And then the half audible orisons of Christian hearts; the responsive amen from sympathetic bosoms; the coming tears and heaving sobs of the penitent, half suppressed at first, but more and more distinct and frequent; the wild and yet chastened inspiration of the scene and the theme; with the thought of the vast interests of the multitude of hearts throbbing there—these seemed to bring us to Herod's mount. It was indeed hallowed ground—God was there! And when the speakers closed, the coming of mourners to the altar, the fervor of Christian men and women, the half hoping and finally trusting supplications of penitents, and the praises of the pardoned re-echoing through the forest, brought us to the towering summit of spiritual Pisgah, and gave faith's aspiring vision a prospect of the heavenly inheritance beyond the flood.

At the breaking up of the meeting, which was early in the morning, an appropriate address was delivered by Mr. Winebrenner; after which the brethren and sisters formed in a line around the inside of the enclosure. The preachers then started from the stand affectionately shaking hands and bidding farewell to each in turn, who themselves fell in the rear until all passed around in course. All were then busy in removing the tents, and in a short time the place was deserted. Notwithstanding its proximity to communities infested with blacklegs, libertines and rowdies, and the numbers in attendance; yet very little disturbance and ill conduct occurred at the meeting.

Feet Washing and Communion were administered on the camp ground; and, as in all other instances, in the evening. In Feet Washing, the males and females occupy separate seats with their backs towards each other—several ladies in turn officiating among the

women, and the men in like manner among themselves. Each, as their feet were washed, kissed the one officiating, while all manifested much humility and brotherly kindness. It was indeed an affecting scene, and the utmost decorum and order prevailed. After this was concluded, tables were arranged around which the communicants seated themselves and partook of the Eucharist; members of several denominations uniting with them. Baptism was also administered to several of the converts, before the camp meeting broke up; the candidates coming up out of the water shouting, and in some instances leaping for joy.

The writer also visited several of their larger and more influential churches and found the same general peculiarities prevailing; modified indeed by time, place and circumstances, but still alike in character. Their ardor and enthusiastic zeal appear to attend them everywhere, and hence their societies are generally flourishing; and yet it would not be surprising if much material had been collected into their churches which will ultimately prove worthless. There is also considerable wealth and social power among them.

The membership of some of their circuits is almost exclusively German, and some of their ministers are unable to preach in English, while others preach in either language as circumstances require. At a camp meeting in Schuylkill county, Pa., so far as I know, but one English sermon was preached; and that only because I could not speak in German. It was indeed interesting to listen to their devotions in a dialect of our Teutonic ancestors. They were, however, somewhat surprised to find that though unable to speak their language to any extent, I could understand something of it; as they considered it all Dutch to Yankees.

They have a semi-monthly paper, published at Harrisburg, Pa., and edited by John Winebrenner, V. D. M. Besides this, they have a Hymn Book printed both in English and German, a defence of Feet Washing as a Christian ordinance by G. U. Harn, V. D. M., a dissertation on ecclesiastical polity by Mr. Winebrenner, and several other works of a more general character. The title V. D. M. which they sometimes use, is one generally used instead of Rev. by the clergy of the Lutheran and German Reformed churches, and stands for *Verbm Dei Ministeri*. (Minister of the word of God.) They preach strongly against what they call sectarianism and sectarian names; and hence maintain that they are not a sect, and theirs not a sectarian name; and object to being called Winebrennarians. Towards the Free-will Baptists they seem to feel much sympathy—many expressing a desire for a union of the two bodies. Among this number are several of their leading men.

The writer has principally aimed at exhibiting facts, irrespective of his own sentiments; and as far as he could, leaving the reader to do as he has done—judge for himself.

A. D. WILLIAMS.

Wants of the Church.

The wants of the Church, are they real or imaginary?

They are real; they lie near every Christian's heart, and require our immediate attention. Wherever we cast our eyes in the wide field of our western hemisphere, in almost every part, we find brethren who have strayed away westward to populate and cultivate the

rich soil of that fertile land. The Church has rapidly extended, and is yet rapidly extending, as the progress of emigration populates our vast territory.

Wherever the Church exists, there even in many congregations, long in the enjoyment of the Gospel, are wants to be supplied; many having the word preached only semi-monthly or monthly. With the extension of the Church, wants are multiplied, without multiplying the means of relief. And shall these remain unprovided? Shall our brethren in the West, whose cries for the Gospel have long fallen in doleful accents upon our ears, cry in vain? Shall they and the succeeding generations, be permitted to fall into a state of absolute barbarism, and live strangers to God and the comforts of religion? Shall their entreaties for the bread of life not burst the death-like slumber that fetters the thousands of the Church?

These wants are real, and yet I see no adequate means of relief employed. It is true, many make the most laudable efforts, and manifest, by their zeal, that they are most faithful champions of the cross. With these we behold many laymen, standing close by their ministers, sensible of their awful responsibility, fearful of staining their souls with the blood of their brethren, by leaving unanswered their piercing cries for spiritual food.

If those who are devoting their time and talents, and exhausting their strength and funds for the relief of Zion, have reason to tremble and renew their efforts, what must be the deplorable condition—what the fate of those in judgment, who are at ease in Zion? who are not only neglecting their own souls, but also with the enjoyment of means and opportunities, adding to their guilt, by beholding brethren of their own household sink into oblivion, and perish for want of knowledge?

We would hasten to relieve the starving poor; we would hazard our lives for the relief of a drowning man; we would rush into a habitation wrapped in flames, to rescue from their consuming rage its unfortunate inmates; and yet will we stand and hear, with cold indifference, the reiterated cries of our brethren, and hold with a stern and relentless grasp, the means of relief, and conveying to them the everlasting Gospel of peace and salvation? Will we continue to minister to our own wants, and pamper with the luxuries of life our perishable bodies while we are surrounded with thousands of immortal souls asking only for the crumbs which fall from our table, and which by only a partial retrenchment might be amply supplied?

Should not a single view of this gloomy picture of the actual wants of the Church induce us to rise to the aid of those who have already done much, and who are yet employing every means in their power to lengthen out the cords and strengthen the stakes of the Church? It is time to rise, and to enter with our pastors, the field of labor, and strengthen their hands in building up the waste places of Zion. And here I would say, let our elders and deacons, whose particular duty it is, take their stations at the head of their flocks as leaders and examples, while the preachers point the way. It is useless to have officers who fly from duty or danger. And it is a mistaken idea that the ministers, who have so many trials and toils peculiar to their office—who have so many souls to watch over and provide with spiritual food—whose labor is

not only in the pulpit, but in the study and in their visits—that they should alone lead the van in extending and supplying the Church. Little need we wonder if men should faint under a burden, under which the shoulders of an angel might sink. If many, after their engagements for years are never successful, according to their ardent wishes, and sometimes apparently useless, yet bound to engage at appointed times, or knowing what is expected of them, should yield to the temptation to withdraw, and lay their commission at their Master's feet, and say: Our labors are useless, our spirits are exhausted, and our strength is spent in vain. We have no assistance. Oh! that the Lord would give light on this subject.

But what can we do—what shall we do? We must rise; and let every individual, every congregation co-operate in the work. We can never expect to silence the cries and relieve the wants of the Church, until we have sent our brethren faithful ministers; and this demands the immediate attention, efforts and self denial of every member, with all the influence he can employ. The Gospel cannot be conveyed to the destitute regions of the West, without the general aid and contributions of the Church, to the support of those heralds who are willing to forsake house and lands, father and mother, brothers and sisters, and dissolve many endearing ties for the love of Christ and precious souls.

Great sacrifices are not necessary to carry into execution the beneficent plans for the relief of our destitute brethren; and if they were, it is not our own we sacrifice, it is only a little of what God gave us, and has a supreme right to demand for his own use. It is only necessary for us generally to patronize them, by a Christian liberality, and their accomplishment will be easy and speedy.

The population or membership of the church is generally estimated at 12,000, and if the destitute congregations and brethren were all reported, there would be, perhaps 13,000 or upwards. Now if each one would give 25 cents a year, it would amount to 3,250 dollars; and allowing 150 dollars to each Missionary, the Church of God might, in the space of one year, send 21 or 22 Missionaries on to the Western fields of labor.

Thus we might supply all casual vacancies, divide stations consisting of from three to six and eight congregations, among our dispersed brethren, and fill them with an able ministry. The congregations thus collected and supplied with the bread of life, would soon become able to support their own ministers, while the fund which gave them the bread of life, might be applied to carrying the Gospel to the heathen world. Our own land must not be our only object; let our desire be the nations of the earth. This demand we believe to be reasonable and just. We enjoy the Gospel; we know its value. Shall we enjoy it alone? Shall the unwelcome and unfeeling answer be returned to our fellow-brethren, who entreat us with tears,—we can do nothing for you? we can send you no ministers? Shall our brethren have no alternative, than either to separate from the Church, whose wholesome doctrine they have long fondly cherished, hoping to raise their children in the enjoyment of the same, or to attach themselves to others? Or, unwilling to do that, shall they raise their children in ignorance and irreligion? Brethren, remember it is written, "He that knoweth to do good and doeth it not, to him it is sin."

Let us arise then, and come up to the help of the Lord against the mighty.

JOHN C. SEABROOKS.

Mount Alto, Feb. 15, 1849.

A Word for the Bible.

BY S. E. GUILLEY.

It is true, this is a land of Bibles, and the age in which we are privileged to behold a remarkable revival of true religion. Day after day the heart is gladdened with intelligence that the word of God has "free course" and is "glorified;" that the Church of God is widening her borders and strengthening her stakes; and that Christ is becoming "a light to lighten the Gentiles, and the glory of his people Israel." But it is likewise equally true, that this is a day of rebuke and blasphemy, in which bold bad men have risen, speaking perverse things, even denying the Lord who bought them—men who would rob the Christian of his charter and strip him of his hope, his help, his heaven.

Sincerely do I wish, my dear readers, that I may be bringing strange things to your ears, in telling you of these opposers of the Gospel of Christ. I would hope that you are all still uncorrupted by "their word, which eateth as doth a canker;" yet I cannot forbear to lift up my warning voice. Oh my dear readers, should evil men and seducers come amongst you, and seek to turn you away from the truth, pray for grace that you may "stand fast in the Lord;" that "being grounded and settled in the faith, you may not be moved away from the Gospel." Nay, more; I would urge you to "earnestly contend for the faith once delivered to the saints," and be ready always to give an answer to every one that asketh you, a reason for the hope that is in you.

Tell them you are resolved, by the help of God, to hold on in the good old way, which so many wise and holy men have trodden before you—Patriarchs, Prophets, Apostles, Saints. They could find no other road that leadeth to life, save the "straight gate and the narrow way" of Scripture; and having counted the cost, they strove and agonized to enter in thereat.

Hence then, you see that you cannot part with your Bible: that it is your food, your sword and your solace; that it contains words whereby you may be saved; and that it is "a lamp to your feet and a light to your path."

(To be Continued.)

Illustrations of Scripture.—No. 2.

"The sting of death is sin."—1 Cor. 15: 56.

Sin is defined by the apostle John, a transgression of the law. The Scriptures teach us explicitly that there is a close connection between it and death. To this connection the apostle refers in the words at the head of this article. Death owes its origin to the introduction of sin. There is no evidence that it would ever have taken place, if sin had not been committed by man. For there is evidence that sin is the parent of death in every form in which it appears in the universe. The command from Jehovah was, "In the day thou eatest thereof (viz: of the tree of knowledge) thou shalt surely die." No reason can be given for the necessity which exists that every man should experience a separation of his body and soul, but this—every man has sinned. Sin then created death, armed him with his destructive javelin, and sent him forth to kill and destroy.

Death is not only indebted to sin for the extensive realm that he enjoys, he owes to it too the power by which he renders himself so formidable. He has a sting, a sharp venomous instrument, with which he inflicts most painful wounds; and this was put into his hands and kept there by sin. It is through sin that he casts down to the second, the eternal death, the children of men, and perpetrates his most horrible acts.

Is there no counteracting power which man can employ against the terrible one? Is there no field on which he can be vanquished? These are interesting inquiries. They are answered by Paul, who has faithfully depicted the power of death. His answer is substantially the following: But thanks be to God who giveth us the victory through our Lord Jesus Christ. He has died to atone for it, and he conquered it and death in his resurrection. The believer in him has taken away from him the guilt, and the power of sin, and he is placed under a series of influences subversive of every thing polluting, and promotive of every thing holy. In this way spiritual death, one of the creations of sin, is removed, and though the dissolution of the body is not arrested, it assumes a new aspect; it is not terrific, and is succeeded ultimately by the resurrection. There is no sting in death, when his victim is one who has been washed in the blood of the Lamb. There is no second death to him who has, through Jesus Christ, died to sin and lived to righteousness. God gives such the victory through his well beloved Son.

These remarks shew us what will make our departure out of this world, an event which awaits every one of us, terrific and woe-betiding. It is sin, unrepented sin, that will plant thorns in the pillow of the dying man, and light up the flames—the unextinguishable flames of the region of woe. Dear reader, let the kind Redeemer apply his healing balm to your soul, and as sin recedes before it, death will cease to be the king of terrors; his sting will be gone; when he performs his work the joyful exclamation will be, "Oh! death where is thy sting;" and the song of praise will be, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

JOHN C. SEABROOKS.

Mount Alto, Jan. 15, 1849.

To the Brotherhood and Friends.

WOODLANDS, Feb. 2d, 1849.

You may ask what is D. Wertz doing? and whereabouts is he? Well, brethren, we are yet alive and in the Virginia hills. Yet life was almost a bitter thing to me, by much affliction and disappointments. As it regards doing, or preaching, not much; but sickness or bad health is one reason for it. Storms, rain, and awful roads are common things here. I never saw such times before. I can't give you a history of my sickness, disappointments, high waters, bad roads, &c., for it would make a large book.

I had the promise of help in preaching, by letter and by mouth, but got none. In fact this would have given us a little help by the way, particularly in our affliction. If my health gets better, so as to permit me to turn round and about, and God supports me in preaching the everlasting Gospel, you may get some better tidings from our Virginia hills.

I baptized one to-day—in all five. I received seven in church fellowship. Politics made quite a fuss in the Green County Church.

May God save us from destroying the work of God, by carnal ordinances. Brethren, live in peace and love one with another.

Yours, in love,

D. WERTZ.

P. S. My Post Office address is Woodlands, Marshall county, Va.

Letter from Brother J. H. Hurley.

CARLISLE, Jan. 27, 1849.

BROTHER J. WINEBRENNER:—

WHILE glancing over the pages of the Advocate, my eyes rested upon a very interesting communication from the pen of our esteemed brother J. H. C., under the caption of the Educated Ministry. I was exceedingly gratified to see a subject of so great importance approached and discussed in our beloved Advocate. By your permission, I will also offer a few thoughts on the importance of Education, not only in the ministry, but in all classes of society.

We may perceive this when we consider how few of the present generation were educated in youth, and how small the number of even those who have received a liberal education, have tried to improve their minds since their school-boy days. The extreme want of a more extensive information is felt, and the necessity for increased facilities in its acquisition is generally acknowledged. The favorable consideration of this subject, by the community, is urged, in view of the important advantages which the man of education and reading must enjoy over the one who has been deprived of a liberal education. For when we consider the obligation he is under to himself, his fellow beings, his country, or his God, no one will deny that the man of education and mental cultivation is thereby better qualified for the discharge of those duties. The man of science and literary taste, enjoys no doubt a pleasure in the improvement of his mind, unexperienced by any one else, and as superior to the limited and debased gratifications of sense, as the mind is in its nature superior to the perishing body which it inhabits. Without some degree of education it is impossible to conduct the common affairs of life. But the education of the mass of mankind is limited to the traditionary maxims of their fathers. With this they are contented, and an attempt at improvement is not only neglected but derided with suspicion.

But what would be the present condition of society, if the few who have arisen to bless mankind had followed the general example of hiding their talent in a napkin? True, they were extraordinarily raised up for the occasion, but their extraordinary character did not consist so much in the extent of their natural endowments as in the fixed determination to seek and embrace, and improve every opportunity of mental improvement, that they might be, and do something for their fellow-men. And who shall say that theirs were the only great minds of their age? Rather, who shall say, how many more there were who needed but the electric spark of education to have enabled them to convulse the world by the grandeur of their thoughts and deeds? And who knows how many marble intellects may now be lying in the immense mass of unquarried mind, waiting but the expansive force of laudable ambition to separate them from the common block, to be dressed and polished by the master hand of education for pillars in the temple of science. Let a young man be liberally educated, then let him resolve to improve

his mind, and no opposition, no pressure of hard circumstances can hinder his progress, and his advancement in the world will be in proportion to his moral worth, and his intellectual attainments.

In a political government like this, in which the people have the power of appointing their own rulers, it is evident that unless the people are much better informed, than the great mass at present seems to be, they cannot exercise wisely their political franchise, they will ever be exposed to the designs of ambitious demagogues, and will ever be seeking self redress after dear bought and painful experience. Moreover, it is the interest of every man to be qualified to discharge the duties of any and every office in the gift of the people; for although it is better to obey than to govern, yet since all men may stand a chance to be elevated to office, all should know how to rule, but that is impossible without an unusual share of intelligence.

Lastly, the great and ultimate advantage to be derived from the acquisition of literary and scientific knowledge is, that we may be better qualified to discharge the solemn duty we owe our Maker. All can serve God in some way, the ignorant as well as the learned, but certainly the *Great I am* is most glorified when our talents are all employed. And the candle of the Lord in man burns most brilliant, when it shines for his glory. We must not, therefore, confine our studies to mere human wisdom, nor be wise above that which is written, or, in our conceits imaginary. We need not an explicit revelation from heaven to make us wise to salvation. The most learned men generally acknowledge how little they know, and how much there is yet to be learned, and the light of natural reason uninstructed from above, is utterly insufficient to guide men through this world of weeping and warfare, and to direct them unerringly to the portals of immortal bliss.

Sir Isaac Newton, the great Philosopher, was a professed Christian. His great knowledge, and his great abilities were consecrated to the service of Him from whom they were derived. When on his death-bed he said, that in the studies of his past life he seemed like a little child gathering pebbles on the shore, whilst the boundless ocean of undiscovered truth lay before him. Doubtless he departed hence to enter upon higher studies among the wonderful works of God in glory. And shall we delay to enter upon that improvement which by the grace of God makes us more useful and happy, and which shall continue without limit through all eternity.

J. H. HURLEY.

Letter from Brother T. Hickernell.

LOGAN COUNTY, Ohio, Feb. 14, 1849.

BROTHER WINEBRENNER:—

This short communication is to inform you that I held seven large meetings since I wrote last.

The first was held at father Sands', Vanwert county, Ohio, Dec. 15, 16 and 17. There was one forward to be prayed for, but none converted.

The second was held in the neighborhood of brother Comp, Whitley county, Indiana, commencing the 22d of Dec. The excitement in the meeting was great, but there were no conversions.

The third protracted meeting was held in Wabash county, near Laketon, which commenced the 30th of Dec. and lasted four or five

days. One or two professed hope in the Saviour, and others were deeply affected.

The fifth protracted meeting was held at brother Walters', Decalb county, Indiana, commencing the 14th of January, and which also continued five days. This meeting resulted in two conversions.

The sixth protracted meeting was held at brother Frampton's, near Auburn, commencing the 19th of January, which also lasted five days. This meeting resulted in the conversion of five precious souls, including some that were reclaimed. There were in all probability nine or ten forward for prayers.

The seventh large meeting was held at brother Tilton's, at a school-house near his dwelling, in Lagrange county, commencing the 25th of Jan. and lasted six days. When brother Blickenstaff and myself left, Brother Martin still carried on the meeting. On Monday evening there were fourteen forward for prayers, and two professed hope in Christ. Before I left for home, after an absence of near eight weeks, I returned by Fort Wayne, I saw brother G. Hartman, and found all well.

Brother Blickenstaff was with me at the following meetings. Brother Comp's and brother Meloy's. This meeting I forgot to mention. It commenced on the 6th of January and lasted four or five days. Three came forward for prayers during the meeting, but no conversions.

He was also with me at the two large meetings in Decalb county. He appears to enjoy himself well. He has an anxious desire to go to Illinois. If he cannot content himself, and must go, we must have some one to take his place in the state of Indiana. But I hope if he leaves, and can find no way of getting along, he will throw himself in the hands of the Standing Committee of the General Eldership, who may possibly find a way to support him while there. My health at this time is tolerable good; but my strength was pretty well spent while holding those meetings. I had to labor with caution and care. I caught no colds,—this of course was in my favor.

Whilst traveling along I heard of several deaths. First of the death of brother Jacob Beidler, of Decalb county, Indiana, who was brought to his grave by a sudden blow he received on his head, by a stick of wood or a rail. I also heard of the death of brother John Martin's mother-in-law. She was brought to her end by her clothes taking fire. Her flesh was burnt to a crisp, so that she died in a few days from the burn. Sister Grear, consort of brother John Grear, is also gone to her long home. She was indeed a sweet singer in Israel, but her chanting voice is heard no more. The church in Decalb county, Indiana, feel their loss.

Yours, as ever,

In the bonds of Christian fellowship,
THOMAS HICKERNELL.

N. B. We need a minister in the Southern part of my district. Do you know where we can get one? Where is brother Philip Shaw? What should hinder him from coming, or some other one? My territory is too large to render general satisfaction. I am receiving new calls daily, but cannot meet them.

Letter from Brother J. E. Rohrer.

ROHRERSVILLE, Feb. 13, 1849.

BROTHER WINEBRENNER:—

I FEEL happy to inform you that through the mercy of our blessed Lord, myself and family are enjoying a reasonable portion of health

and strength. I thank God, through Jesus Christ our Saviour, that he has revived his people and church in Rohrsersville once more, and has brought them out of that cold and dead state into which they had fallen, through the cunning craftiness of men, and the many devices of Satan, who is ever ready, laying in wait to deceive, and lead the people of God aside from the paths of rectitude and duty.

I do acknowledge, before God and man, that I had almost given over the struggle of serving God, but still there was something within me that said, pray on a little longer—endure a few more troubles, a few more trials and persecutions—a few more storms, and winter will be over; and blessed be the name of the Lord, it was so. The dark clouds have been driven away; sweet summer has again come on, and blessed times and seasons we have had in our little meeting house since. We have meeting once every week. Preaching by brother Fenton every two weeks. Brother Fenton is doing very well—is improving his talents as a minister of the Gospel, and increasing in knowledge and wisdom daily. May the good Lord help him to be faithful in discharging his duty, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, the few days he may have to live in this world of sorrow.

The church here had almost sunk into despair, and no one to blame but ourselves. We came to the conclusion, a few years ago, (as we were all poor and could not make up money enough to pay a preacher as we should, and the opposition so strong,) that we would not hire a preacher to preach for us regular, thinking that probably our opposers would cool off after awhile, and show more love and union toward us. And indeed they did so as long as we held no meetings; but so soon as we started in afresh to have preaching and prayer meetings, some of them began to rail out against us, and speak all manner of evil against us falsely. Dear brother, pray for them, they know not what they do. Pray for us likewise, for we are determined by the grace of God to go onward and upward, let come what will.

Please let brother Logue know that we would like to hear from him, where he is, and whether he is coming to preach for us in the Spring. Brother G. U. Harn also promised to pay us a visit this Winter. He has not yet done so. Tell him, if you get to see him, that we are looking for him every day; praying that the Lord may open his way.

I must now close by giving you the names of a few subscribers for your valuable paper, the Church Advocate. So no more for the present, but ever remain your brother and well-wisher in the Lord.

JEREMIAH E. ROHRER.

Letter from Elder Wm. Lauer.

REIGLESVILLE, Feb. 2d, 1849.

BROTHER WINEBRENNER:—

I EMBRACE the present opportunity of addressing you, and informing you that by the blessing of God, I have arrived at home in safety, and found my family in usual health. My visit to Harrisburg was of that nature as to leave a lasting and salutary impression on my mind. I am much pleased with the order of the Church of God. I would that all churches, claiming to be Evangelical, would carry out their profession by complying with Apostolic examples, and while we reject human rules, may we willingly submit in all things

to the perfect *Law of Liberty*. If there is any thing that should be more earnestly desired by God's children, it is this, that brethren of one family should dwell together in unity. The enemy has sowed the seeds of discord, but his reign is limited, and the kingdoms of this world will become submissive to the holy reign of Heaven.

Dear brother, I rejoice at the stand you have taken in defence of the truth, and for the success attending your labors, I am thankful to God. May your days of prosperity be long continued, and your usefulness extended. So far as I am able to co-operate, I shall labor to build up the Church of God.

To the brethren, I will just say; Dear friends, your labors of love to me, a stranger, has endeared you to my heart; and never, while memory lasts, will I forget your kindness. While I was with you, beholding your joy and order, I could but say,

O! could I stay with friends so kind,
How it would cheer my drooping mind!
But duty made me understand,
That I must take the parting hand.

Say you, will your feeble servant,
On your faithful spirit bear?
When your faith and love is fervent,
Will you mention me in prayer?

May the good Lord keep you faithful, that we may all meet in that happy home, and part no more, for Jesus sake.

Your brother in Christ.

WM. LAUER.

Letter from Brother J. Schoch.

MANOR, Pa., Feb. 12, 1849.

BROTHER WINEBRENNER:—

I WOULD much rather send you the name of a new subscriber, than to inform you that one wishes his paper stopped. However, so it is. No doubt you frequently hear the sound of STOP MY PAPER! I don't like to hear it, or read it myself. I think it sounds bad; especially when a paper is so cheap, and contains as much interesting news as your excellent Church Advocate does. True, it does not tell the people how to get to California and dig the yellow dust, as some other papers do, but it teaches how to obtain a bright crown of glory at God's right hand, which is far better, and worth more than all the gold dust of California.

I have been a subscriber for the paper since it first commenced, and I think I have all the numbers since that time—then as the Gospel Publisher, and now as the Church Advocate. And I am not tired of it yet. I think as long as I can raise a dollar, I shall continue to be a subscriber. All I have against the arrangement is, it don't come often enough. I should be glad to see it come every week as in former days. It always has been a welcome visitor to my house, and I hope shall continue so.

As regards the state of religion here, it might be better. However, we have some very good meetings. But it encourages my soul to hear that the Lord is, by his Spirit, drawing souls to himself at other places. A few days ago, I received a letter from our worthy brother, T. Strohm, informing us of the good times at Linglestown and Highspire. He says, upwards of fifty souls have obtained the pearl of great price, and the good work still progressing. This makes me think of revivals some twenty years ago, when from fifty to one hundred and more, would embrace

religion at one revival. Those are pleasing days to think of. It brings to my mind happy days gone by, but long to be remembered.

With solicitude for your best interest,
I am yours, as ever,
JOSEPH SCHOCH.

Extract of a Letter from Brother J. F.

BROTHER WINEBRENNER:—

WE should like to have a man to preach us the Gospel in its purity, not to come to us filled with ultraism, but filled with faith and the Holy Ghost. I think I could promise such a man a reasonable support, and a people who would stand by him. But we have almost despaired to accomplish this favor of any of our ancient brethren, and the only alternative left us is, to turn sectarian or stay at home.

Yours, &c.

JOHN FERGUSON.

Ohio, Feb. 3d, 1849.

OBITUARY

Sister CATHERINE COOVER.

DIED, at her residence, in Mechanicsburg, on Friday, the 16th of February, 1849, Sister CATHERINE COOVER, consort of brother Jacob Coover.

In this dispensation of Divine Providence, the husband has been bereaved of an affectionate wife, the children of a pious and tender mother, the neighbors of an obliging friend, and the town of a peaceful and respectable citizen: and the Church a plant of God's own right hand planting, which fact she evinced to all around while living, and which was fully demonstrated in her expiring moments, which she spent in speaking of her glorious hope of "immortality and eternal life."

O what thought in the universal empire of the infinite Deity is to be compared with that of expiring in the embraces of the immaculate Jesus! and what is the thought, compared with the realization of the presence of the substantial good to which the thought merely directs the spotless spirit? In the case of sister Coover we have another overwhelming exemplification of the power of the glorious Gospel of the Son of God, in its influences on the heart and behavior of an obedient and truly devoted Christian. Her firm reliance on the sweet spirit-stirring promises of the Gospel, precluded despondency, and elevated her hope to an endless life in heaven. She was often heard and seen exulting with the voice of triumph; surely death, to her, was a dismission from a world of sorrow, a cup of bliss, a passport to the skies.

The only reason that I can offer for these transports of joy in death, is this: believing what God says, and obeying his mandates. On this only sure foundation, rests the promise, that He will be our father, and we shall be his sons and daughters. 2 Cor. 6: 17, 18. The promise is sure to the children, if they take the Almighty for their father. But before they can claim him as their father, or he own them as his children, they must separate themselves from sinful ways, works and men; a fact stated by God himself, yet believed by few. But those who have believed it, triumphed in death, and are now in Paradise, where they shall flourish in immortal youth, while the stars shall fade away, and the sun himself grow dim with age, and nature sink in years. Praise thy God, O Zion!

J. HINCKLE.

Mechanicsburg, Feb. 20, 1849.

[PUBLISHED BY REQUEST.]

THE PILGRIM.

I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night;
Do not detain me, for I am going,
To where the fountains are ever flowing.
*I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night.*

There is a glory, that's ever shining,
My longing heart, my longing heart is there;
Here, in this country, so dark and dreary,
I long have wander'd forlorn and weary;
I'm a pilgrim, &c.

There is a city, to which I journey,
My Redeemer, my Redeemer is its light;
There is no sorrow, nor any sighing,
Nor any tears there, nor any dying;
I'm a pilgrim, &c.

Farewell neighbors! with tears I've warn'd
you,
I must leave you, I must leave you and be
gone;

With this your portion, your heart's desire,
Why will you perish in raging fire?
I'm a pilgrim, &c.

Fathers, mothers, sisters, brothers,
If you will not journey with me I must go;
Since your vain hopes you fondly cherish,
Why should I linger, and with you perish?
I'm a pilgrim, &c.

Farewell dreary earth, by sin so blighted,
In immortal beauty soon I'll be arrayed;
He who has form'd me, soon shall restore
me,
And then my dread curse shall never more
be;
*I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night.*

NEWS DEPARTMENT.

Peace.—The following proposition was submitted to the House of Representatives on the 16th ult., by Mr. Tuck, of New Hampshire:

Whereas the evils of war are acknowledged by all civilized nations, and the calamities, individual and general, which are inseparably connected with it, have attracted the attention of many humane and enlightened citizens of this and other countries; and whereas it is the disposition of the people of the United States to co-operate with others in all appropriate and judicious exertions to prevent a recurrence of national conflicts, therefore,

Resolved, That the Committee on Foreign Affairs be directed to inquire into the expediency of authorizing a correspondence to be opened by the Secretary of State with foreign governments, on the subject of procuring treaty stipulations for the reference of all future disputes to a friendly arbitration, or for the establishment instead thereof, of a congress of nations to determine international law, and settle international disputes.

Important Decision.—The Court of Appeals of the State of Maryland, when in session at Annapolis, sustained the constitutionality of the State law, forbidding the vending of liquors upon the Sabbath.

American Bible Society.—The American Bible Society has applications from Constantinople, Syria, Persia, South Africa, and India, for nearly thirty-thousand dollars worth of Bibles or Testaments. During the month of March \$4000 worth are also to be sent to France. These heavy calls upon society require that its friends should move actively in its support. Originally established to disseminate the Holy Scriptures throughout the United States, it has gradually enlarged its sphere of usefulness to the West Indies, Spanish America, Brazil, France, Russia, Greece, Turkey, Syria, India, China, Sandwich Islands, and five of the Indian tribes. By the constitution the society is restricted to the circulation of Bibles without note or comment, and as far as possible, the words used in translating doubtful passages are such as do not favor particular sectarian interpretations. In the Library of the Society there are many rare copies of the Bible, Commentaries, Grammars and Lexicons, over twelve hundred in all.

In this collection there is a copy of the Latin Bible of Jensen, printed in 1476, and many others in foreign languages.

There are now 1200 auxiliaries with 2500 branches to the Bible Society, and the number of Bibles annually distributed in the United States is 640,000. The value of those sent to foreign countries since the formation of the society is \$300,000.

Accident.—A stove exploded the morning of the 20th ult., at the Catherine street Public School, Philadelphia, causing great consternation among the children, the fragments flying in all directions, breaking out the windows, and doing other damage. The children rushed affrighted to the stairway and tumbled en masse to the bottom, breaking and dislocating the limbs of several; one of the children is so badly hurt that she is not expected to survive. There is great excitement in the neighborhood, among parents and others. The explosion was probably caused by an accumulation of gas, it being an air-tight stove.

Virginia Coal.—In a speech recently made in the Virginia Legislature, in favor of a bill to incorporate the Virginia Coal Company, Mr. Faulkner, of Berkeley, stated that the coal fields of that State covered 21,000 square miles out of the total area of 64,000—an extent equal to that of England, Ireland, Scotland and Wales combined! Cananal, or purely bituminous coal, abounded the basin of the Kenawha, and was so accessible that a single hand could dig with ease two hundred bushels per day.

Girard Estate.—The income of the Girard estate, now held by the city of Philadelphia, amounted last year to 106,000. The estate comprises 177 houses.

First Discovery of Gold in California.—The first discovery of gold was made by Mormons (discharged soldiers,) in digging a mill-race for Mr. Sutter. As the discovery was on his ground, he gave them the liberty of digging gold, on condition of paying him a certain per centage. This they agreed to do, but soon started off to explore for themselves, and having found some rich spot, they demanded a per centage from new comers for digging in their ground, to which they claimed a right of discovery. This practice is general in the mines, and the Mormons, Mr. Whipple says, no more claim the whole of the mines than they do the whole of California.

Tea Cultivation in South Carolina.—Extract of a letter from Julius Smith, Esq., dated Greenville, S. C., Dec. 30, 1848.

Dear Sir:—I should have finished setting out my Tea plants to-day, if the weather had been kind. I put out three cases yesterday in fine order. Indeed, several plants were in full bloom, decorated with great leaves, fresh and shining, as if growing in the Celestial Empire; others with blossom buds just opening their snowy breasts, panting to develop all their beauties. You may therefore tell all the sceptical that the Tea plant is in full bloom in South Carolina.—*Charleston Mercury*.

Catlin the Artist.—We have been shown a letter from George Catlin, Esq., the artist, who is now in London, stating that the Russian Government has made proposals to him for the purchase of his Indian Collection, and the price specified by the artist is \$75,000. The same collection, however, having been offered to the Congress of the United States for \$50,000, Mr. Catlin does not feel at liberty to accept the foreign proposition, until he has received an answer from his own Government.

Accumulation of Gold.—We have been shown private letters of late date, from the Pacific Coast, which give some new and exciting intelligence in relation to the stores of gold accumulating in California. They state that \$2,000,000 worth of the dust was at San Francisco, waiting for transportation. The greater part of it will probably be taken by the mail steamer California. The English steamer Pandora carried away \$300,000 in dust.

Circulation of the Bible.—According to the most accurate accounts, only 4,000,000 Bibles were in use throughout the United States in the year 1840. The number has now increased to 30,000,000. In 1840, the Bible was printed in forty-eight different languages and dialects; in 1848, the different versions of the Holy Scriptures amount to one hundred and thirty-six.

Ohio Legislature.—The difficulty about who was elected Governor was finally settled by referring it to a committee of 12—4 from the Senate and 8 from the House. According to the report of this committee, Mr. Ford was elected by a majority of 311 votes. The inauguration was expected to take place on Monday, the beginning of the eighth week of the session. We apprehend the next difficulty will be on the final settlement of the Hamilton county case.

Skip Cambria in Distress—Over Sixty Lives Lost.—The British ship Cambria, 13 weeks from Londonderry, for N. Y., put into the Delaware breakwater on the 19th ult., in distress, being almost entirely destitute of provisions and water. Fifty-five passengers had died on the passage, and seven more were buried upon shore on the arrival of the ship. The cutter Gallatin is affording the sufferers all possible relief.

New York and Erie Railroad.—The entire run over this road was made in 11 hours and 45 minutes, including stops—running time, 10 hours and 5 minutes from Binghamton. This, considering the short time the 127-mile track has been completed, is realizing all the sanguine wishes of the public and stockholders of this immense enterprise.

Liberality.—The Methodist Protestant, Baltimore, announces the receipt of a donation of \$1,000, in cash, from a friend, for the benefit of the Maryland Annual Conference, bestowed so as to materially assist the Book Concern of the church. Mr. Edward Green, of Woodstock, Md., has also relinquished \$175 of a claim he had on the Book Concern.

Revivals.—Revivals of religion prevail in the Colorado valley, Texas, Jefferson and Carroll counties, Maryland; Pleasantville and Warren, Pennsylvania; Pittstown, Wyoming, Hillsdale, New York city and Brooklyn, New York; in New Jersey; in Boston, and other places in Massachusetts, and at various points throughout the country.

The Golden Region.—El Monitor of the 20th ult., states, that from papers recently come to hand, the Sandwich Islands will be shortly depopulated, the inhabitants flocking to California, attracted thither by the abundance of gold.

Ohio Legislature.—Both branches of the Ohio Legislature were to meet on Thursday, the 22d ult., to elect a U. S. Senator, Judges of the Supreme Court and other State officers.

Liquor in the Navy.—The U. S. House of Representatives, in Committee of the Whole, have decided, 74 to 58, to exclude liquor entirely from the Navy.

Law Suit.—A Law Suit has been commenced between the Southern and Northern portion of the Methodist Episcopal Church, the former having commenced a suit against the latter for the recovery of their portion of the property. Wm. R. Meredith, Daniel Webster, and Reverdy Johnson are the counsel for the South, and Rufus Choate for the North.

Generous.—The Rev. Charles Avery, of Allegheny city, has given a lot of ground, worth \$2000, located in an eligible portion of that city, and is about to erect upon it a building to be worth \$10,000, for the use of the Colored Wesleyan Methodists as a church, a college and a primary school.

Baltimore and Ohio Railroad West.—We learn that at a meeting of the Board, the President stated, that at last every impediment to the advancement of the Road from Cumberland west, had been removed; and that nothing now remained but to push on the Road with all possible speed.

Wisconsin unanimous for Free Soil.—Anti-Slavery resolutions have passed the lower House of the Wisconsin Legislature, by a vote of 57 to 1. The resolutions take strong ground against Slavery and the Slave Trade. Southern Conventions and cabals cause an alarm in Free Wisconsin.

Congressional Prayer-Meeting.—Some members of Congress usually hold a weekly prayer-meeting during the session. The number in attendance is not large, but it exerts a happy influence in keeping alive the spirit of piety in circumstances peculiarly unfavorable to its growth.

Life Boats.—Over two hundred copper life boats have been made at the Novelty Works for California emigrants. The large model copper boat built for Government has not yet been taken away.

American Tract Society.—The American Tract Society has granted nearly a million of pages of evangelical books and tracts to the California vessels which have sailed during the past two months.

The sea coast of Maine extends in a direct line over 221 miles, but, following its indentations, the distance is increased to more than 600 miles. There are scattered along the coast, within a space of 130 miles east of Cape Elizabeth, about 1000 islands and islets—the largest of the first named being Mount Desert, which contains over 60,000 acres.

There were some new cases of cholera at Nashville, Tenn., on the 5th ult., but a favorable change in the weather had given very good grounds for the belief that the disease would quietly disappear. The excitement had, in a great degree, subsided.

The New French Constitution declares that each form of religious faith shall receive equal protection from the state. No censorship of the press shall be exercised. No hereditary rank or title shall exist. Taxes levied on property. The president is elected for four years; salary \$120,000 yearly. Trial by jury is fully established, and education is under the care of the government.

During the Cholera season in New York, in 1832, the highest number of deaths in one day was 104, and of cases 308. That was on the 22d of July. It raged sixty-four days, during which 2182 persons died of it. In 1834 it reappeared and raged sixty-seven days, and there were 797 deaths. It began June 20th, 1832, and July 24th, 1834.

Col. Benton has given notice that he shall ask leave to introduce a bill into the Senate for the location of the great Continental Central Railroad from San Francisco, or the Pacific to St. Louis, in Missouri; and providing also for a branch line for an extended communication by steam with the Atlantic coast.

Over three hundred petitions, signed by several thousand persons, have been presented to Congress since the opening of the session, for a reduction of postage.

The Liberty Party Convention has decided to call a National Convention of the party, to be held on the second Wednesday in June, 1849, in the city of Utica.

The Oberlin Institute, in Ohio, lately conferred the title of Bachelor of Arts, upon a young lady named Ann Mahan.

In the House of Representatives of the Ohio Legislature, a bill has passed repealing the black laws of that State.

MISCELLANEOUS.

SAN FRANCISCO.

The Bay of San Francisco is about 45 miles long, and at its extreme points if taken in a straight line in a north-west direction, and its greatest width about 12 miles. From its position and extent, the city and port of the same name must become the depot for all the produce of the great rivers and valleys. It will also become the great naval station of the Pacific, and here also will be the great rendezvous for whalers. The town of San Francisco is regularly laid out in lots of fifty varas square generally, six of which form a block. Some, however, are in lots of a hundred varas, and are also in blocks of six. The streets are from 50 to 160 feet wide. There are large hotels here, besides boarding and private houses. Two wharves are nearly completed, which are indispensable to the mercantile houses, and other important facilities for trade are in progress.—*Neal's Gazette.*

ON THE CHOLERA.

For the privilege of publishing the following letter, says the National Intelligencer, we are indebted to the politeness of Dr. Thomas Miller, President of the Board of Health of this city. The original was addressed to a journalist in Constantinople, and was written in French, of which the following is a correct translation:

"Courier de Constantinople,"
October 14, 1848.

SIR:—Having been, in the hands of Providence an humble instrument of discovering an infallible cure for Cholera, even in the most desperate cases, I hasten to communicate to your estimable journal the treatment by which, with God's assistance, I have quickly succeeded in curing the patient. It is as follows:

"As soon as the vomiting and diarrhoea begin, put the patient's legs up to the knees in water as hot as the hand can bear, throw into it six or seven handfuls of coarse salt; let the legs be rubbed for half an hour by two strong persons, using both their hands. Open the large vein of each foot, and let it bleed in hot water from 12 to 20 minutes, according to the sex, age and strength of the patient. During this time, add more hot water as it becomes cooled; the natural animal heat will return immediately throughout the whole body as well as consciousness. The patient will soon speak and ask for food. He will be perfectly able to resume his ordinary duties after one or two days.

"Of sixty peasants attacked with Cholera, whom I have seen, several had been suddenly attacked while at work in the fields; others after having retired in perfect health to bed and been asleep part of the night, were awakened at dawn of day with the usual symptoms in the greatest intensity; and although assistance was rarely obtained before the expiration of half an hour, or even one or two hours, (sometimes six or eight hours, and once ten hours had elapsed,) all have been restored to perfect health in such wise as to be able to resume their business five or six days after being attacked; in some cases on the next day or third day. It has happened, though rarely, that the blood not flowing long enough, the patient has been bled a second time; this second time in the arm and not in the foot. In no case has the treatment failed.

"A remarkable feature of the efficacy of the treatment, is the immediate and perfect re-establishment of their health in all of the patients, who instead of losing their strength, seemed, on the contrary, to have acquired new vigor.

"In future the visit of the Cholera will excite less apprehension in the public mind than an epidemic of influenza.

I have the honor, &c.

JOHN BARKER,
Former Consul Gen. of Eng. in Egypt."

THE AGE OF WONDERS.

It well known to readers of the Bible, that the dispersion and long continued degradation of the Jews, for their rejection of Christ, was repeatedly foretold by Inspiration.

Accordingly, for eighteen centuries, this people, 'scattered and peeled,' yet retaining their nationality, and their prejudices against the Saviour, have furnished living evidence of the truth and genuineness of Revelation.

But now, it would seem, that their days

of repudiation, as also predicted, are coming to an end—that the 'set time to favor Zion' is at hand.

Many Jews in Hungary, Prussia, Germany, and other countries, have recently embraced the religion of Christ, many more have become convinced, that Judaism is to be improved by Christianity, and among other changes, have adopted the Christian Sabbath.

Yet the most remarkable indication of their approaching restoration to the Divine favor, is the fact that the governments which have so long oppressed them, are beginning to do them good. In addition to the favor lately shown them by Great Britain and Russia, Rome has granted them 'the freedom of the city.' The first of December sees them there fully released, by a late order of the Pope, from their narrow and dirty lanes, known as the Jews quarter, and from all the civil disabilities in the Roman States, under which they have groaned, ever since the destruction of Jerusalem by Titus, in the year of our Lord 79.

And, what is perhaps more wonderful still, the *Sublime Porte* has just issued a decree, placing the Jews of Turkey under the special protection of the British ambassador, supposed to be most friendly to them, and has instructed the Consuls throughout the Turkish dominions to protect and encourage them.

It is known also, that leading Jews are now seriously contemplating the subject of re-building the Temple at Jerusalem.—*Watchman of the Valley.*

SPECIAL PRAYER.

Isaac prayed for Ishmael by name, and specified what he desired for him. Hannah prayed specifically for a son. Gideon prayed for dew upon a lock of wool. Solomon prayed, not for wealth or length of days, but for wisdom to govern God's people aright—a lesson for all rulers now. Jesus prayed especially for Peter—that he might not be delivered up to Satan. The whole Church prayed especially for Peter, when Herod had imprisoned, and was about to kill him—that God would deliver him out of Herod's hand. In all these, and in a multitude of other cases, God heard and answered special prayer for special blessings on special individuals.

Paul, also, prayed especially for the Ephesians, Colossians, Philippians, Thessalonians; for Timothy, Titus, &c. Nor were his prayers vague and indefinite. He tells us what special blessings he asked for them. Simon the Sorcerer asked Peter to pray especially for him, that none of the things he had spoken might come upon him; and Peter did not intimate that the request was unlawful or unreasonable. Paul desired the brethren at Rome to pray for him—that when he reached them it might be 'in all the fulness of the blessings of the Gospel of Christ.' He also desired the disciples to pray that he might be able to 'open his mouth, and speak for the gospel in a proper manner.' He desired the church at Philippi to pray for his release from Rome, and his safe arrival amongst them again.

TESTIMONY OF DONORS.

Contributions made to the Board of Foreign Missions, for the purpose of reducing the existing debt, are frequently accompanied by brief notes, showing the feelings of the donors in presenting their offerings to the Lord. A mechanic, residing in Massachusetts, and not a professor of religion, has addressed the Treasurer of the Board as follows:

"Last February I made a promise to myself and to God that, with his assistance, I would leave off smoking and drinking ardent spirits; and that I would save one dollar a week for the promotion of divine truth. I have often thought that if Christians would lay up from twenty-five cents to one dollar per week the debt would at once be paid. My circumstances are limited. I am a mechanic; and out of my savings I send you ten dollars to pay off the debt of the Board."

Another donation was accompanied by the following note: "Two dollars for the missionary Board by a sailor. Pray for me. I would give more if I had it. I have given nothing for a long time to Christ; hence my poverty."—*The Day-spring.*

RULES FOR THE EDUCATION OF CHILDREN.

1. Aim, yourself, sincerely and conscientiously to please God in all things, and to keep all his commandments. Without this nothing can be done to any purpose, nor any success expected.

2. Be sure to get your own religion, and the religion you teach your children, from the word of God, and not from the word of man; and for this end make yourself and your children, as they are capable of understanding them, familiar with all parts of Scripture.

3. From the first dawn of reason in your children, speak and act the truth in all your dealings with them and before them, using no deception whatever on any occasion.

4. Pray frequently with them, and for them.

5. Endeavor constantly and in all things, both in speaking and acting, to set them a good example.

6. Converse with them as they are able to understand on the subject of religion frequently, freely, familiarly, and affectionately, explaining its doctrines, enforcing its precepts, setting forth its privileges, and urging on the conscience its motives; and try to find out the state of their minds toward God.

7. Use the authority which God has given you in insisting on outward obedience to his commands, (which is all that human authority can insure,) and for no selfish purpose; firmly yet kindly restraining them from every thing that is evil, or leads to evil, requiring them to attend all the ordinances of God of which they are capable, and to behave respectfully under them, and in all their intercourse with others never allow them to do what they would not like to have done to themselves.

8. Pray earnestly to God, for Christ's sake, to give success to your endeavors, and depend on him to do it.

9. Call yourself daily to an account for the manner in which these rules have been observed.

IDLENESS.

Said the distinguished Chatham to his son, "I would have inscribed on the curtains of your bed and the walls of your chamber, 'If you do not rise early, you can never make progress in any thing. If you do not set apart your hours of reading, if you suffer yourself, or any one else to break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.'"

A DYING CHILD'S GIFT.

A little girl in Massachusetts, a few weeks ago, was laid upon a sick bed. Her disease did not yield to medicine; and at the end of two weeks and a half, she died. But she was happy, because she thought she was about to enter on the rest of the people of God.

She had two dollars in her possession; and what did she wish to have done with this money? Why, she remembered the heathen; and how they were ignorant of that Saviour who was so precious to her; and she resolved to give her two dollars to foreign missions. She requested that this sum might be sent to the treasury of the Board, saying, "It is but little; but it's my all; and I wish to have it do some good."

STRIVE not with a man without cause, if he have done thee no harm.

POETRY.

COMFORT FOR MOURNERS.

Child of sorrow, lorn, forsaken,
Whom the world hath long oppressed,
Though by misery's storm o'er taken,
Calm the tumult of thy breast.
Why this anguish?
Hither come, and sweetly rest!

Child of sorrow, hush thy wailing!
One there is who knows thy grief;
One whose mercy, never failing,
Waits to give thy soul relief;
He, thy Saviour,
Faithful still,—of friends the chief!

Child of sorrow, do they leave thee,—
Those on whom thy hopes have stayed!
Jesus calls, and will receive thee,
With a love can never fade;
Hark, he bids thee
Seek the home for sinners made!

Child of sorrow, tempests lowering
Hang around thee clouds of care,
But thy Father's smile, o'erpowering,
Breaks the gloom, and gilds despair;
See thy Father
On the cloud his bow prepare!

Child of sorrow, why dejected?
Own, approve my righteous will!
I afflict,—'twas I protected:
Chastened son, be still, be still!
Grace and mercy
Ever thus my word fulfil!

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held, Providence permitting, at Shepherdstown, Cumberland county, commencing on Saturday, the 10th of March.

The ministers and brethren of the neighboring churches are invited to attend.

The following Protracted Meetings will be held, Providence permitting, on the York County Circuit:

At York Haven, March 3d.
At brother Geo. Auchenbach's, March 10th.
At Siddons town, March 17th.
At the Cross Roads, March 24th.

Preachers, friends, and the public generally, are invited to attend.

S. CRAWFORD.
D. MAXWELL.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 20th ult., by the Rev. J. Mackey, Mr. F. J. VISSCHER, of Harrisburg, to Miss MARY ANN BRENZER, of Shippensburg.

On the 18th ult., by the Rev. Mr. Davis, Mr. PETER BLOSSER, to Miss ELIZABETH HESS, both of Harrisburg.

In October, 1848, by Elder Wm. Mullenix, Mr. ABRAHAM OCKERMAN to Miss ADALINE ZEAKING, both of Cumberland county.

On the 28th of January, by the same, Mr. WILLIAM PHILIPS, of York county, to Miss MARGARET J. SNYDER, of Cumberland county.

On the 15th of February, by the same, Mr. SIMON MOUNTZ to Miss MARGARET HEFFLEFINGER, both of Cumberland county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED.—On Wednesday, the 21st ult., JACOB, son of Jacob and Elizabeth Boger, aged 12 years, 10 months and 25 days.

On the 23rd ult., at his residence in Harrisburg, Mr. ANDREW HOCKER, aged — years.

On the 26th ult., in this place, Mr. YEAGEN, aged about — years.

At his residence in Harrisburg, on the 21st ult., FREDERICK ZIGLER, aged 79 years and upwards. Funeral services by Elder J. S. Oliver.

On the 24th November, 1848, JOHN THOMAS CRAMPTON, aged 5 years, 7 months and 24 days.

He was sick but a few hours with the Croup. Before we could get a physician he was in eternity. Have you lost a beloved child? If you have, I hope you can sympathize with me in my sad bereavement. But while I am writing this my heart is full, and I can say, "the will of the Lord be done." I have now stronger ties for bright glory than ever I had before. Jesus save me in the end.

T. D. G. G.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 25	a 4 56
Do. RYE, do. - - -	2 62	a 2 75
Do. CORN, do. - - -	2 00	a 2 10
GRAIN—WHEAT, per bushel,	90	a 95
Do. RYE, do. - - -	55	a 56
Do. CORN, new do. - - -	41	a 42
Do. OATS, do. - - -	28	a 29
Do. BARLEY, do. - - -	60	a 65
SEEDS—CLOVER, do. - - -	3 50	a 3 75
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	9	a 10
BUTTER, do. - - -	15 1/2	a 18
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12 1/2
POTATOES, per bushel, - - -	40	a 42
ONIONS, do. - - -	75	a 87 1/2
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 25	a 1 30
FEATHERS, per pound, - - -	37 1/2	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 50	a 1 56
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$5 00	a 5 06
Do. RYE, do. - - -	3 12	a 3 25
Do. CORN, do. - - -	2 60	a 2 62
GRAIN—WHEAT, per bushel,	1 06	a 1 08
Do. RYE, do. - - -	66	a 68
Do. CORN, new do. - - -	56	a 57
Do. OATS, do. - - -	30	a 32
Do. BARLEY, do. - - -	75	a 80
SEEDS—CLOVER, do. - - -	3 75	a 4 00
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

PROSPECTUS

OF A

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are being led to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embellished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price \$2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

✂ EDITORS OF THE RELIGIOUS PRESS, copying this Advertisement, entire, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four prominent insertions, will confer a special favor, and shall receive a copy of the work, (subject to their orders,) by sending direct to the publishers.

✂ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

✂ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the *Advocate*.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEALL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Poul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippenburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1848.

TYPE FOR SALE.

THE Editor of the *Advocate* offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12 1/2 cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18 3/4 cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

EAST DONEGAL, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

MAYTOWN, Lancaster county, Pa.

I ABRAHAM RIFE, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unable to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

MANIETTA, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommending it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholies, and various diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan 1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1848.—ly.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., MARCH 15, 1849.

NUMBER 22.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, \$1 00
2. One copy paid within the first three months, 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuance must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Delinquents

Are once more notified to pay up before the FIRST OF APRIL NEXT, otherwise their names will appear in our delinquent list.

Opening of the Canal.

THE Main Line of the Pennsylvania Canal was opened, by order of the Canal Commissioners, on the 10th instant.

Book and Job Printing.

WE wish our friends not to forget us when they have Book or Job Printing to do. If they will patronize us we shall be happy to accommodate them on moderate and liberal terms. All kinds of Job Work attended to, such as Handbills, Cards, Circulars, Pamphlets, Books &c., &c. Please give us a call.

Sub-Marine Telegraph.

An experiment has been tried, to test the practicability of extending telegraphic wires across the channel from England to France, and thus effecting an instantaneous communication between London and Paris. The wire used was made of copper, about a quarter of an inch in diameter, and covered with gutta percha. It was extended about two miles into the channel, and laid on the bottom of the sea; and at the outer end it was connected with a telegraphic instrument, and messages were interchanged with London,—and it was found that sub-marine wires would work as well as those above ground. The experiment was considered every way successful.

New Coin—The Gold Dollar.

A specimen of gold dollars has been coined at the United States Mint. It is about the size of a sixpence; the words "United States of America, 1848," outside of a wreath, are on one side, and on the other is the representation of a cap, with the word "Liberty" on it, encircled by the sun's rays.

England.

THE British Parliament was opened on the 1st ult.,—the Queen delivering her speech in person. A London paper says—"She read her speech with admirable distinctness, great propriety of pause and emphasis; and considering that she labored, and with complete success, to be heard in an apartment ninety feet long, by forty-five in height, the continuous flow of her reading, and the sweetness of her voice, rendered it a remarkable effort of elocution."

Rome.

THE Pope has excommunicated all those who were engaged in the effort to drive him away. The people in turn, have placarded in the streets of Rome an excommunication of the Pope. The placard begins with: "We the Supreme people, by the Grace of God." They heap curses and maledictions upon the exiled Pontiff, and declare, that hereafter, all the Popes shall be deprived of their temporal power, and especially those who shall be opposed to the Italian union. The College of Cardinals shall in future be styled, *Collegio del Inferno*.

Congressional Acts.

THE territorial bills were not passed by Congress, but a collateral resolution was adopted, which may possibly answer for California, until some more satisfactory and permanent measures may be adopted. The bill to issue golden dollars, and double eagles, has passed. A Home Department has also been created, adding a new member to the Cabinet. An act erecting Minnesota into a territory, and the act for taking the census of 1850 were also passed, as were the various Appropriation Bills. For cheap postage, however, we are yet to look and sigh.

Biographical Letters once more.

How is it, and why is it, that our brethren in the Ministry are not more prompt in responding to the call of the Publishing Committee of the General Eldership, by furnishing their Autobiographical Letters?

The Committee are anxious to put the work to press this Spring; and if the contributors will all go to work and write out their Biogra-

phies, and send them in, it can be done; but if not, the work must be abandoned. Now, brethren, what will you do? If you intend to write at all, do not dally and suspend the work, and keep the Committee and the public in suspense; but fall to work at once, write your letters, and send them on.

In the mean time, let those who are disposed to patronize the work, subscribe for it immediately, by handing their names to one of the preachers, or any other authorized agent for the work. This will inspire the Committee with confidence, and guide them in the publication of the work, so far at least as number is concerned.

New Subscribers.

THIS is the best time for the preachers to collect new subscribers for the Advocate.—Some, we are informed, are at work, and are going to try for our first premiums. We hope there will be a fair and general competition. And now, at the close of the Eldership year, before the preachers change their fields of labor, we say again, is the best time to collect new subscribers. Through the course of the year the preachers have become acquainted with the people, and especially the church members, so that they have a better chance to gather up new subscribers, than they will have after they get to their new circuits and stations, where they will be more strange, or less acquainted. Let all, then, do their best, and the result will show how much can be done, in the aggregate, as well as who will come out first, second, and third best, &c.

Adjournment of Congress.

THE second session of the thirtieth Congress has at length come to an end. The two houses adjourned on Sunday morning, about seven o'clock. Our Senators and Representatives should at least have such regard to the feelings of a large number of their constituents as to forbid them to trespass thus on the hours of the Lord's day. Were it necessary there might be some excuse; but when members of the two houses spend so much of the public time, and receive so much of the public money, for doing such a vast amount of mere vain spouting, they ought not to deem themselves justified in perpetrating such an outrage to the feelings of a portion of their constituents.

The session closed in somewhat of a storm. Saturday night was witness to three disgraceful fights, one in the Senate and two in the House. Such things ought not to pass unrebuked. Such men not only forget the dignity of gentlemen, but grossly insult the country in whose legislative halls they have been granted seats. We have a right to demand that such gross insults be properly punished.

The man that can so far forget himself as to make our national halls the scene of his pugilistic exhibitions, and thus insult the nation, and degrade it in the eyes of all other nations, ought to be sent back to hide himself in merited obscurity. It is a public disgrace, and as lovers of our country, as those who long to see its reputation maintained in the eyes of the world, we protest against such beastly exhibitions in our Congressional halls.

Revival News from Newberry.

A FRIEND, signing himself Observer, writes from Newberry, York county, as follows:

"Our village has been once more lit up with the fire of religion. For the last twelve months this fire, if not entirely extinct, was suffered to slumber to an alarming degree. But on Saturday last a protracted meeting was begun, which continued with the necessary intermissions, to the time of writing this letter. During the meeting several persons, males and females, acknowledged to have received a blessing. Several of them, however, may be classed with the prodigal son; and I may also say, if I am allowed the expression, some prodigal daughters,—a character which I believe is not known to the Book.

The meeting was conducted by preachers Crawford and Kister, assisted by several others."

Hymenial Question Answered.

BROTHER WINEBRENNER:—

PLEASE give us your view of the following question:

"Is it lawful or unlawful, for a person to marry a second time, who has been deserted by a first partner, and intermarried to another?"

SUNDAY INQUIRERS.

According to the words and teachings of Christ, there is but one justifiable cause for dissolving the Marriage Covenant, viz: Adultery. See Matthew 5: 32. Mark 10: 11, 12. Luke 16: 18.

The only question, therefore, to be ascertained is, whether the deserting party is guilty of Adultery? If so, then there can be but one opinion as to the lawfulness of the deserted party to marry again. For in all such cases, the innocent and injured party cannot be bound by the law of the first marriage. Matt. 5: 32. 1 Cor. 7: 15.

That the guilt of Adultery is justly chargeable on the person who deserts his, or her companion, and marries another, cannot be questioned. Therefore, it follows that the deserted party is loosed from the law of marriage, and is at liberty to marry again. But, in the absence of the aforesaid crime, a mere separation or desertion gives no such absolute or liberty.

The Present Winter.

DR. ROBBINS, librarian of the Hartford Athenæum, who is now over eighty years old, and has kept a record of the weather from his youth up, says the present winter beats all former ones in his record, for the extent of its coldness, as measured by the thermometer. The cold has been more remarkable for continuance than intensity.

Gen. Taylor's Cabinet.

GEN. TAYLOR'S Cabinet is composed of the following gentlemen:

JOHN M. CLAYTON, of Delaware, Secretary of State.

WILLIAM M. MEREDITH, of Pennsylvania, Secretary of the Treasury.

GEORGE W. CRAWFORD, of Georgia, Secretary of War.

WM. B. PRESTON, of Virginia, Secretary of the Navy.

JACOB COLLAMER, of Vermont, Postmaster General.

REVERDY JOHNSON, of Maryland, Attorney General.

THOMAS EWING, of Ohio, Home Department.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, Philadelphia.

D. APPLETON, No. 200 Broadway, New York.

WATSON & WILLIAMS, St. Louis, Mo.

E. LUCAS & CO., Cincinnati, Ohio.

A. MEGREW and J. P. WINEBRENNER, Wooster, Ohio.

DR. JACOB MYERS, Pittsburg, Pa.

JOHN C. OWENS, Baltimore, Md.

Those who may want any of our works,

and such others as are named in the following list of Books, may obtain the same by applying to any of the aforementioned persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	\$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles,	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul,	75
Evangelical Music,	75
Treatise on Regeneration,	62½
English Ref. and Pron. Testament,	50
German Reference Testament,	37½
Revival Hymn Books,	50
View of the Church, &c.,	37½
Almost Christian, in German,	25
Young Christian's Guide,	25
Horn on Feet-Washing,	25
Lyceum Spelling Book,	15
Traveler's Guide to the West,	50

Anti-Slavery Resolutions.

THE Legislature of Pennsylvania has passed the following Anti-Slavery Resolutions:

Whereas, By a recent treaty between the United States and Mexico, two provinces formerly belonging to and within the jurisdiction of the latter government, were ceded to and acquired by the United States.

And Whereas, By the constitution and laws of the United States, the power and duty of providing territorial governments for the newly acquired provinces devolve upon the American Congress.

And Whereas, This new acquisition and new

responsibility have engendered sectional strifes between the friends of freedom and of free labor upon the one side, and the advocates of slavery extension on the other; therefore,

Resolved, That we, the representatives of the people of Pennsylvania, being firm in our adherence to the federal constitution—its concessions and compromises, and yielding cheerful obedience to the legally constituted authorities of the land, do hereby enter our solemn protest against the further extension of human slavery.

Resolved, That the period of compromises with, and concessions to the demands of slavery has passed, and that the cherished principles of freedom, the spirit of the age and of an enlightened policy, and the dictates of patriotism and philanthropy alike forbid any further enlargement of the area of human bondage.

Resolved, That our Senators in Congress be instructed and our Representatives be requested to vote at all times and under all circumstances, in favor of extending the principles of the ordinance of 1787 to the newly acquired territories.

Resolved, That the Governor of this Commonwealth be requested to transmit copies of the foregoing preamble and resolutions to our Senators and Representatives in Congress, and to the Executives of the several States of this Union.

New American Peace Movement.

THE Executive Committees of the American Branch of the League of Universal Brotherhood and of the American Peace Society have recently united in a course of measures which has resulted in organizing a new—and we hope it will prove an important—committee, to be called, *The American Committee for a Congress of Nations*; its sole object being to secure such a Congress for purposes of international peace. The Committee is to be a permanent body, and when once constituted is to fill its own vacancies, amenable only to the public.

The *Christian Citizen* is to be the organ of their communication with the people. A Committee of eighteen members is chosen. John Tappan, of Boston, Chairman, Amasa Walker, of N. Brookfield, Cor. Sec'y.

The specific objects of this Committee, so far as yet developed, seem to be to hold public meetings, and interest the public mind in the great enterprise—to send a delegation to Washington on this subject, and to co-operate with the kindred efforts of the friends of peace across the Atlantic. May their success be glorious!

Inauguration of Gen. Taylor.

THE Inauguration Day has come and gone. Vast multitudes from all quarters flocked to Washington to be witnesses of the ceremony. On Monday, the doors of the Capitol were thrown open at 10 o'clock, and the ladies gallery of the Senate Chamber, was immediately filled with ladies, to the exclusion of men.—The Reporters' gallery was also filled to suffocation, the occupants pressing and struggling to obtain situations for themselves. Thousands were forced to retire without obtaining an entrance.

The Senate assembled at 11 o'clock, when a resolution was adopted that Senator Atchison take the chair. The new members were then

sworn in, with the exception of Gen. Shields. A resolution was adopted referring his credentials to the Judiciary Committee.

Messrs. Fillmore and Dallas, the Vice President elect, and the ex-Vice President, entered the Chamber arm in arm.

Mr. Atchison swore in the new Vice President, who took the Chair, and delivered an eloquent address.

All the Judges of the Supreme Court, and about forty members of the Diplomatic corps, including the *attaches*, came in first, occupying fifteen seats in the area at the left of the Vice President, and the latter at the right hand.—Then followed Messrs. Buchanan, Johnson and Touchev, of the old cabinet, and took seats in front of the Diplomatic corps.

The President and ex-President came in together about half-past twelve o'clock. Soon after this, those assembled in the Senate, in conformity with the arrangements of the Committee of the Senate, proceeded to the Eastern Portico of the Capitol, in the following order:

The Marshal of the District of Columbia.

The Supreme Court of the United States.

The Sergeant-at-Arms of the Senate.

The Committee of Arrangements.

The President elect and ex-President.

The Vice President, ex-Vice President, and Secretary of the Senate.

The Members of the Senate.

The Diplomatic Corps.

The Mayors of Washington and Georgetown, and the other persons admitted on the floor of the Senate.

President Taylor soon after delivered his Inaugural Address, which was listened to throughout, with the most profound attention.

On the conclusion of the Address, the oath of office was administered to the President of the United States by the Chief Justice; after which, the members of the Senate, preceded by the Vice President, Secretary, and Sergeant-at-Arms, returned to the Senate Chamber.

CONTRIBUTORS' DEPART'T.

Sectarianism.

BROTHER WINEBRENNER:—

I KNOW not how to apologise to you or your readers for my long silence; and yet my triple duties as student, editor and preacher may perhaps suggest other reasons than indifference. Your strictures upon my Letters on Sectarianism would have been noticed before, had not several of your articles been either mislaid or lost. As it is, a brief rejoinder will be attempted, notwithstanding being thus compelled to rely upon a somewhat treacherous memory.

Our readers have doubtless perceived that we are for the most part agreed as to facts and their intrinsic nature, but differ in our views of their relations. We perfectly agree in respect to the unity of the Church; but while you regard this as settling the question at issue, I am utterly unable to perceive how it can at all affect it. We also agree that the bigotry and unfriendly feelings not unfrequently manifested by Christians and denominations toward each other, is wrong and deleterious in the extreme. But while you conceive this to be the legitimate effect of a plurality of denominations, I cannot regard it as either the necessary effect or concomitant of such a plurality.

However many points may have been introduced into the discussion, it seems apparent that the satisfactory settlement of these two, must to all intents and purposes decide the point at issue. I shall therefore principally confine my remarks to them. It must be borne in mind that I maintain only that a plurality of denominations may properly result from differences of conscientious belief, which are not subversive of Christian character; and consequently am not answerable for the results of any other cause. Hence it is of no avail to refer to the unchristian bigotry of different denominations, until it is clearly shown that it arises from this cause, and can result from no other.

You admit, I believe, that a difference of belief does not necessarily infringe upon the unity of the Church. But effects cannot be unlike their causes—A good tree bringeth forth good fruit, and *vice versa*. Hence whatever results from a difference of belief that does not infringe upon the unity of the Church, cannot, from the very nature of the case, itself infringe upon the unity of the Church. I only defend a plurality of denominations resulting from such a difference of belief, and therefore such a plurality cannot infringe upon the unity of the Church. Is not this a fair and legitimate deduction from your own admission?

The doctrine of the unity of the Church cannot be successfully urged against my position, without making this unity to consist in absolute unity of belief; and this is very evidently utterly unattainable, and to demand it would be to unchurch every denomination,—“The Church of God” among the rest; and even to disband every individual Church—equivalent, indeed, to the entire annihilation of the Church. And this is sufficiently evident from the single fact that no two individuals really possess this absolute unity of belief. In fact, this unity is internal and spiritual; or at all events can be neither doctrinal nor nominal, or external in any sense whatever. To maintain that it is, is to adopt the greatest absurdities, and admit the truthfulness of the principal argument of Romanists against Protestantism.

That the bigotry and other evils, which we alike deplore are not the effect of a plurality of denominations, as you maintain, seems to me to be evident. Cause and effect are connected by an immutable relation. The same or similar causes will invariably produce the same or similar results. If, therefore, a plurality of denominations be the cause of these evils, it must always and invariably produce them whenever and wherever it exists. But it does not invariably produce this effect, and hence cannot be the cause of it. The Free-will and Free Communion Baptists had distinct and different origins, and remained with separate and different organizations for many years; and yet without these evils resulting. On the contrary, an entirely different effect resulted, and the two denominations eventually became one. The Free-will Baptists and the General Baptists are, and always have been distinct denominations, and yet maintain the most amicable relations. Other instances might be adduced if necessary.

Again, the same or similar effects must result from the same or similar causes. Hence if these evils are the effect of a plurality of denominations, they can only flow from a plurality of denominations. But so far from this being the case, they very frequently are mani-

festated in their worst forms in the same denomination, and even in the same individual Church. Here there is no plurality of denominations, nor anything similar. Hence it must be an effect without a cause, or an effect produced by a cause unlike its cause, according to your reasoning.

But let us look at it in a different light. If the cause is removed the effect ceases. If then these evils are the results of a plurality of denominations, by merging them all into one the cause would be destroyed, but any one can see that the supposed effects would not cease. Again, an effect cannot be prevented without removing the cause. But these evils are sometimes obviated, and evidently may always be, without merging all Christian denominations into one.

These and other considerations that might be mentioned, induce me to think that a plurality of denominations does not do violence to the true and real unity of the Church; and that the Sectarianism that we mutually deplore is no necessary part or appendage of such plurality.

A. D. W.

A Word for the Bible.

BY S. E. GUILLEY.

Continued from our last.

1. SKEPTICS themselves confirm the truth of the Bible, which declares that "there shall come mockers in the last times, walking after their own ungodly lusts."

2. Again, the Martyrs confirm the truth of the Bible. Stephen, calmly breathing out his soul under a shower of stones, and praying for his murderers amidst their scoffs and insults, "Lord Jesus receive my soul or spirit: Lord lay not this sin to their charge."

Ignatius met the wild beasts, let loose to devour him, without dismay, joyfully crying, "Now indeed I begin to be a disciple; I weigh neither visible nor invisible things in comparison of an interest in Jesus Christ."

Good old Polycarp, who when he was solicited to reproach Christ and save his life, nobly replied: "Eighty and six years have I served Christ, who has never deserted nor injured me; how then can I blaspheme my King and Saviour?"

In latter times, Ridley, Latimore and Cranmer yielded their bodies to be burned for the truth as it is in Jesus, rejoicing that they were counted worthy to suffer for his name.

3. The testimony of the Literati confirm the truth of the Bible.

The great Lord Bacon said, "there never was found, in any age of the world, either religion, or law, or discipline, that did so highly exalt the public good as the Christian faith."

The celebrated Bayle testified: "The Bible is a matchless volume. It is impossible we can study it too much, or esteem it too highly."

The incomparable Newton said, "we account the Scriptures of God the most sublime philosophy."

The far famed Milton said, "we are of opinion there are no songs to be compared with the Songs of Zion."

The learned Locke, that profound reasoner said: "The Gospel has God for its author, Salvation for its end, and truth without any mixture of error for its matter."

The justly renowned Selden declared, "there is no book in the universe upon which we can rest our souls in a dying moment but the Bible."

The Bible, which these great men believed,

and believed and loved, is equally the poor man's friend; and hence the benevolent wish of a late venerable king, who loved the Scriptures, "I wish that every poor boy in my dominions might be able to read the Bible." For believe me, wherever the word of God is received in the love of it, in whatever station of life it be, whether a palace or a poor house, there it will uniformly produce the same gracious fruits: an humble and contented mind—a kind and forgiving disposition—a tender conscience—a holy life, and usually a happy death."

(To be Continued.)

Letter from Elder Jacob Myers.

ALLEGHENY CITY, Jan. 12, 1849.

BROTHER WINEBRENNER:—

A THIRD time I resume my pen in order to communicate a few ideas to you. Whether my complaining disposition has discovered any thing worse or better, since the 27th November, ult., I do not precisely know. From the sequel of this epistle, the kind reader may decide himself. One thing, I fancy, I know, that is—I am still desirous of going as near the true state of things as I possibly can.

Respecting the churches in West Pennsylvania, besides the one here, I have not heard any thing since then, (the 27th) worth transmitting.

The prospects in our cities are probably more flattering, or rather promising, than some time ago. Since the last sifting time, the remaining brethren and sisters appear to hope for better times. During the last holidays a protracted meeting was held, in which the ordinances were attended to, and a good feeling appears to have become predominant—which I devoutly hope and pray will not soon be again evanescent.

From every appearance now, I would judge that with prudent management, the church in Pittsburg may do better in future, than it ever did heretofore. Very few of the old materials are left—what do remain are good; and the official members at present, are men of sterling worth—men who, in my opinion, have some knowledge how to feed the flock and watch over it—men who not only rule well, but can also labor in word and doctrine.

There have been, and some are still progressing this winter, interesting revivals in various denominations of Allegheny and Pittsburg; as for instance, the Methodist Protestant, pastor Robinson; the Wesleyans, pastor Ensign; African M. E., pastor Lawrence; the German Methodists, pastor —; the Evangelical Association, pastor Link. These all have had considerable accessions to their respective societies. Yea, even the New Jerusalem Church, pastor D. Powell, a worthy man has had a very considerable increase in the congregation here. Five years ago there were not more than one or two individuals here of that peculiar faith and order.

Almost every preacher and church can proselyte some folks and obtain disciples in our cities, except the "Church of God" and Israel Reese, our street preacher. He styles himself an adopted son of God,—his character and conduct is irreproachable. He, like most of the preachers of the "Church of God," talks too plain to the folks—hence they conclude he is, though a good man, insane on the subject of religion. People here like to hear of a merciful God and a happy hereafter—only do not tell them the whole truth. Preach faith, and say little about works, and

you will have plenty of disciples. They want to get to heaven, hereafter, I say, they mean, on the merits of Christ, without doing any thing themselves.

Having stopped writing some days, in hopes peradventure of obtaining some news, I rather accidentally lit upon Bishop John Hickernell's late letter, wherein he censures me for not writing genuine truth in my letter of the 27th November.

Hence I resume

JANUARY 26th, 1849.

Accordingly I owe brother Hickernell an apology for not mentioning him in my epistle. Had I been aware that he and brother Ober were doing a prosperous business—had I known that they were baptizing converts and strengthening their churches on their field of labor, I certainly would have mentioned it as well as bishop Weritz.

Their angels visits to this place, and their sparsness in writing, placed me beyond the province of knowing what they were doing.

You asked me, (which your letter to me will show) to give you an account of things in the West and in Pittsburg. Accordingly I gave you, and the readers of the Advocate, a faithful transcript of the subjects under request—and that without fearing frowns or courting favor. If things are better than what I represented them, why I am innocently mistaken. But at the same time my writing wrong, in the manner I did, will not have near the baleful effect on the cause of truth, as if I had daubed with untempered mortar, crying peace! peace! where there is no peace.

Brother H. appears to sport with my weakness, as he pleases to call it; and more so, because I have made confession of it. Dear brother, an open confession is good for the soul. If I made the confession in that item, I trust I did it sincerely; and I must yet be informed where the harm of such a confession lies. I do not wish to pretend to more goodness than I possess—and it would be nothing amiss, if more ministers would confess their weakness, and that in the very place and state where they consider themselves so strong. "Let him that thinks he stands, take heed lest he should fall." "Without me, ye can do nothing," says Christ.

Conclusively I would say, and that fearlessly,—If we the preachers, or at any rate a majority of us, were more humble, self-sacrificing, more dead to the world, more devoted to God and his church, and more possessed with the spirit of our divine Master,—pray and study more in our closets,—pray more with our people—catechise them oftener, and talk less nonsense out of the pulpit; the Lord would bless our labors more and we would have less cause to complain and exhibit our weakness, to the holy disgust of those around us.

Duplicity is a stranger to my breast. What I write I write plain—the sentiments of my soul (inmost.) Sarcasm and coarse wit are incompatible to the Christian and the Christian preacher.

More anon.

Farewell.

J. MYERS.

Letter from Brother Isaac Miller.

COMO, Ill., Feb. 2d, 1849.

BROTHER J. WINEBRENNER:—

I AM happy that God, in his providence, has permitted me once more to write a few lines to you, and the readers of the Advocate.

We have one of the Illinois winters, the coldest weather I ever felt. The 3d of January was the coldest day ever known in Illinois. The thermometer stood twelve degrees below zero. The weather was very mild and temperate during the summer and fall, with a few light frosts, until about the middle of November, when there was a snow fell, and another, in all two feet deep, which made good sleighing from that time to this; and we know not how long it may continue as there has been but little variation in the weather up to this date. At this time the weather is more moderate, and has been, for a week past, attended with some rain.

It was very healthy the past summer and winter, throughout the State, so far as I heard from; but there is a fever which at this time rages to a great extent, and which causes great excitement. It is called the Gold Fever. There will be many of our inhabitants leaving in the spring, for the gold regions, both professors and non-professors. I do hope the disease will not get among the ministering brethren, for true Gospel ministers are much needed—particularly in this western part of the world, where religion runs at a very low ebb.

The Sons of Temperance in this country, appear to be what they call the leading features of Christianity, which I told them I was prepared to deny. I asked them to prove their position. They said, in the first place, it is the means of promoting union and love among them. In the second place, it is a temperance beneficial and benevolent society. They regularly attend the sick, and besides, they get fifty cents for every day they cannot work. I asked if Christianity was not all this? One said it ought to do it; but asked where is the Church that does it? The question I thought was hard to answer. Several of them told me, who belonged to religious denominations, that they joined them in order that they might be taken care of in sickness, or other providential acts. I said, if the Church of God would pay weekly, or monthly into God's treasury as the Lord prospered them, there would be no need of leaving the church and joining with the irreligious world, in putting on a uniform, and parading along the streets of towns and villages.

I for one am glad you have made a movement in the TITHE SYSTEM. May God bless it to the good of the Church is my sincere prayer.

There was a lecture delivered in our place, by a doctor, stating that the Sons had caused more reformation in six years, than all the preaching within the same time. I will leave that for the preachers to judge. I know, that in some of our towns and neighborhoods, professed Christians appear to have more zeal for the cause of the Sons than for Christianity; for in time of preaching or prayer meeting there are but few that attend, but when the Sons meet, there they are found. It is a hard saying, but it is no less hard than true. Now don't understand me to oppose the cause as a worldly institution. As such I am not opposed to it; but I am opposed to professed Christians going out of the church and uniting with a worldly society, in order to be benefited therefrom. It looks to me like as if there was something wrong in the Church.

Brother Winebrenner, I am happy to see that you have pledged yourself to pay \$10 for two missionaries, one for Iowa and one for Illinois. I, for another, pledge myself for \$10 more. I believe if we exert ourselves we can

raise \$40 or \$50, more or less, in these parts. Come, preachers and brethren, one and all, lay to a helping hand; give willingly, give liberally, for God loveth a cheerful giver. Remember that we are deprived of preaching and the ordinances of God's house.

Brother G. preaches in our place regularly every two weeks. He tried to prevail on me and my companion to join in church fellowship with them, saying that the difference is but little. I said that I could not, for several reasons: one was, they assumed a sectarian name, and not the name and title that God has given in his word. Secondly, Because they are close communionists. Thirdly, Because they do not attend to washing the saint's feet.

Brother Harn might have been very useful here, if he had remained. His preaching had great influence, and he was much beloved. There was one old gentleman said, that he told him all things that ever he done in his life, and therefore would not go to hear him again. I suppose brother George is excusable, because he cannot leave father and mother, sisters and brothers, and come out here.

I have not forgot my relief subscription as yet. I will try and send it, so soon as I can get money that is current in your country, with the payment of the next number of the Advocate.

Nothing more at present, but remain

Yours, in Christian fellowship.

ISAAC MILLER.

Letter from Brother D. Keplinger.

CANAL DOVER, Feb. 16, 1849.

BROTHER WINEBRENNER:—

I TAKE up my pen to drop a few lines, (for the first time,) for the satisfaction and encouragement of my brethren in the Lord. If you think them worthy of a place in your very valuable paper, the Church Advocate, please insert them.

I can say, the Lord is still with us in this part of his vineyard. There are still a few who are willing to give their hearts to God.

I now inform you that brothers A. Holms and J. Beidler commenced a meeting at Crooked Run, on the 23d of December last, which continued over two Sabbaths. The result was, the Church was strengthened and greatly encouraged to press forward, and sinners were convinced of the need of a Saviour, and many came forward for prayers. But only four professed to find peace in believing.

There was a meeting held at Sugar Creek, Holmes county, which commenced the 13th of January, and ended the 22d. I have been informed by brother Holms that this was a very good meeting. Four professed to find rest to their souls—the church was enabled to rejoice in God, lift up their banners and go on their way rejoicing.

There was also a protracted meeting held at Brandywine, in the new Bethel, commencing on the 27th of January, and ending the 6th of February. During this meeting the servants of God preached the word of the Lord in power and demonstration of the spirit. The result was, many were deeply convicted of sin, of righteousness and of judgment to come; but still they would not submit to God. However, four professed to obtain pardon of all their sins, and the Church was enabled to rejoice in hopes of the glory of God.

The above meetings will no doubt be long remembered by many. I have more than once thought of the seasons of grace that we have lately enjoyed, but especially of the

great privileges the poor sinner has so negligently passed through. I venture to say, that many of those who attended the above meetings, and did not give their hearts to God, feel very sorry that this season of grace has gone by, and they are still in their sins.

It is strange to think that people will live without religion, when they know they cannot be happy without it. But not only so, they are also living in danger of losing their immortal souls in the vortex of woe and despair. Oh! my dear friends, take the alarm, and fly to Christ before death overtakes you, when you will say, Oh! that I had never heard the Gospel of free salvation; or that I had never been born. But this will avail you nothing. To judgment you must come, to receive your awful sentence, "Depart! depart!" Then you will have to take up the doleful march down toward the burning lake, there, in those doleful regions, to lament your folly forever and ever.

But, my dear brethren, in order that we may stand in the coming Judgment Day, we must be faithful to our calling. We must obey the Gospel. Not only in tongue, but in deed and in truth. How then is it with us at this time? Have we reasonable evidences that we are on the road to heaven? Do we love the Gospel? Do we love to hear the commands of God preached? and do we love to obey them? Do we love secret and public devotion? Do we love the people of God? Have we a longing desire for the house of prayer? Can we love and forgive our enemies, and pray for them? Can we deny ourselves of all ungodliness and worldly lusts? If so, let me say in conclusion to you,

O! watch, and fight, and pray,

The battle ne'er give o'er;

Renew it boldly every day,

And help divine implore,

Ne'er think the victory won,

Nor once at ease sit down;

Thy arduous work will not be done,

Till thou hast got thy crown.

I remain yours, in the best of bonds.

DAVID KEPLINGER, Jr.

Letter from Elder A. Megrew.

WOOSTER, Feb 14, 1848.

BROTHER WINEBRENNER:—

HAVING a little money, and a little good news to send you, I take up my pen this evening to submit the same to you, which you may give a place in the Church Advocate, if you see proper.

We commenced a meeting in Smithville on the 13th of January, which is still in progress. Having a meeting appointed, to commence in the church, or with the church at Union the following Saturday, I was not able to stay but a few days; the meeting has been carried on principally by Elder SHROM. I have been there occasionally, as circumstances would admit.

Last Sabbath I preached at Madisonville on the subject of Baptism, and baptized three happy converts in the evening. I proceeded to Smithville and preached in much weakness. Three presented themselves as subjects of prayer. Monday also we had meeting. Three followed their Lord in the ordinance of baptism. Up to this time some sixteen or seventeen have professed to be saved by believing in the Saviour. Brother Shrom is still keeping up the meeting.

At Union we kept up the meeting over the second Sabbath, and closed it on Monday even-

ing. There were some five or six forward for prayer during the meeting, but only two, I believe, found peace. However, this was, I believe, the most heart-cheering meeting I have attended for years. It was truly a refreshing time, and I believe it was so to all the members of the church. This little church is truly a model church for love, union and zeal in the cause of God. May the good Lord grant that it may continue and abound, not only there, but throughout the churches.

Much good might have been done this winter, on the Wooster Circuit, had there been laborers sufficient to keep up meetings as they should have been. My own health has been so poor, that I was not able to labor more than half as much as I would wish to have done. And I would here just say, that I hope those brethren, that is Deshieri and Sole, will not fail to come, according to promise, as I have come to the conclusion, in consequence of my ill health, not to have charge of a Circuit the coming year. If these brethren would just drop a note in the Advocate, in reference to their coming out, and what time they will be here, it would be a great satisfaction to the brethren generally, and especially those on the Wooster circuit.*

We expect, the Lord willing, to commence a protracted meeting in this place, (Wooster) on the 24th of the present month, and hope by the time it closes to have some more good news to send you. The Church here is in good spirits, and still looking up for better times. I wish, brother W., you could spend a few weeks in this place, I think much good might be done.

No more at present, but remain

Yours, in the best of bonds.

ARCHIBALD MEGREW.

*Brother T. H. Deshieri will please attend to this matter of giving notice, in the next Advocate. EDITOR.

Letter from Brother T. D. G. Grim.

SAMPLE'S MANOR, Md., Feb. 19, 1849.

BROTHER WINEBRENNER:—

I TAKE up my pen to inform you about a few things in this part of God's moral vineyard.

My principal object in writing, is to inform you, as I believe you are one of the Standing Committee of the East Pennsylvania Eldership, that the brethren, and the citizens generally, wish that the Committee would send them a good and able minister of Jesus Christ, to take up a mission here and in the surrounding neighborhood. I think much good might be done here if we had an able brother to preach and set things in order. Will you please send us such an one?

I see by the minutes of the last Eldership, that brother E. Logue is to come into Washington county the ensuing year. Will he take up an appointment in this place? If so, please inform me as soon as you can ascertain the same. If he is not now engaged tell him to come on to this place as soon as he can, and we will bear his expenses here and back again, and give him a little for setting things in order here. We wish no brother to labor with us for nothing. Although we are poor, and many of us live from hand to mouth as it were, yet we will give a portion of that which the good Lord has enabled us to labor for with our own hands. So please send on some good brother soon.

We see, in the Advocate, that brothers Fenton and Coup have organized a church at

Parksville. This is close by us, and as the brother has seen proper to inform the readers of the Advocate about this village, I would be pleased to see him give a description of that village, Parksville; the number of houses it contains, and the size of the house in which they worship. I will not now give you a description, but would say, come and see.

For the encouragement of those who would wish to know what might be obtained for the support of a laborer, I would say, that a few Sabbaths ago I felt it my duty to tell the people here their duty to support the Gospel; or those who have given themselves wholly to the Gospel should live by the Gospel. After service I drew up a subscription to see what the friends would give, and my talking to them was not in vain; so that I got twenty-two dollars, none giving less than one dollar; and many said that if I would get a good preacher of the Eldership of the Church of God, they would double what they had subscribed. I am confident that we can raise forty dollars for a good brother.

I must close. You will please let me hear from you as soon as this comes to hand. If brother Logue cannot come, send brother G. U. Harn. He will meet with a warm reception. He has preached here before. Give me brother Harn's post office address.*

No more, but remain

Yours, in the bonds of love.

THO'S. D. G. GRIM.

*Brother Harn's post office address is Fayetteville, Franklin county, Pa.

Letter from Elder J. Hawk.

JOHNSON Co., Iowa, Feb. 10, 1849.

BROTHER WINEBRENNER:—

I TAKE up my pen in haste, to make known to you, and the Standing Committee, our request concerning a preacher, which is very much wanted in this western country.

I would have wrote sooner, but our papers and letters are so very slow coming this winter. The desire of all the brethren and sisters is, for a traveling preacher to be sent among us; and we hope and pray that the Lord may so direct matters that we may get a suitable and useful one. As for support, I am not able to say what can be done. We are a good deal scattered in this State, but from what I have learned, and can learn of brother Logue, he done better here, in some respects, than a great many do in the East. With what assistance he got from the East, and his industry, he got along snug, considering he had a great deal of affliction in his family, and consequently many extra expenses. He owns a good little house and two lots in Trenton, for which he asks \$250. His vendue amounted to eighty odd dollars, and then he kept some of the best furniture. He told me, and others, that when he came to this State, he had very little. As far as I have knowledge, a man need not feel discouraged about coming to Iowa. One great difficulty we have is, to get a house for a man with a family, and especially for this Spring. There are upwards of thirteen families expected to come to this settlement in the Spring. My opinion is, that a man with a small family would suit best; but he must expect to endure some hardships in a new country.

The brethren and sisters felt somewhat discouraged, and also tempted at brother Logue, when looking over the Journal of the East Pennsylvania Eldership, and found there was not a word mentioned concerning the poor

Iowa brethren and sisters. But I think all will come right. If you will send us a servant of the most high God who is not easily cast down, and who will contend for the whole truth, there is a good prospect, I think, of much good being done. We feel somewhat lost without a traveling preacher, and what is already gathered might be again scattered by long delays. Brethren, do all you can. The Lord of hosts bless you all. Amen. Pray for and the prosperity of Zion.

Further, I would state that we all enjoy good health, and have done so since we live in this State, with the exception of some little brashes among the children. It has been very healthy all through this country, for which we feel thankful to the Lord.

We would like to see some more of the brethren and sisters come this way. There is much room yet. No more at present.

I remain yours, in love,

JONATHAN HAWK,

In behalf of the Churches of God, in Iowa.

Letter from Elder E. Logue.

NEWBURG, March 8, 1849.

BROTHER WINEBRENNER:—

In the last number of the Advocate I saw an inquiry from brother J. E. Rohrer, of Washington county, Md., wishing to hear from me, where I am, and whether I am coming to preach for them this Spring?

In response to which, I would merely inform him and the friends of Washington county, that I have been spending the Winter in Carroll county, Md., visiting my connexions and assisting brother Price in meetings; the most of the time preaching pretty hard; and had the happiness of seeing some eight or ten souls happily converted to God, and about as many baptized.

I had intended to visit Washington county during the Winter, but at the time I was about starting to see the brethren in that county, I was taken sick, which confined me for two weeks. I have now, therefore, postponed seeing them, until I commence preaching on that Circuit. The Lord willing, I will commence at Broad Fording the 24th and 25th of this month. Brother Seabrooks is to give out my appointments, commencing at that place. I expect to come to that Circuit as a stranger, but I trust as a preacher, they will find my motto to be "the truth, the whole truth, and nothing but the truth," as it is in Christ Jesus, to the extent of my ability.

The motive and great concern of my heart will be, to be made use of to the good and prosperity of the churches, and the salvation of souls. If, under these circumstances, the churches on that Circuit are disposed to receive me as preacher, and co-work with me as such, for the prosperity of Zion, well and good. We will expect the Lord to be with us, to do us good.

If brother Seabrooks should not send an appointment to Rohrer'sville, I would like some of the friends of that place, to meet me at the Broad Fording, the last Sabbath of this month, and if they wish me to preach there, I shall expect to do so.

Yours, in love,

E. LOGUE.

OBITUARY

Brother MATTHIAS SAILOR.

DIED, at Spring Forge, Cumberland county, Pa., on the 12th of February, 1849, after a lingering illness, of Pulmonary Consumption,

Brother MATTHIAS SAILOR, aged 23 years, 3 months and 19 days.

Brother Sailor embraced the Saviour when but a boy; and united with the Church of God, in whose communion he lived and shone as a burning light for many years. But alas! like many others, he listened to the precepts and maxims of the world, and became overwhelmed with business, and through it got on back grounds, until one year ago, when he again sought and found the Lord precious to his soul, and returned to the fold from whence he had strayed. During his illness he was perfectly resigned to the will of the Lord, until the 12th, when he fell asleep in Jesus without a struggle or a groan.

On the 14th his remains were conveyed to, and interred at the Trindle Spring Church, followed by a very large concourse of weeping friends and neighbors, who convened to pay the last tribute of respect to one they loved and esteemed. The occasion was solemnized by a discourse from the writer, from Psalms 39: 4, 5. It was truly a solemn time.

J. H. HURLEY.

NEWS DEPARTMENT.

The Black Laws of Ohio.—A bill to repeal the Black Laws of Ohio, has passed both branches of its Legislature. The following is a synopsis of the bill:

Sec. 1, Provides for the creation of school districts for colored schools, and creates the office of trustees for them.

Sec. 2, Provides for the election of trustees, by the colored tax-payers.

Sec. 3, Dedicates the taxes paid by colored persons to the support of the colored schools.

Sec. 4, Provides that the districts for colored persons shall be deemed distinct bodies politic.

Sec. 5, Defines who shall be deemed to be colored.

Sec. 6, Repeals all laws creating disabilities, or conferring privileges on account of color.

The blacks under this law have not the right to sit on juries, or the benefit of the poor laws.

Cost of War in time of Peace.—The appropriations for the Military Service of the United States for the year ending June 30, 1850, amount to \$6,425,687, of which \$2,382,234, are for pay and commutations; \$750,000, for transportation; \$593,581, for armories and arsenals; \$500,000, for Quarter-master's department; \$275,000, for incidentals, &c.

The Naval Appropriations are \$9,654,011, of which \$2,500,000 are for pay and provisions—\$1,436,000, for repairs, fuel, and hemp; \$874,600, for Ocean Mail transportation, &c.

Total, sixteen millions of dollars—the cost of war in time of peace. No wonder we cannot have cheap postage.

Col. W. W. S. Bliss has been appointed General Taylor's Private Secretary.

Patent Axle.—Mr. Joseph Harris, Sr., of Boston, has invented and patented a box and axle, which require no oil, and almost entirely escape friction. The working model has been turned 1000 revolutions in a minute, equal to 120 miles an hour, without producing perceptible heat, and without the use of any oil. The box is about five inches in diameter, and the axle three inches, and in the space between them are disposed, at equal distances, six anti-friction rollers, which are kept in their places by teeth at both their ends, playing in corresponding circles of teeth in both the box and axle.

Anti-Slavery Feeling in Kentucky.—It has been stated that a meeting of the friends of emancipation was recently held in Louisville, Ky. The meeting was very large, and its deliberations characterized by great enthusiasm. It was addressed by Hon. W. B. Thomasson, late member of Congress; James Speed, Esq., member of the last State Legislature; Messrs. Ballard, Smith, and Beard, lawyers; Jacob Walter, an old and influential mechanic; Rev. W. L. Breckenridge and E. P. Humphrey, pastors of the first and second Presbyterian churches—all in favor of emancipation. This array of names is a cheering indication of the spread of the feeling against slavery in Kentucky.

California.—Mr. Atherton, who recently arrived from the gold region, delivered a lecture in New York a few evenings since. He speaks well of the climate and of the soil; declares that the golden accounts have not been exaggerated; that 100,000 could not extract the supply in twenty years; that beef, flour and clothing are cheap enough at San Francisco, though dear at the mines; advises people to take out houses with them, though he fears the consequence of having too many frame buildings, as, if one should take fire, they would all go; but does not advise any person to go to California, who can do well here.

Lumps of Gold.—The largest lumps of gold recorded in the histories of gold mines, are as follows: One found at the Wicklow mines, in Ireland weighing 22 ounces; one in Peru, weighing twenty-six pounds and a half; several in Quito, reported to have weighed about one hundred and six pounds; one in Lebanon, North Carolina, found in 1810, which weighed twenty-eight pounds; and one in New Grenada, which weighed twenty-seven pounds and a half. These, we believe, are the largest lumps on record.

Baltimore and Ohio Railroad.—Measures are now being taken for the extension of this road, and in a short time, it is expected the making of it from Cumberland, Md., to the Monongahela, a distance of one hundred miles, will be put under contract.

For California.—The New York Tribune publishes a complete list of the vessels that have cleared for California, since Dec. 7, with the number of passengers, bound to California, either by way of Cape Horn or Chagres. The footings show the whole number to be 8,098, to wit—from New York 4,359—from Boston 1,251—from Philadelphia 166—from Baltimore 361—from New Orleans 549—from other ports 1,412. This is brought down to the 8th instant, since then several more have been dispatched.

From Europe.—The Europa has arrived, bringing 14 days later intelligence from Europe. The news brought by her is not very important. Cotton was gradually rising, and grain and American provisions were in fair demand, at remunerating prices.

The present ministry of England are determined on carrying out the free trade policy adopted by the government. Corn is soon to be admitted entirely free.

Mexican Lines of Stages.—An American line of stages is about to be established, to run between Vera Cruz on the Gulf of Mexico, and Mazatlan on the Pacific. Lines of steam packets on both sides of the continent are to be connected with this land route, so that the passage from the United States to California may be made in a much shorter time than by the Chagres and Panama route. Eight of the stages are now building in New York.


Philadelphia Deaf and Dumb Institute.—There are one hundred and twenty-one pupils in this institution, eighty-seven of whom are supported by the State, seven by New Jersey, ten by Maryland, three by Delaware, and fourteen by their own friends. Twenty-eight pupils were admitted during the year, seventeen were discharged, and two died.


The Black Tongue.—Several deaths from that terrific disease, the black tongue, have occurred in Augusta, Kentucky. The heads of patients swell immoderately, the tongue protrudes from their mouths, eyes glaring, and the whole face is discolored and horribly distorted, ending speedily in death.


Blacksmiths Wanted.—A letter writer from San Francisco, complains bitterly of the lack of blacksmiths in that region. He says that almost any sort of a workman can make himself independent there in a very short time, wages ranging from \$20 to \$50 per diem.


Very Unusual.—Belfast harbor is frozen over to Long Island, a distance of some ten miles; the "Eastern Bay" is also sealed up. These are very unusual occurrences.


Flour is selling at \$4 25 per barrel.


 The Inauguration Ball at Washington was a very tipsy affair, we suspect. There were more than a hundred baskets of champagne wine, independent of other liquors, consumed; and next morning there were fragments of glass all over the supper room and the passages, and indications that Bacchus had held one of his richest revels. There were upwards of \$12,000 received for tickets; the confectionary and cookery cost \$1,900; the music \$500; the pavilion \$3,000, and the fixtures will absorb all the money received, with the exception of fifteen hundred or two thousand dollars, which will be given to the Orphan Asylum of Washington. And this is patriotism! Oh shame! where is thy blush?


 A wire suspension bridge has been projected to cross the Ohio, between Cincinnati and Covington. The arch is to be 120 feet above the centre of the river, at low water—the towers for the suspension, 230 feet high—the bridge is to be hung on twenty cables, four inches in diameter, capable of sustaining a weight of seven thousand tons. The cost is estimated at \$300,000.


 All our Presidents commence their time of authority with bad weather. Gen. Taylor had no sooner taken his oath than it commenced snowing, to be followed by a rainy night. The inauguration day of President Polk was rainy; that of Gen. Harrison was cloudy and cold; and, as well as we remember, that of Mr. Van Buren wound up with a storm.


 A new bill has been prepared by the Committee on the Post Office in the House of Representatives. This bill makes a uniform rate of three cents for letters of half an ounce, if pre-paid, five cents if not pre-paid. The rates on newspapers vary from a quarter of a cent to one cent, according to size.

 Thirty thousand individuals own all the Land in England. Three thousand own all the Land in Scotland; and six thousand that of Ireland. Twenty-five millions of human beings are thus left without a rood of ground in the British Kingdom.

 The Bridgeport Farmer states, that the receipts of the New York and New Haven Road are over a thousand dollars per day. This is good business.

 All the Cabinet appointments have been confirmed by the Senate. The new Administration is, therefore, fairly launched and under way.

 More than thirty Railroad Companies do not run their cars on the Sabbath. Twelve have stopped during the past year.

 A bill to punish prize fighting has just passed the New York House of Assembly 104 to 6.

MISCELLANEOUS.

GEN. TAYLOR'S INAUGURATION.

At 12 o'clock on Monday, the 5th inst., the ex-President and President elect arrived at the east front of the Capitol, accompanied by the Senate and House of Representatives, and their officers, the Diplomatic Corps, the Supreme Court of the United States, and the other public bodies appointed to be present.

The Capitol Square opposite the East Portico, was crowded to its utmost capacity, and the President elect delivered the following

INAUGURAL ADDRESS.

FELLOW-CITIZENS:—Elected by the American people to the highest office known to our laws, I appear here to take the oath prescribed by the Constitution, and in compliance with time-honored custom to address those who are now assembled.

The confidence and respect shown by my countrymen in calling me to the chief magistracy in a republic holding a high rank among the nations of the earth, have inspired me with feelings of the most profound gratitude, but when I reflect that the acceptance of the office which their partiality has bestowed, imposes the discharge of the most arduous duties, involves the weightiest obligations, I am conscious that the position which I have been called to fill, though sufficient to satisfy the loftiest ambition, is surrounded by fearful responsibilities. Happily, however, in the performance of my new duties, I shall not be without able co-operation.

The legislative and judicial branches of the government present prominent examples of distinguished civil attainments and matured experience, and it shall be my endeavor to call to my assistance in the executive departments, individuals whose talent, integrity, and purity of character, will furnish ample guarantees for the faithful and honorable performance of the trusts to be committed to their charge.—With such aid, and an honest purpose to do whatever is right, I hope to execute diligently, impartially, and for the best interests of the country, the manifold duties devolved upon me.

In the discharge of these duties, my guide will be the Constitution, which I this day swear to preserve, protect and defend. For the interpretation of that instrument, I shall look to the decisions of the judicial tribunals established by its authority, and to the practice of Government under the earlier Presidents, who had so large a share in its formation. To the example of those illustrious patriots I shall always refer with reverence, and especially to his example who was, by so many titles, the Father of his Country.

To command the Army and Navy of the United States with the advice and consent of the Senate, to make treaties, appoint ambassadors, and other officers, to give to Congress information of the state of the Union, and recommend such measures as he shall judge to be necessary, and to take care that the laws shall be faithfully executed. These are the most important functions entrusted to the President by the Constitution, and it may be expected that I shall briefly indicate the principles which control me in their execution.

Chosen by the body of the people, un-

der the assurance that my administration should be devoted to the welfare of the whole country and not to the support of any particular section, or merely local interests, I this day renew the declarations I have heretofore made, and proclaim my fixed determination, to maintain to the extent of my abilities, the government in its original purity, and to adopt, as the basis of my public policy, those great republican doctrines which constitute the strength of our national existence.

In reference to the Army and Navy, lately employed with so much distinction in active service, care shall be taken to insure the highest condition of efficiency, and, in furtherance of that object, the military and naval schools, sustained by the liberality of Congress, shall receive the special attention of the Executive.

As American freemen, we cannot but sympathize with all efforts to extend the blessings of civil and political liberty, but at the same time we are warned by the admonitions of history and the voice of our own beloved Washington, to abstain from entangling alliances with foreign nations.

In all disputes between conflicting governments it is our interest, not less than our duty to remain strictly neutral; while our geographical position, the genius of our institutions and our people, the advancing spirit of civilization, and above all the dictates of religion, direct us to the cultivation of peaceful and friendly relations with all other powers, it is to be hoped that no international question can arise which a government, confident in its own strength and resolved to protect its own just rights, may not settle by wise negotiation, and it eminently becomes a government like our own, founded on the morality and intelligence of its citizens and upheld by their affections, to exhaust every resort of honorable diplomacy before appealing to arms.

In the conduct of our foreign relations I shall conform to these views, as I believe them essential to the best interests of the country.

The appointing power vested in the President, imposes delicate and onerous duties. So far as it is possible to be informed, I shall make honesty, capacity and fidelity, indispensable prerequisites to the bestowal of office, and the absence of either of these qualities shall be deemed sufficient cause for removal.

It shall be my study to recommend such constitutional measures to Congress as may be necessary and proper to secure encouragement and protection to the great interests of agriculture, commerce and manufactures; to improve our harbors: to provide for the speedy extinguishment of the public debt; to enforce a strict accountability on the part of all officers of the government; and the utmost economy in all public expenditures. But it is for the wisdom of Congress itself, in which all legislative powers are vested by the Constitution, to regulate these and other matters of domestic policy.

I shall look with confidence to the enlightened patriotism of that body to adopt such measures of conciliation as may harmonize conflicting interests and tend to perpetuate that Union which should be the paramount object of our hopes and affections. In any action calculated to promote an object so near the heart of every one who truly loves his country, I zealously unite with the co-ordinate branches of the government.

In conclusion, I congratulate you, my fellow-citizens, upon the high state of prosperity to which the goodness of Divine Providence has conducted our common country.

Let us invoke a continuance of the same protecting care which has led us through small beginnings to the eminence to which we have this day arrived, and let us seek to deserve that continuance by prudence and moderation in our councils, by well directed attempts to assuage the bitterness which too often marks the differences of opinion by the promulgation and practice of just and liberal principles and by enlarged patriotism, which shall acknowledge no limits but our own wide spread Republic.

SECTARIANISM DEFENDED.


The following remarkable extracts we copy from the editorial department of one of your cotemporaries of Nov. 24th, which furnish another strong proof of the unscriptural and unchurchly position which the paper containing them occupies.

The advantage of Sects in the Church.

"Some mourn over the existence of Sects in the Church of God: nay, efforts have even been made to prove that the numerous Sects in the church, constitute 'antichrist.' We cannot sympathize with such speculations. On the contrary, much good has arisen from the fact of denominational preferences. We can scarcely avoid reflecting upon the wisdom of God, in so contriving christianity in adaptation to the human mind, as to give rise to sects in the christian church. Divided as the church is into so many distinct battalions, (sects,) they effect vastly more than they would if they were all organized into one and the same army!!!"

These are strange doctrines indeed, and if true, what becomes of the oneness, the unity, under which the Scriptures invariably represent the church of Christ? What becomes of the truly earnest prayer of the Lord Jesus, that his people "may all be one" even as He and the Father "are one?" If "the church can effect vastly more" by being divided into so many sects, why did Paul so severely censure the Corinthian Christians for having divided themselves into distinct parties? And, why did Paul and all the Apostles, so earnestly beseech all christians that there be no divisions in the body of Christ? And why do all good and holy people truly mourn and lament over the divided state of the Church?

Yet the above extract will appear stranger still, if we consider the source from whence it comes. For who would have thought, that any one could be so *strangely inconsistent* with himself, as that, after having opened his columns so frequently to the exposure of sectarianism, and lauded so highly the many unsuccessful efforts towards Christian Union, and after having himself gone to England, to attend the great London Convention, for the express purpose of effecting a union among all evangelical denominations, he should now, after the lapse of so short a time since his return, come out in open vindication of the miserable sect system, and proclaim its great advantage to his readers!—*Ger. Ref. Messenger.*

 A missionary writes from Malta, that a newspaper, in the Italian language, under religious auspices, is about to be established there.

POETRY.

POOR, WILDER'D, WEEPING HEART.

Poor, wilder'd, weeping heart,
What can relieve thee?
Come, sinful as thou art,
Christ will receive thee:
Come, though with wo oppress'd,
Soft is the Saviour's breast,
There may'st thou sweetly rest,
There naught shall grieve thee.

Come, trembling, timid soul,
Why this delaying?
Thunders that o'er thee roll,
Fall on thee straying:
Turn from destruction's ways,
Turn to the throne of grace,
There seek thy Father's face,
Weeping and praying.

Hence guilty fear and doubt,
Leave me forever!
Lord, wilt thou cast me out?
Never—oh, never!
From unbelief of mind,
From thoughts to sin inclin'd,
From flesh and hell combin'd,
Thou wilt deliver.

FOUNTAIN OF SILOAM.

Beneath Moriah's rocky side
A gentle fountain springs;
Silent and soft its waters glide,
Like the peace the Spirit brings.
The thirsty Arab stoops to drink,
Of the cool and quiet wave,
And the thirsty spirit stops to think
Of Him who came to save.

Siloam is the fountain's name,
It means "one sent from God;"
And thus the holy Saviour's fame
It gently spreads abroad.
Oh grant that I, like this sweet well,
May Jesus' image bear,
And spend my life, my all, to tell
How full his mercies are!

New Music Wanted!

We have it in contemplation to get up a choice collection of Church Music, comprising the various metres now in use among the Churches of God; and we want our brethren who are blessed with "The daughter of Music," to aid us in making out the collection, by sending us choice peices of music, or by writing and referring to works where such choice pieces of Church Music can be found. Who among the singers of the Israel of God will oblige us by prompt attention to this request?

For every half dozen of approved pieces, a copy of the new work shall be awarded.

EDITOR.

Delinquents Take Notice.

AFTER the first of April next, a list of our delinquent subscribers will be published, as we have heretofore given notice, except due payment be made on or before that time. We are pleased to find that some of our subscribers who are in arrears are paying up, and thus precluding the necessity of adding them to the list of delinquents. We should be gratified if the remainder were to do likewise, and leave us no list to publish. Who then will do us the kindness and justice of sending in our dues before the first of April next?

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.

2. For the second highest number, a set of our own publications, as above specified.

3. For the third highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.

4. For the fourth highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.

5. For the fifth highest number, a Hymn Book and Testament.

6. For the sixth highest number, a Hymn Book or Testament.

7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

Missionary Pledge.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	-	\$10 00
William Reichert,	-	-	5 00
Isaac Miller,	-	-	10 00
J. H. Hurley,	-	-	5 00

REMARKS.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

Choice Fruit Trees.

WE have a choice lot of Fruit Trees for sale. Let those who may want, send their orders and bespeak them, or call early in March and get the Trees.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday, the 1st inst., by the Rev. Wm. R. De Witt, Mr. JAMES TODD, of Springfield, Ohio, to Miss ANN M. ESPY, daughter of the late David Espy, Esq., of Dauphin county.

On the same day, by the Rev. C. W. Schaeffer, Mr. JACOB BOOSER to Miss HARRIET C. FACKLER, both of Middletown.

On Thursday, the 8th inst., by Rev. Mr. Cooper, Mr. JACOB WALTERS, to Miss CATHERINE SIEG, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his residence, in Lewistown, on the 24th ult., Dr. JOHN C. REYNOLDS, late Surgeon of the 1st Regiment of Pennsylvania Volunteers, in the 38th year of his age.

On the 27th of January, SARAH E. SNEEDLER, eldest daughter of William and Elmina Duncan, in the third year of her age.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held, Providence permitting, in the neighborhood of Stump's, Stark county, Ohio, commencing on the 5th of April.

The ministers and brethren of the neighboring churches are invited to attend.

The following Protracted Meetings will be held, Providence permitting, on the York County Circuit:

At Siddonstown, March 17th.

At the Cross Roads, March 24th.

Preachers, friends, and the public generally, are invited to attend.

S. CRAWFORD.
D. MAXWELL.

Shoemakers Wanted.

SEVERAL JOURNEYMEN SHOEMAKERS, of good moral character, can obtain employment at liberal prices, for from 1 to 12 months, by calling at the Shoe Store and Manufactory of JOHN KNOUSE, in Shepherdstown, Cumberland county, Pa.

Also—Several BOYS WANTED, to learn the art or trade of Shoe and Boot making, at the same place.

JOHN KNOUSE.

McAllister's All-Healing Ointment,
OR THE
WORLD'S SALVE.
Contains NO MERCURY or other MINERAL.

From the Reading Eagle.



"There was never, perhaps a medicine brought before the public, that has in so short a time won such a reputation as 'McAllister's All-Healing or World's Salve.'—Almost every person that has made trial of it, speaks warmly in its praise. One has

been cured by it, of the most painful Rheumatism; another of the Piles, a third of a troublesome pain in the side, a fourth of a swelling in the limbs, &c. If it does not give immediate relief in every case, it can never do injury, being applied outwardly. As another evidence of the wonderful healing power possessed by this salve, we subjoin the following certificate, from a respectable citizen of Maiden Creek, township, in this county.

Maiden Creek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cured of a severe pain in the back, by the use of McAllister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for tooth ache and other complaints, with similar happy results. Your friend,

JOHN HOLLENBACH."

I certify that I have used "McAllister's All-Healing Vegetable Ointment, or the World's Salve," for a healing in a my wife's breast, which has done her incalculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it.

PARKER REED.

Morris tp., Wash. co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints.

LEONARD VAILE.

Around the box are directions for using McAllister's Ointment for Scrofula, Liver Complaint, Erysipelas, Tetters, Chills, Scald Head, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Nervous Affections, Pains, Disease of the Spine, Head Ache, Asthma, Deafness, Ear Ache, Burns, Corns, all Diseases of the Skin, Sore Lips, Pimples, &c. Swelling of the limbs, Sores, Rheumatism, Piles, Cold Feet, Croup, Swelled or Broken Breast, Tooth Ache, Ague in the Face, &c. &c.

This Ointment is good for any part of the body or limbs when inflamed. In some cases it should be applied often.

CAUTION—No OINTMENT will be genuine unless the name of James McAllister, is written with a pen on every label.

PRICE, 25 CENTS PER BOX.

JAMES McALLISTER,

Sole Proprietor of the above Medicine.

Principal Office No. 28 North THIRD street, Philadelphia.

AGENTS: Geo. H. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; George Ross, Elizabethtown; M. M'Barren, Portsmouth; J. & L. Reigel, Meehanburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; J. M. Beatty, Pottsville; Samuel P. Sierret, Mount Joy; Henry Thatcher, Newport; Wm. Jackson, New Buffalo; Brown & Ruter, Pottsville; John Lloyd, Mount Pleasant; Jacob Welby, Greensburg; Edward Scull Shippensburg; John Diller, Newville; and sold by our Agents in every town in the State.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 25	a 4 37
Do. RYE, do. - - -	2 50	a 2 62
Do. CORN, do. - - -	2 00	a 2 06
GRAIN—WHEAT, per bushel,	90	a 95
Do. RYE, do. - - -	55	a 56
Do. CORN, new do. - - -	40	a 42
Do. OATS, do. - - -	26	a 28
Do. BARLEY, do. - - -	60	a 65
SEEDS—CLOVER, do. - - -	3 50	a 3 75
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - - -	5 00	a 5 50
PORK, do. - - - -	5 00	a 5 25
HAMS, per pound, - - -	9	a 10
BUTTER, do. - - - -	15	a 18
LARD, do. - - - -	7	a 8
TALLOW, do. - - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	40	a 42
ONIONS, do. - - - -	75	a 87½
APPLES, do. - - - -	25	a 30
PEACHES, (Dried) per bush.	1 25	a 1 30
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - - -	30	a 50
SALT, per sack, - - - -	1 50	a 1 56
HAY, per ton, - - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$4 90	a 5 00
Do. RYE, do. - - -	3 00	a 3 12
Do. CORN, do. - - -	2 50	a 2 60
GRAIN—WHEAT, per bushel,	1 06	a 1 08
Do. RYE, do. - - -	66	a 68
Do. CORN, new do. - - -	55	a 56
Do. OATS, do. - - -	30	a 32
Do. BARLEY, do. - - -	75	a 80
SEEDS—CLOVER, do. - - -	3 50	a 4 00
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 32
BEEF, per cwt., - - - -	7 00	a 8 75
PORK, do. - - - -	7 00	a 7 25

PROSPECTUS

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embellished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price \$2 50 per copy.

A liberal discount will be made to traveling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

✶ EDITORS OF THE RELIGIOUS PRESS, copying this Advertisement, entire, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four prominent insertions, will confer a special favor, and shall receive a copy of the work, (subject to their orders,) by sending direct to the publishers.

✶ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the History of Denominations, containing about the same number of pages.
 2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.
 3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.
- P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.
- ✶ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

MRS. MCNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforementioned diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippenburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents. Harrisburg, October 15, 1848.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18½ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per pound.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

EAST DONNAGAL, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

MAYTOWN, Lancaster county, Pa.

I ABRAHAM RIFE, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unable to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

MARIETTA, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommending it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan 1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are Religious, Medical, Historical and Miscellaneous Books; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1848.—ly.

JOB PRINTING NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence:

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., APRIL 2, 1849.

NUMBER 23.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuance must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

New Subscribers for Volume XIV.

THESE are beginning to come in, but we hope they will be much increased between this and the first of May, when the new volume will commence. We hope our agents, the preachers and others, will be diligent and active in canvassing their respective fields of labor, and gather up all the new subscribers they can find, between this and the first of May next.

Our Next Volume.

OUR next and 14th Volume will commence, Providence permitting, on the first of May. And we ask, is it too much to say? we hope to start with a greater and better list of subscribers than the paper has ever had since its commencement. If our agents and friends will not wholly neglect effort on their part, we shall entertain no fears on this subject. We are pleased to find that the Advocate is gaining friends, favor and popularity among the people.

The Express Packet Line.

THE Express Line of Packet Boats commenced their regular trips between Harrisburg and Pittsburg on Monday, the 19th ult., and have since been running regularly, pretty well filled with passengers. The boats are all re-fitted, painted and furnished anew; the captains are accommodating and gentlemanly men, and no more pleasant and convenient mode of travel can be found. The line connects with the Railroad Eagle Line of Cars for Philadelphia at this place.

Celerotype.

THIS instrument is said to be one of the most astonishing inventions in this age of discoveries. It is used for taking portraits, and is a substitute for the old Daguerreotype. The portraits taken by this machine, are said to be far superior, in point of tone and finish, to those taken by the Daguerreotype process.

Sudden Death.

HENRY HALDEMAN, Esq. of Bainbridge, Lancaster county, was found dead in his bed, on the morning of the 21st ult., at the residence of his brother, Jacob M. Haldeman, of this borough. The deceased was in the enjoyment of his usual health when he retired to bed the evening before.

Ether Discovery.

THE Committee of Congress to whom was referred the subject of compensation for the ether discovery, has just made its report, awarding the credit to Dr. W. T. G. Morton, of Boston. The report states that Drs. Jackson and Morton appeared personally before the committee, the former also with counsel, and that more than a month has been spent in a thorough examination of the subject.

Biographical Letters.

THESE letters are now coming in with encouraging and creditable celerity, so that we entertain some confident hopes of success in obtaining the requisite sketches for the work; but as to the requisite number of subscribers, we are still held in uncertainty.

In order then to expedite the publication of this work, we again respectfully urge our brethren to write out their letters with all possible expedition, and to be expert and persevering in ascertaining what number they can, or will pledge themselves to sell; and then the Committee can soon take measures to put the work to press.

Advance Pay—Our Terms.

THOSE of our subscribers who want the Advocate for ONE DOLLAR a year, will please to bear in mind, that payment must be made before the first of May. After that date, the terms require \$1 25 till the first of August, and after that \$1 50. Hence let every one mind his own interest: and those who do not, will please not to blame us, when we exact pay in strict accordance with the terms of the paper. We have said thus much heretofore, and yet when some of our patrons come to pay for the paper after the commencement of the volume, they still want it at the rate of advance pay. Now we want it distinctly understood, our terms are our only rule, and that these will and must be adhered to.

Abolition in Cayenne.

SLAVERY has been abolished in Cayenne. The blacks assembled in thousands and thanked God and the Governor for liberty.

The Adams County Member.

THE special election for a member of the House of Representatives in Adams county, held on Friday, the 16th ult., resulted in the election of William M'Sherry. Mr. M'Sherry took his seat in the House of Representatives on Wednesday, the 20th ult.

Pay your Preachers.

THE time is now at hand for the preachers to change their fields of labor, according to the appointments of the Eldership. Now, therefore, it becomes the churches to pay their preachers the full amount of their salary, and not suffer one of them to go off in debt. "The laborer is worthy of his hire." "Thou shalt not muzzle the ox that treadeth out the corn."

Homoeopathic College.

THE first Commencement of the Homoeopathic College of Pennsylvania, for conferring medical degrees, took place in Philadelphia, on Thursday evening, the 15th ult., at the hall of this institution, in Arch street, below Seventh. Addresses were delivered on the occasion by the President, Hon. A. V. Parsons, and Prof. Matthews. A large audience was in attendance, and the exercises were of an exceedingly interesting character. The College commences under very fair auspices, and will, doubtless, increase in prosperity from year to year.

Appointments.

BROTHER A. D. WILLIAMS, from Clinton, N. Y., will preach at the following places, Providence permitting, in order as follows, viz:

Lancaster, Thursday evening, April 12th.
Washington, Friday " " 13th.
Mount Joy, (day and evening,) Sunday, April 15th.
Elizabethtown, Monday evening, April 16th.
Bainbridge, Tuesday " " 17th.
Middletown, Wednesday " " 18th.
Shiremanstown, Thursday " " 19th.
Mechanicsburg, Friday " " 20th.
Harrisburg, Sunday, (day and evening,) April 22d.
Milltown, Monday evening, April 23d.
Linglestown, Tuesday evening, April 24th.
N. B. The brethren of the aforesaid churches will please to receive and assist brother Williams as it becometh saints. As he travels by public conveyance, he will, of course, be dependent on the brethren for private conveyance to all such places as he cannot reach, conveniently, by public conveyance.

Adjournment of the Legislature.

ON Saturday, the 17th ult., the House took up and passed the resolution, which had previously passed the Senate, for the final adjournment of the Legislature on Tuesday, the 10th of April.

Proposals for Chaplains.

THE adjutant-general of the United States army advertises for twenty ministers, to fill certain posts as Chaplains. They will be required to act as schoolmaster, and receive daily rations and 40 dollars per month. Portions of them are to be sent to Oregon, California, Santa Fe, and Texas.

Harrisburg Manufacturing Company.

THE bill to incorporate the Harrisburg Manufacturing Company, passed the House of Representatives on the 15th ult., with an amendment imposing a tax of one per cent. on its capital stock—which tax is to be applied by the Auditor General exclusively to the payment of the loans of the State. The vote on the final passage of the bill was forty nine to eighteen.

List of our Depositories and Local Agents.

FOR the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, Philadelphia.

D. APPLETON, No. 200 Broadway, New York.

WATSON & WILLIAMS, St. Louis, Mo.

E. LUCAS & CO., Cincinnati, Ohio.

A. MEGREW and J. P. WINEBRENNER, Wooster, Ohio.

Dr. JACOB MYERS, Pittsburg, Pa.

JOHN C. OWENS, Baltimore, Md.

Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforementioned persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	\$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles,	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul,	75
Evangelical Music,	75
Treatise on Regeneration,	62 1/2
English Ref. and Pron. Testament,	50
German Reference Testament,	37 1/2
Revival Hymn Books,	50
View of the Church, &c.,	37 1/2
Almost Christian, in German,	25
Young Christian's Guide,	25
Harn on Feet-Washing,	25
Lyceum Spelling Book,	15
Traveler's Guide to the West,	50

Book and Job Printing.

We wish our friends not to forget us when they have Book or Job Printing to do. If they will patronize us we shall be happy to accommodate them on moderate and liberal terms. All kinds of Job Work attended to, such as Handbills, Cards, Circulars, Pamphlets, Books &c., &c. Please give us a call.

Newspaper Postage.

In pursuance of the provisions of an act of Congress of 3rd March, 1849, the Post Master General has issued a circular to Post Masters, in which is contained the following paragraph in relation to transient newspapers:

Transient newspapers (that is, papers not sent from the office of publication,) will hereafter be subject, in virtue of the act aforesaid, to the general newspaper postage rate only; that is, one cent for any distance in the same State, and one and a half cent for any distance exceeding one hundred miles, where the newspaper is sent from one State into another. But postage on such newspapers is in all cases to be pre-paid, as heretofore.

Mr. Clay on Emancipation.

MR. CLAY has written a long letter in favor of emancipating the slaves in Kentucky, fixing a period after which all should be born free. The period suggested by Mr. Clay is 1855 or 1860, and the age 25 years, after which each individual should be hired out by the State for three years to provide the means to send him to the Colony, and to support him six months after he reaches it. He supposes there would not be many more than 5000 to transport the first year after the plan goes fully into operation, and that number could be easily transported.

The United Brethren.

This body seems still intent upon establishing an institution. The bill to charter the Otterbein University has passed the Ohio Legislature; and at the last meeting of Allegheny Conference, the following resolutions were passed:

Resolved, That Nathaniel Black be elected Traveling agent for the contemplated institution of Learning, during the ensuing year, to solicit subscriptions and collect what is subscribed, and receive his salary out of the funds collected.

Resolved, That we, the members of this Conference, use our influence in favor of the Institution of Learning above mentioned.

A Breach in the Church of England.

THE withdrawal of the Rev. Baptist Noel from the Church of England, is producing an immense excitement, and will, no doubt, result in a division of the Church or the entire separation of Church or State. Mr. Noel was one of the most pious as well as most talented and distinguished of the English clergy. He was one of the Queen's chaplains, and his name was associated with every great enterprise for the advancement of true godliness, without regard to sectarian names or party interests. Mr. Noel has published a book, an octavo of 600 pages, assigning his reasons for seceding, and so great was the excitement in the public mind that the entire edition of 3000 was sold on the day it was issued. Other editions have been struck and still the demand is not supplied. It is said, that in several towns public meetings are held, at which the work is read, chapter by chapter, to large and eager assemblies.

The Pope Deposed.

THE formal deposition of the Pope, by the Assembly, at Rome, on the 9th of February, was a most important event. Following this, was the adoption of a republican form of government. Below is the decree of the Assembly, passed by an almost unanimous vote:

Art. 1. The popedom has fallen, in fact as well as in law, from the temporal Government of the Roman States.

Art. 2. The Roman pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power.

Art. 3. The form of Government of the Roman State will be pure democracy; and will take the glorious name of the Roman Republic.

Art. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires.

Religious Freedom in Mexico.

WE observe, says an exchange paper, that some of the soundest statesmen in the republic are taking sides in behalf of religious freedom. Among them is Pena y Pena, the late acting President, and, beyond all question, the ablest statesman in Mexico. Otero, also a prominent member of Herrera's cabinet, is pressing the subject on the people with signal ability. Rosa, the Mexican Minister at Washington, arrays himself among the advocates of religious reform. The leading press in the Capital, the Monitor, has declared itself strongly in favor of toleration. Its influence is very great, and its arguments cannot pass unheeded. Even Herrera, who has long sustained the clergy, and been a favorite of theirs, is exerting his power in behalf of the religious emancipation of his countrymen.

Aerial Navigation.

A company in New York are now seriously talking of carrying into practical effect this splendid idea which has so long floated in the imaginations of sanguine inventors. The fourth of July is the day set for starting to California with 100 passengers. A model of the machine was exhibited in the Tabernacle, in New York, a few days ago, on which the *Tribune* says: "The Tabernacle was filled last night by a crowd anxious to hear the lecture and see the operation of the new Aerial Locomotive. The model, which was about ten feet in length, was tolerably successful. Sometimes it would get too near the gas lights of the gallery, and once or twice it was in danger from the canes of meddling spectators. It did not make a complete circle through the air, but obeyed the rudder with sufficient exactness to show the practicability of the plan. We understand that a machine of sufficient size to carry two or three persons is now being constructed. This would test the matter thoroughly."

OBITUARY

OF Brother HENRY SMITH.

DEPARTED this life, after a short but severe illness, at his residence at Middletown, Dauphin county, Pa., on the 23d of February, 1849, MR. HENRY SMITH, aged 56 years, 10 months and 13 days.

His death was calm, peaceful and triumphant—his hopes were strong, and his faith clung fast to his Redeemer. His great concern of mind appeared to be in behalf of the salvation of his children, and he earnestly exhorted them to repentance, and importuned a throne of grace in their behalf. When speak-

ing of his hope, his soul would break out in exclamations of "Glory to God for the hope, the blessed hope."

Brother Smith embraced the Saviour in the great revival of religion in Middletown, in the Winter of 1836, and soon after put on Christ in baptism, and united with the "Church of God" in that place; since which time he has continued a member until his death, walking in the ordinances of God's house, and as we hope, has left the church militant to join the church triumphant above; therefore,

"Why should we mourn departed friends,

Or shake at death's alarms;

'Tis but the voice that Jesus sends,

To call them to his arms."

OBITUARY

OF Brother DAVID LINGLE.

DIED, at his residence in this place, on Tuesday, the 13th of March, 1849, brother DAVID LINGLE, aged 67 years, 2 months and 14 days.

Brother Lingle was one of the oldest and most respectable inhabitants of Harrisburg. He was a native of Hanover township, Dauphin county; but settled in this place in his youth, where he resided ever since, leading an humble and peaceable life, and bearing an excellent and irreproachable character.

In his youth he made a profession of religion, and when the Church of God was first established in this Borough, in the year 1825, he was chosen one of its elders, in which office he served for a long number of years.

He was also chosen a member of the Board of the Printing establishment in the year 1839, and bore a double share of the troubles, responsibilities and losses of the same.

His last illness, which was phthisic and chest affection, he bore with Christian and exemplary patience; and expressed a strong faith and a good hope through grace, that when his earthly house of this tabernacle should dissolve, that then he would have a building of God, a house not made with hands, eternal in the heavens. He has left a wife and five children—three sons and two daughters, to bemoan the loss of an affectionate husband, and a kind and indulgent parent. On Thursday, the 15th, his remains were interred in the Harrisburg Cemetery.

There may his mortal body rest,

Till the last trump shall sound;

Then rise in triumph from the grave,

And be with glory crowned.

Legislation for Seven Day Baptists.

THE Legislature of Pennsylvania have passed an Act exempting the Seven Day Baptists from the penalties annexed to the law requiring cessation from labor on the first day of the week. This Act is strongly disapproved of, and pronounced "manifestly inconsistent" by the editor of the "Christian Chronicle," a Baptist paper published in Philadelphia.

This is rather a harsh judgment. We are no Sabbatarian, yet we think the editor more manifestly inconsistent than the Legislature. For among other things he says, "we think they (the Seven Day Baptists) have a perfect right to believe as they do, and to act as their belief prompts, so long as argument cannot convince them of their error."

Now all that the Legislature has done in the Act referred to, is to allow them the right to "act as their belief prompts." If this, then, is the glaring and manifest inconsistency com-

plained of by the aforesaid editor, we must confess that his perceptive faculties do far exceed ours.

But again he says, "we do not believe that it is the province of Legislative bodies to settle theological questions, such as that which divides the Sabbatarians from other bodies of Christians; and to pronounce one party to be right, and to condemn the other as wrong."

Here we think the editor is no nearer right than before. Has the Pennsylvania Legislature, by the Act in question, assumed the prerogative to settle a theological question between Sabbatarians and other denominations? And have they thereby pronounced one right and the other wrong? If they have, we confess we are too dark to comprehend the light.

So far then from blaming the Legislature, and pronouncing their Act as inconsistent, we commend them for their high-minded, anti-sectarian and tolerant spirit, as exhibited in this Act exempting the *Seven Day Baptists* from the pains and penalties of our Sunday laws.

But we should like to see the Legislature do one thing more in reference to our Sunday laws, and that is to pass an Act requiring our public peace officers, under a heavy penalty, to enforce our Sabbath laws against every citizen whose conduct, on the Sabbath, contradicts his faith. There is much greater inconsistency in suffering our Sabbath laws to be violated with impunity, than to exempt conscientious men from penalties, the propriety and justice of which, their religious belief forbids them to recognize and admit.

CONTRIBUTORS' DEPARTMENT.

Correspondence.—No. 6.

CLINTON, N. Y., March 5th, 1849.

Season for Revivals—Mistaken ideas—Scarcity of Revivals—How this may be accounted for—Revival at Whitestown Seminary—Some account of it—Theological Department—Gentlemen's and Ladies' Literary Departments—Particulars, &c.

THE season of year has arrived when we usually look for and expect revivals. Somehow it happens that Christians almost universally imbibe the idea that revivals have a sort of periodicity; and hence appear well nigh astonished at the conception of a revival at any other than the expected season of the year. According to this idea, which to be sure is unexpressed and indefinite, either God or man must be in some manner restricted to times and seasons. It would be well for all to divest themselves of this indeterminate but powerful prejudice. Revivals might then perhaps be more extensively prevalent.

But however this might be; in these parts, even the season when revivals are generally expected is rapidly passing away with but few of these merciful manifestations of Divine goodness and grace. It is but here and there that good men and angels are permitted to rejoice over the conversion of sinners. To account for this state of things upon any hypothesis of external circumstances, would be utterly futile; and even the most rigid Calvinist would not dare to affirm that it is the result of any deficiency in the arrangements or fullness of Divine grace. It can only be the want of a clear and practical exhibition of the cardinal doctrine of Christianity—Salvation only by faith in Jesus Christ; and the increasing hardness and obduracy of the carnal heart.

Almost the only exception near here to this

sad state of things, is at our Seminary at Whitesboro, in this (Oneida) county. Something of a revival is going on there, gradually but efficiently. Indeed, since its first establishment, eight years since, scarcely a term has passed away without more or less conversions. Parents have been known to send their children there especially on this account, and to find their hopes happily realized in their conversion. Many a young man and young woman, going there strangers to God and enemies to his cause, have returned to bless the world with a Christian example, and the devotion of their energies to the Cross of Christ. The writer remembers a classmate, talented and accomplished, but a confirmed infidel. Many a time did we converse—he to revile Christ and his Gospel, and I to fruitlessly urge its claims. But before the term closed he was a professing, and I doubt not, an humble Christian.

Having spoken of it, a brief account of this institution may not be entirely devoid of interest. It is under the direction of the Free-will Baptists, and has three specific departments, a Theological, a Gentlemen's, and a Ladies' departments. The faculty of the former, consists of Moses M. Smart, A. M. Professor of Greek and Hebrew, Mental and Moral Philosophy, History, Biblical Criticism and Interpretation; and John J. Butler, A. M. Professor of Christian Theology, Rhetoric, Logic, Homiletics and Pastoral Duties. In addition, Lectures are delivered by some experienced Minister each term. Students are admitted from any evangelical denomination to all the advantages of the Seminary; and the full course occupies a period of three years, though students are admitted at any stage of the course, or preparatory to the regular course, or even to pursue a partial course, as circumstances demand. Tuition, room rent and libraries are free to all the members of this department; and text books to a considerable extent, are furnished for use from the libraries. The object of the instruction is to make the Bible the manual, defence and weapon of the Christian minister—to provide him as far as practicable with a full knowledge of its doctrines, spirit and claims; and to furnish him with means to defend it against the assaults of infidelity and the world of darkness. In short, to teach him to go forth with the Bible and the power of the Spirit, to persuade men to be reconciled to God.

The two literary departments are under the government of the same faculty, and recite together; but in all other respects are entirely separate—occupying different buildings. The faculty are John Fullerton, A. M. Teacher of the Advanced Class in the Languages and Mathematics; Samuel Farnham, A. M. Principal, and Teacher of Languages; James S. Gardner, Teacher of Mathematics and Natural Sciences, and Miss Catharine P. Hill, Teacher of French, Drawing and Painting. Besides these, there are Teachers of Vocal and Instrumental Music and Penmanship.

The Advanced Class corresponds to the Freshman Class in College, and pursue the corresponding studies. Others are at liberty to pursue any branch of Science, Mathematics, Classics, French or the Ornamental Branches at their option; though the studies are so arranged that those who desire it can pursue a regular course. A Teacher's Class is formed at the opening of each Fall term, and receives daily instruction in all the branches of education requisite to a thorough prepa-

ration for teaching. Frequent Lectures upon literary and scientific subjects are delivered by the teachers and professional men. The Philosophical and Chemical Apparatus is very extensive, and the libraries contain about twenty-five hundred volumes.

The location is beautiful, being rural, and yet near enough to the city (3 miles from Utica) to secure all its advantages without its disadvantages. The Buildings are commodious, and the expenses light. The number of students now in attendance is about 25 in the Theological Department, and 125 in the two Literary Departments.

A. D. W.

Prospects at Maytown.

If in any neighborhood attempts should be made to prevent the dissemination of the truths of the Gospel, and if at the same time and place there are such that delight to see piety flourish, will not these impediments cause a holy zeal in that people to build for God's cause a house of worship, especially if that people have the wherewithal to do it? Such we understand has been, or will be, the result of the untiring opposition made by some, against the cause of religion at Maytown.

To oppose a good cause is like pouring oil on fire; the first effect may be a slight extinguishment of the flame, but it will soon reblaze with redoubled vigor. Did persecution for righteousness sake ever injure a Church or people? Did not the blood of Martyrs cause the Church to flourish more? Christianity is like fire of an unquenchable kind; as fast as it is extinguished in one place, it bursts forth with terrific glory in another; and the wicked are alarmed and discomfited at its prosperity. You cannot arrest the arm of God.

But what we view through the dark vista of futurity, and seems apparently within our grasp, may possibly yet fade into nothing, like many other sublunary things; hence we press and press the subject, again and again, until the object in view is accomplished. To this end, action and speedy action is certainly demanded. Then the work will triumph; to sit idly is to let the matter fall. Haste then, and heaven's best benison will crown the noble effort.

Of the liberality and piety of the people of Maytown the writer will say nothing; but judging from what we have heard, their generosity will be manifested in this matter; and a desire for piety will be equally shown in the happy and permanent conversion of many. During the next month we suspect the work will be commenced, and during the summer perfected. Energetic movements are only needed to carry on and complete any project, and so we trust it will be in the erection of a Bethel at Maytown.

AN OBSERVER.

March 22d, 1849.

A Word for the Bible.

BY S. E. GUILLEY.

Continued from our last.

Is proof of all we have said and shown, let me in conclusion adduce two striking instances from very opposite spheres of life, to show how suitable is the salvation of the Gospel to every rank and every circumstance.

Such then was the blessed influence of Divine truth on one of the most forlorn of the human race to whom Providence had guided my footsteps in a foreign country: an old deserted and dying negro. Having relieved the

pressing wants of the body, I was led to talk to him about his soul, and I bade him, in his sufferings, look to Jesus, who had suffered so much to redeem us from everlasting woe.—While I was speaking of the Saviour, the poor creature wept like a child. But they were not tears of bitterness; a ray of cheerfulness seemed to beam through them. They were tears such as flow when others speak kindly of those we love. Taking my hand tenderly he pressed it to his lips and said in his broken dialect: "Tankee, my good massa: tankee more for this Jesus is my Saviour and my God; him keep me in all my sickness: and Jesus make me no fear death."

Such too was its blessed influence upon the mind of a dear lamented youth, born to move in a high sphere of life, and heir to brilliant worldly prospects; who sojourned for awhile amongst us, while it was my province to watch over his education. Rare was his talent, and still rarer his integrity and good will. The bosom throbs and the tears fall, at the recollection of the bright promise on which the tomb so early closed. Short, however, as was his earthly career, he did not live in vain. He lived to realize religion; to avow, before his departure, his entire reliance on the merits of Jesus Christ for salvation; placing no dependence on the purity of his own life, but looking simply to Christ, and to him crucified. All his hopes were founded on this rock, and he found it a rock in his time of need. Supported and cheered by this all sufficient Saviour, he was enabled to resign all his bright hopes in life,—give up the world without a sigh, and calmly and peacefully depart to be with Christ.

In the hour of pining sickness, and in the near approach of death, he addressed these memorable words to one whose salvation he anxiously sought to promote—words which I pray may be engraven on the heart of every reader: "Read the Bible: It is the Bible to which I would direct your attention. All my support is derived from that Holy Book."

Notice to the Brethren in Ohio.

LANDSBURG, March 16, 1849.

BROTHER WINEBRENNER:—

In perusing the last number of the Advocate, I saw something from brother A. Megrew, of the Ohio Eldership, relative to brother H. L. Soule and myself emigrating to the West this Spring; in response to which I would inform brother A. Megrew, and the brethren of the Circuit, that it is our intention to come, if no intervening providence prevent.

We design starting for that place, if possible, the first day of April, or as early in April as we can arrange our affairs.

We wish to tarry a few days in the city of Pittsburg, with the brethren, and if they will permit us, and the Lord will assist, we will try to preach for them, and then proceed on to our place of destination, or field of labor.

Yours fraternally,

THOMAS H. DESHIRE.

Acts of the Standing Committee.

At a meeting of the Standing Committee of the Ohio Eldership, held at Wooster, the following items of business were transacted:

1. A. Megrew's request was granted, to be released from his charge the coming year, in consequence of his ill health, provided those ministering brethren we are looking for, will come from the East to fill his vacancy.

2. Inasmuch as A. Megrew wishes to travel as a Missionary, and labor what he can; therefore,

Resolved, That the support of the Wooster Church be given to him, by the consent of the church, but the appointment to be included in the circuit and under the charge of the circuit preachers.

3. Brothers Deshrie and Soule were appointed to the Wooster circuit.

4. The church at Dalton, and the appointment at West Lebanon were given to the Wooster circuit, by the request of A. Holms.

JOHN BEIDLER,
DAVID BAKER,
SETH HOLLINGER,
A. MEGREW,
Committee.

Letter from Brother Levi Merkel.

NEAR SHIREMANSTOWN, Pa., }
March 6th, 1849. }

BROTHER WINEBRENNER:—

ENCLOSED I send you the money for my paper for next year, and with it a few thoughts for your readers.

The subject I feel to be at, is to show some of the daily spiritual work a Christian should be engaged in. The heart may be compared to a garden, and we all know the work to be two-fold; first, destroying and keeping down weeds; secondly, planting and cultivating useful plants. These plants may be the fruit of the spirit, as brought to view by the Apostle Paul in his letter to the Galatians: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." These, and all the other Christian graces, ought to be daily cherished and exercised, in order to promote their growth and vigor.

But a most important work in Horticulture, is the keeping down weeds. Now, to carry out my simple comparison, what may we understand by the weeds in a spiritual sense? I might say the works of the flesh, as brought to view by the same Apostle, and as directly the opposite of the fruits of the spirit. But I will name one special weed, which the same Apostle designates the root of all evil, and if it be the root of *all evil*, it is evident that as wise men and women, professing godliness, we ought to make a powerful effort by grace, not only to discover whether this dreadful root is to any extent in our hearts, but also when so discovered, we ought daily, by self mortification and fervent prayer, wrestle with God to overcome and destroy the same. And this root is called by the Apostle, "The love of money," or according to Luther's translation, "Covetousness."

Now other weeds are bad enough. A bird may fly over the garden and drop the seed of some weed. In the winter season, when the earth is covered with a crust of snow, the wind may carry the seed of weeds for miles, and they may lodge in the garden. But the industrious gardener soon discovers when such seeds vegetate and spring up, and destroys the same.

The figure, however, employed by the Apostle to represent this weed, is a *root*, which may be deep in the ground, difficult to extract, not visible to the eye. First, hard to discover, and secondly, when discovered, it is hard to destroy; because roots, in extracting, may break off, and the main root, having branches, may remain in the ground. So it is spiritually. Covetousness, or this inordinate love of money, may lie deep in the heart, concealed, perhaps covered over with some selfish deeds of

charity or alms giving. The same covetous principle may prompt one brother to lay up his money, and prompt another to contribute to a limited extent towards charitable objects. The one may glory too much in his possessions, the other in the praise of men. One is willing to sacrifice ease and comfort in order to accumulate riches; the other will sacrifice some money in order to gratify his natural propensity of enjoying ease, indolence and the luxuries of life. The former may perhaps censure the latter for being prodigal, when at the same time the latter may censure the former for being penurious. So the external conduct may appear very diverse one from the other but the same root may lie at the bottom of their actions in both cases.

Perhaps some may justify themselves on the ground that they have but little money, or riches in their possession, and therefore this root cannot be found in their hearts. But such should remember that it is neither money, nor riches in itself that constitutes this root of all evil, but the love of money, and desire for riches. And it appears that the Apostle had in view, especially, that class who are desiring riches when he saith, "They that will be rich," &c.

May the Lord aid us all, to examine ourselves daily, and by his grace have our hearts cleansed and purged from the last remnant of this root. And fervently may we pray with David in the 19th Psalm: "Cleanse thou me from secret faults."

Your unworthy brother,
LEVI MERKEL.

Letter from Brother Henry Murray.

STARK COUNTY, Ohio, Feb. 13, 1849.

BROTHER WINEBRENNER:—

ONCE more resume my pen in order to drop a few lines for the columns of the Advocate, which you may publish if you see proper.

I commenced a meeting at brother Markley's, in Portage county, which continued eight days, in which time I preached eleven sermons. The result was, that the few who are for God in that place, were encouraged, whilst others were made to feel by the force of truth, but unwilling to improve the present, desired a more convenient season, which they perhaps, like many others, may never be permitted to enjoy. I closed the meeting, bade them farewell, and returned home.

The second meeting which I held, was in Berlin, five miles North of Canton. The meeting was to be what some would call a union meeting, but when brother S., was made sensible that we did not wish to labor for men or parties, but for God, he stated to an unconverted person that he did not think he would trouble us much. So much for that man, yet he wants to be a unionist. However, I commenced the meeting with the little church in Berlin and vicinity. We continued the meeting for nine days, and I preached nine times, and brother Jonathan West three times. The meeting resulted in three conversions, who are elderly and established persons.

On the last evening of the meeting, we attended to the ordinances of God's house, namely: the breaking of bread, and washing of the saints feet, at which time I think we realized the fulfilment of the promise given, "If ye know these things, happy are ye if ye do them;" after which I gave an opportunity to those who wished to unite with the church. There were eight came forward, and evinced

their willingness to unite with the church in fellowship, and to abandon all sectarian operations, and assume the new name which the mouth of the Lord has given. May God abundantly bless them.

The third meeting was held in Uniontown, Stark county, Ohio. The result of this meeting was as follows: two I trust were hopefully converted to God, and both were baptized according to the ancient mode, which was by immersing the whole body under water, and immediately raising it out again. There were also two accessions to the church. The brethren and sisters were much revived and greatly encouraged, while there were others who attended and appeared as if they had as much religion as St. Paul, and seemed to be deeply interested in the meeting. Some of them were heard to shout as some would suppose for joy, but, perhaps, some of them are such as are governed more by feeling than by principle: for when we tried to urge the necessity of acting from principle, and not to make our feelings or conscience a guide, seeing the Word is the rule or Christian's map, their shouts were turned into mutterings, and their joy into grief. This, among other evils, is becoming very prevalent in Ohio.

There is another great evil amongst us, that might be mentioned, namely, Lotteries. First, they are a curse to the country; secondly, a hindrance to the progress of religion. I speak as to wise men, judge ye what I say. Again, these things are the means of creating hard feelings amongst neighbors, and more than that, they sometimes lead to hard blows. This I learned, to my sorrow, was the case of the two lotteries that were drawn lately, which continued three days, the result was as follows: Some were so filled with intoxicating liquors that the dram seller became ashamed of them; yet they were his customers, and he had to bear with them a long time. At last, however, he had to turn his brethren out of doors, after he had got their money. Again, others were heard to blaspheme the name of their Maker, and curse their neighbors, whilst others were engaged in bruising each others faces.

Now, I ask, did God create man to engage in such evils? I answer, no. Yet these were all engaged in during the process of our meeting in Uniontown. Who is to blame? I answer: the maker, seller, buyer, loser and gainer, are all to blame. Yet some of my so called brethren can engage in the above mentioned evils, with a conscience, they say, void of offence. O! that God might enable them to see the harm they are doing themselves and the cause, and seek to do so no more.

I think the above mentioned evils militated somewhat against our meeting in Uniontown: yet, upon the whole, it was good, and I have no doubt if I could have had some one to assist me in preaching, so that the meeting could have been continued, there would have been much more good done. But, having preached thirteen times, and become very hoarse, in consequence of a bad cold, I was under the necessity of breaking up the meeting, for which I was sorry.

Yours truly,
HENRY MURRAY.

Letter from Elder J. M. Klein.

VENANGO COUNTY, March 1st 1849.

BROTHER WINEBRENNER:—

ONCE more, in the providence of God, I am permitted to write for the paper, and through

that medium say a few things for the encouragement of the pious and good.

I, for one, have reason to be grateful to the Great Head of the Church, for the intimations of his presence, notwithstanding the spiritual dearth and apathy in some parts of God's vineyard. There has been some good done in different places. At Fayetteville, Mercer co., the number of disciples have been increased since my last letter to you. Many sinners have sought the Lord, with strong crying and tears, and a goodly number have found him precious to their souls; there are yet, however, many left to mourn an absent love. The church in the above place, numbers near fifty members. The converts are spiritual and obedient. Notwithstanding the extreme cold weather, the ice has been cut at different times, and old and young followed their Lord and Master down into the watery tomb. This I love to see. They are also enterprising enough to go on with their little Bethel. It is a neat little frame, and will be completed, Providence permitting, early in the summer, when it will be dedicated to the worship of God.

The church in this place, has also shared in the refreshings from the Lord. Some few have been restored to her fellowship during a few months past. A meeting is now in progress—two weeks have passed since its commencement, and although the enemy has spared no pains to tempt and discourage the people of God, yet they have gained the victory so far, that the cries of the penitents have been heard for several nights past.

On last night nine were forward at the altar of prayer. Some few have found peace since the meeting began. Oh! how solemn to hear the cries and the prayers of the mourners, and how cheering to see the converts praying to and praising God. Our meetings are warm and spiritual, and I hope and pray that this state of things may continue until the people of this neighborhood will become pious Christians. May the Lord bless his people, and keep them faithful.

The present Eldership year is almost come to a close, and my labors as pastor will be done. Many of the brethren have asked what I would do the coming year? Well, as one has said, if God permit, I will pray more, live holier, and preach harder than before. Although I have no appointment from the Eldership, this will not prevent me from doing so. My desire has been to emigrate some distance from this.

During this winter brother Hoves and I have traveled and labored together. Our appointments therefore have been far apart. He (brother H.) is now on the route. May the Lord bless and prosper him. I shall soon follow him and preach my last round to the brethren. I hope the churches will remember brother H. in his last visit, for he is worthy. I love him for his piety and sincerity, and I have reason to believe he will become useful, if he keeps humble.

My mind is still troubled about books. Not less than thirty Hymn Books are wanted in one church, while others are destitute. Some few books were brought here by brother Hickernell, or I should have been entirely out. In this church, singing, which is an important part of devotion, is much injured for this want. But I must close. More by and by.

Yours, in the Gospel,

J. M. KLEIN.

REMARKS.—Brother Klein and others who may want Hymn Books, or other works of

our own publication, will please send to Elder Jacob Myers of Allegheny city, or Joseph A. Dobson, Pittsburg. EDITOR.

Letter from Elder T. Hickernell.

DARK CO., Ohio, March 1st, 1849.

BROTHER WINEBRENNER:—

HAVING a few leisure moments, I will embrace the present opportunity of letting you know that I have nearly passed around the Southern district or part of my Circuit.

I preached in the neighborhood of Samuel Anderson, on the 16th of February. The day previous I was to see father Kinsinger, for the first time, expecting to fill an appointment, but there was none given out. On the 17th and 18th I preached to very small congregations, on Pretty Prairies, in a Baptist meeting house, close by brother David Kinsinger's.

On the 19th I preached near Addison, in the neighborhood of brothers Strock and Wiley's, to a large congregation of people. Here I found all well, and by what I have heard, there were a number of people deeply affected at the meeting that I recently held there.

On the 20th I preached to a full school house 1½ miles below Dayton. I stopped all night with brother Higas, and found them in tolerable spirits. I left another appointment for that place, the 30th of April, and probably I shall then also preach in the city of Dayton, the evening of the 1st of May, provided a house can be obtained. I trust the brethren will not be disappointed in their calculations about the matter.

On the 21st I preached at Sharpsburg, in a wagon maker's shop, and tarried all night with the owner of the same; yet I had put up with father Winters, recently from Smithville, Ohio. On the evening following I preached to a large congregation near Pymount, in a school house near brother George Hutton's. On the day following I went to Euphema, and put up with brother Mathew Megrew.

On the 24th, father Ross, who was originally a minister of the M. E. church, met me in the neighborhood of the Huttons', Dark county, to hold a series of meetings, which continued from Saturday night till Tuesday night. None were converted, but I understand that some were very much wrought upon, but quenched the spirit. Oh! that men could see the danger of grieving the spirit of God.

To-day, which is the 1st of March, I preached, for the first time, in the neighborhood of father Ross', in Dark county. To-morrow, I purpose leaving for home, and then I shall go to the state of Indiana.

I calculate to hold several large meetings, and should be glad to have some of our brethren from some part to attend, if possible. The first will be held 3 miles South of Bellfountain, Logan county, Ohio, in the neighborhood of Samuel Anderson', on the 19th of April. Who will meet me there?

I expect to commence another Protracted meeting in the neighborhood of brothers Wiley and Strock's, near Addison, Clark county, on the 25th of April. I may keep this meeting up five days, if nothing prevents. Who will meet me there? Prospects are fine.

Yours, in Christian affection,
THOS. HICKERNELL.

Letter from Brother C. Idleman.

UNDERWOOD, March 13, 1849.

BROTHER WINEBRENNER:—

WE learn from the Scriptures of Divine truth, that no man has a right to, neither can

he preach the pure Gospel of Christ, in truth, unless he have a divine call from God. St. Paul says to the Hebrews, "No man taketh this honor to himself, but he that is called of God, as was Aaron." Again, in Romans he says, "How can they preach except they be sent." We therefore conclude that no man has a right to preach except God call him to it by his Holy Spirit; and though words may be ever so good in and of themselves, yet unless attended by the spirit and power of God to the heart, it is of but little profit. Therefore it must be delivered in the power and demonstration of the spirit in order to be useful. And as God is a spirit, and seeketh such to worship him as will worship in spirit and in truth, therefore whatsoever is not done in the spirit, cannot please God.

But, can a man have the spirit to preach and pray when and where he will? It appears the Apostles could not work miracles when and where they pleased: consequently the minister of Christ must be subject to the spirit—passive and active. Passive, having no will of his own, but be conformed to, and swallowed up in the will of God. Active, to do whatsoever God requires of him. Therefore there is a necessity of momentary watching and constant prayer; to have the mind uplifted, drawn out after, and solely stayed upon God, and to have one fixed resolution in all things, to please and know and enjoy God. And in order for this, he must have the agency of the spirit, its strivings and assistance. But can he have the spirit at all times, and at his disposal? To command the spirit he cannot; this is the free, unmerited gift of God! yet he gives it freely. A measure of the spirit is given to every man to profit withal, and as the word of God requires a constant exercise or action, (and yet requires no impossibilities,) we therefore conclude the strivings and operations of the spirit may be felt at all times. And in order that preaching be profitable, souls edified and quickened, the word must be attended by the power and influence of the Holy Spirit.

Why, we may ask, do we see and hear so much preaching (as it is called) and so little good effected? We answer, because they are so many trying to preach, but God has not called them, they being nothing more than man made preachers. Others, though they may have had a call from God, have not lived up to the requirements of the word and spirit of God, consequently they have lost the agency of the spirit, and their preaching is as sounding brass and a tinkling cymbal.

Yours affectionately,
C. IDLEMAN.

Letter from Brother T. Hickernell.

DARK COUNTY, Ohio, March, 1849.

BROTHER WINEBRENNER:—

I see in the Church Advocate, that there is a prospect of brother A. Megrew coming out as a Missionary, to travel Westward, and one brother has offered \$10 for his support. I do think we can assure him \$10 more in Preble and Dark counties, if he will come that far; and if he takes in Columbus, in the neighborhood of James Ferguson, he will get \$20 there; there will be some raised in the vicinity of Dayton.

I should be much pleased to have a conjunction formed between the Ohio and Indiana Elderships, as there are several tiers of counties lying between the two Elderships in which there is but little preaching by our

brethren. Who else will assist to get him out? Let them make themselves known through the Advocate.

Yours, in the best of bonds,
THOS. HICKERNELL.

Letter from Brother A. Megrew.

WOOSTER, March 6, 1849.

BROTHER WINEBRENNER:—

HAVING a little good news to communicate to you, and the readers of the Advocate, it is with pleasure I take up my pen so to do.

We commenced a large meeting in this place on the 24th of February, which is still in progress, and increasing in interest, notwithstanding the weather is unfavorable, and has been from the commencement of the meeting. Yet the meetings have been well attended, and since the second meeting there have been some out for prayer every night save one; and up to the present time there have been five or six professed peace by believing in the Saviour. Last Sabbath three followed the Lord in the ordinance of Christian Baptism.

We purpose protracting the meeting yet for some time. However, we are bad off for help in the ministry. Brother Beidler was with us from the commencement of the meeting until this morning, when he was under the necessity of leaving. We were very sorry to see him go, for he is truly a father in Israel.

MARCH 12th.

Our meeting has now closed, and resulted in the conversion of nine or ten persons, and much to the up-building of the church in Wooster.

On last Sabbath four happy converts followed their Master down into the beautiful stream that runs near the town, and were there baptized in the presence of a large assemblage of people. It was truly a solemn and interesting time.

In the evening we had meeting again, and attended to the Washing of the Saints Feet, and the Breaking of Bread, and then gave an opportunity for persons to unite with the Church, when eight came forward and were heartily received into church fellowship; and afterwards we closed the meeting. There were many on the last evening of the meeting could not get into the house, because of the crowd.

The little church in Wooster is in great spirits, and truly the prospects are very flattering. I have no doubt but the Church will prosper here if the members keep humble and holy.

Brother Winebrenner: The Church in Wooster is a baptized church—it is a living church—a zealous church—an humble church—and truly I may say, a loving church. A more loving set of brethren and sisters I never saw, and I think that their example is truly worthy of imitation. My prayer to the great Head of the Church is, that these characteristics may be retained, may continue and abound more and more, and that he may keep them in his own name, and save them from the evils that are in the world, and even in Wooster.

Yours, in the best of bonds,
ARCHIBALD MEGREW.

OBITUARY

Brother SIMON LINGLE.

DEPARTED this life, at his residence in Har-
rington, on the 23d of October, 1848, SIMON
LINGLE, aged 64 years and 10 months.

His disease was a lingering one, mostly of a palsey stroke. It lasted between four and five months: during which time he was not able to leave his bed. He left behind a family consisting of a bereaved widow, five sons and two daughters, and a large circle of friends and relatives to mourn his departure.

On the 25th of October his remains were interred in the Bethel grave yard at Lingles-town. Funeral services by the writer, from Job 16: 22.

A. SNYDER.

OBITUARY

Brother JOHN SEESHOLTZ.

DIED, on the 14th of February, at the residence of brother Henry Boor, in Plain township, Wayne county, Ohio, JOHN SEESHOLTZ, aged 50 years, 10 months and 7 days.

Brother John Seesholtz embraced religion about 21 years ago, in Mechanicsburg, Pa., and has been faithful ever since. He has had many troubles to encounter—has buried two wives and two children, but now he is released from all his troubles. He has left six children to mourn his loss. The disease of which he died was Billious Pleurisy. His illness lasted but about seven days, which he bore with Christian fortitude, and then fell asleep in the arms of the Saviour. We trust he is now enjoying the rest that remains to the people of God. Funeral discourse by the writer, from Revelation 14: 13.

A. MEGREW.

NEWS DEPARTMENT.

For the Ladies.—The ladies are very fond of keeping the door knobs, spoons, plates, &c., in brilliant order. Now, if instead of water and chalk, and such preparations, ladies will use camphine and rotten stone, a far brighter, quicker, and more durable polish can be obtained than in any other way. Camphine is the article used for producing the exquisite polish of daguerreotype plates, and nothing has yet been found to equal it.

License in Iowa.—About two years since a law was passed in Iowa, by which it was left to the citizens of every county to say whether licenses should or should not be granted within their limits. Last year there were but two counties which granted the privilege.

Indiana.—The value of all the taxable property in the state in 1847, was \$124,610,441. In 1848 it was \$128,960,986, an increase of \$4,350,546. Acres of land assessed in 1848, 16,623,091; value of said land, \$58,290,434. Aggregate value of personal property, \$32,072,895.

China Trade.—The trade of China with the United States, in round numbers, is worth \$10,000,000 a year, independent of the traffic in opium, which is principally in the hands of foreign houses.

Powers of the Telegraph.—The inaugural address, delivered on Monday at noon, in the capital of this great republic, was at five o'clock being circulated in extras at Dubuque, Illinois.

Pork and Beef Packing.—The St. Louis Union says: "The amount of pork slaughtered and packed the present season in this city, exceeds that of the season previous. At thirteen establishments, the number of hogs slaughtered was 78,500 head, and about 10,000 head are yet expected to arrive, half of which are already contracted for. Perhaps one-third of the pork put up is for the English market. The price of hogs during the season has steadily advanced, and has ranged from \$2 50 to \$3 50 per 100 lbs. A large number of hogs intended for this market, have been slaughtered and packed at other points, owing to the difficulty of getting them to this point.

The demand for beef cattle, for shipment, has caused a falling off in beef packing the present season. The number packed at five establishments is estimated at about 2,200. The price has been from \$3 25 to \$4 per 100 lbs."

Swedenborg.—A correspondent of the Church Times states that the father of Emanuel Swedenborg was Bishop of West Gotha, in the Kingdom of Sweden. He adds:—"The son must therefore have been born in the Church, most probably baptized in the Church, brought up in the Church, during a long and protracted life, and finally died in the Church, receiving the Holy Sacrament of the Lord's Supper, from the hands of an Episcopal clergyman, on his death bed. Though the son of a Bishop, he never entered himself into holy orders, but continued an humble and useful layman to the end of his days."

New German Church in Baltimore.—The "American," of last week, says:—"A new church built by the German Evangelical Association, (called 'Albrights,') on the corner of McElderry and Short streets, was consecrated yesterday morning, the dictatory sermon being preached in German by the Rev. Bishop Long, of Ohio. In the evening the Rev. Mr. Boos preached in English. The edifice is substantially built, and of a plain but neat appearance."

Church and State.—The secession of the Rev. Baptist Noel from the Church of England on account of his antagonism to the union of Church and State, has created an immense sensation in Great Britain. His powerful essay on the subject of Church and State is now in the press of the Harpers, and will flutter some of the Volscians this side of the Atlantic.

Masonic College.—A college has been established at Lexington, Missouri, under the patronage of the Grand Lodge of that State, and called "Masonic College."—\$32,000 were subscribed to obtain its location at Lexington. Rev. Adiel Sherwood, formerly of Shurtleff College, is President.

An Atmospheric Mail Telegraph.—Among the new things claiming a patent in Washington, is an invention of Mr. Van Vetchen, of the Towanda Democrat, (N. Y.) who claims the discovery of a plan by which mail and all express matter can be transmitted one thousand miles an hour by means of an atmospheric telegraph.—A tube is formed of a given size and length, and, by means of an air-pump, a carriage is propelled of a cylindrical form—the air operating on a piston head, or driver, which is in the rear of a train of cars.

Astonishing Developments.—The Grand Sultan it will be seen by the last news, has taken off all restrictions from Christians, and has issued his edict admitting them to the first office in the Empire.—Such an act by a Mahomedan prince is one of the most remarkable events of the age. This, with the exile of the Pope, can not but awaken most serious reflections in the minds of all Christian disciples.

Applicants for Office.—The National Intelligencer has the following annunciation: "We understand that it has been found necessary by the President of the United States to require that all the applications for office shall be made to the Chiefs of the several departments, by whom they will be submitted at the proper time. No direct application can be entertained by the President for any office whatever."

A State Prison Untenanted.—The officer in charge of the Iowa Penitentiary reports to the Legislature: "During the past year we have had one conviction, two pardons, and one escape, leaving us without a single prisoner or convict in the State Penitentiary at this time. The fall terms of the Courts are about to close without a conviction."

Exports and Imports of 1848.—The total value of the exports and imports to and from foreign countries during the year 1848, is thus officially stated:

Exports,	-	-	\$154,036,436
Imports,	-	-	154,992,900

Balance of trade against us the past year, \$957,461.

Conversion in Texas.—A correspondent of one of the religious journals states that more than six hundred persons have been hopefully converted within eight months in the Colorado valley. They have united with various evangelical denominations.

California Salt.—The salt found in the great salt lake in California is superior to any now in use for preserving butter, beef, &c. It is the strongest salt ever yet discovered. Three barrels of water make one of salt.

Tennessee.—Gen. Pillow is a candidate for Governor of Tennessee.

The Girard College.—The Philadelphia Councils have appropriated \$45,900 for the maintenance of Orphans for the year 1849; and also to create two prefects at salaries of \$400 a year, to have the charge of the boys, in place of three of the governesses now employed.

No License in Boston.—The Boston Common Council, at its meeting a few weeks since, after an animated discussion, decided that no licenses for the sale of liquor shall be issued in that city.

Pen-urious.—The members of the Iowa Legislature have voted themselves each a gold pen. They have thus become State pensioners.

From the Scientific American we obtain the following statements in regard to the wealth of our Union. The value of the crops in 1848, are estimated at \$640,000,000. Value of live stock on farms, \$557,000,000. Investments in manufactures, for the same time, amount to \$343,000,000. Sums invested in merchandize, \$344,090,000, exclusive of \$158,000,000 employed in foreign trade. The aggregate of productions and business of our country amounts then to more than \$2,000,000,000.

Immense numbers of the British population still continue most restlessly anxious to cross the Atlantic, and it is expected that during this spring emigration will increase to an unprecedented extent, and will altogether be unequalled in point of character.

Four planets are now visible above the horizon. Three—Venus, Saturn and Mercury—in the south-west; the latter about ten or twelve degrees above the horizon, soon after sunset. Jupiter about forty-five degrees in the north-west. So says the New York Herald.

Suspended bridges are talked of at St. Louis, Cincinnati and Wheeling. That at Cincinnati is to be suspended 120 feet above low water mark, and is estimated to cost 300,000 dollars. The Cincinnati papers say it would pay handsomely at that cost.

By the census which has just been taken at St. Louis, it appears that the present population of that city is 63,471. These figures show an increase since 1847 of 15,888, and a total increase on the last four years of 27,456.

Frederick Watts, Esq., has been appointed President Judge of the Judicial District, composed of the counties of Cumberland, Perry and Juniata, in the place of Judge Hepburn, whose term has expired.

There were three million bushels of wheat at Chicago, ready to be shipped down the Lake, as soon as navigation opened.

Benjamin C. Howard, democrat, has been appointed U. S. Senator by the Governor of Maryland to fill the vacancy occasioned by the resignation of Hon. Reverdy Johnson.

The Directors of the Buffalo, Albany, and New York line of Magnetic Telegraph, have voted not hereafter to open their offices on Sunday for business.

England and Wales, with sixteen millions of people, contain nearly eight millions unable to write their name, and not less than five millions unable to read.

A rich vein of gold has recently been discovered on the farm of Mr. J. Ellicott, 25 miles west of Baltimore, Maryland.

The Mississippi was forty miles broad at Memphis lately, by the rising water extending over the Arkansas flat.

There are oaks in California which are ever green. The Indians thrive on the acorns.

MISCELLANEOUS.

LEARN TO COOK WELL.

We again propose this advice to those of our young female friends who may chance to look into this journal. There need be no scruple, on the ground that the aim proposed is not sufficiently high for a generous and cultivated mind. To do well, whatever it becomes our duty to do at all, is an ambition sufficiently elevated for the highest and most gifted spirit.—The care of the family will be the duty of the woman till we get translated to a higher sphere of existence—and family care will always, as now, be made up of details, small in themselves, 'tis true, but in the aggregate, and in their connections, vastly important. We say then, *learn to cook well*.

The health of the family depends upon it. We know there are those who associate luxury, effeminacy, and all dependant ills with every attempt of the kind recommended. But we do not believe that health is promoted by eating raw carrots, or doughy bread—or that to secure long life it is necessary to turn cannibal. Nor were men made to graze like cattle, or eat food like dogs.

Nor is it necessary, in order to shun the errors of which we speak, to rush into the opposite extreme. Good cookery does not consist in producing the highest seasoned dishes; nor such as foster a morbid appetite, but in preparing every dish well, however simple or common it may be.—There are, for instance, families who never eat any good bread from one century to another, and have no idea in what it consists. Nor are meats cooked any better within their precincts. Those little, simple, and healthful delicacies, which the good housekeeper knows intuitively how to produce, are never seen here. Even a dish of potatoes cannot get themselves well boiled. A member of the family might as well fall in among the Hottentots as far as any proper nursing is concerned. These things ought not to be, nor is there any need of their existence, if the wife has any just notions of her obligations to herself and those about her.

The science of bread making, of meat broiling, stewing, roasting, and boiling; of vegetable cooking, and of preparing the multifarious small dishes of all sorts, which go to make pleasant the table, and all about, are hers—hers to understand and practice. They are sciences too, quite as exalted in nature as are those which lie at the foundation of litigation, cloth selling, implement making, or wheat growing. The woman who can cook well is an Empress, to whom all that wait at her table will do unbought homage. Learn to cook well, fair friends.—*Prairie Farmer*.

AN INFALLIBLE CURE FOR ASIATIC CHOLERA.

While in Ireland, in 1832, in reading the Dublin Evening Mail, I met a notice with this head, written by Lady Ponsonby, who had spent many years in India, and had proved the efficacy of the following prescription, and never known it to fail. Thinking it might be serviceable, I copied it and procured the remedy. In a few months I was called upon to test its virtue, and suffice it to say that I did not lose in a single case. As we are likely soon to be visited with this awful scourge, I think it a duty to publish the same through your columns.

RECIPE.—1½ oz. of spirits of wine, ¼ oz. of camphor dissolved in wine. Get a small phial of the spirits of hartshorn.

DIRECTIONS.—First give a teaspoon full of hartshorn in a wine glass of water, begin immediately, and give 5 drops of the spirits of wine, filling the teaspoon with water, and a little sugar—repeat this every five minutes till you have given three doses, then wait 15 minutes and commence again as before, and continue half an hour unless there is returning heat, should this be the case, give one more dose, and the cure is effected; let them perspire freely, as on this the life depends, but add no additional covering.—*Newark Daily Adv.*

CHILDREN, BE PROMPT.

Never say, when told to do any thing, "In a minute," or "By-and-by." This leads to a bad habit, which, if not overcome, will prevent all confidence in you as you grow up. You will then put off duties you owe to your neighbor in the same way, and lose his confidence. Many men lose the respect of their neighbors, not so much because they mean to do wrong, as through mere carelessness.—"By-and-by," and "to-morrow," have ruined thousands, robbed them of their character, and made them any thing but blessings in a neighborhood. Little confidence can be placed in their word, not because they mean to tell falsehoods, but because of carelessness. No obligation is fulfilled when it should be. And it is sometimes so in their own affairs. They lose days and weeks because business is not attended to when it should be. A tool is lost, because not promptly put away when done with. Fulfill every promise promptly. Put it not off an hour.

INTEMPERANCE.

President Jefferson once said—"The habit of using ardent spirits by men in office, has occasioned more injury to the public, and more trouble to me, than all other causes; and were I to commence my administration again, with the experience I now have, the first question I would ask, respecting a candidate, would be, 'Does he use ardent spirits?'"

SABBATH SCHOOLS.

The influence of the Sabbath School upon the mental and moral discipline of society can never be over estimated. Apart from the religious associations connected, it works an incalculable good in training the mind to habits of thought and reflection, and giving systematic and healthy action to its tendencies and powers. Why is it that the population of New England, especially, are so renowned for intelligence and success? The answer can be traced to the school training under which they have passed from childhood to middle age, either as pupils or teachers, in both positions alike receiving the culture which gives form, consistency and activity to character.

The population of New England are school-bred—not alone in the noble district, public and high schools, but in those hallowing Sabbath Schools, where the mind loses its contact with the gross, and is weaned to calmer and profounder contemplations. It would be hard to find in the Eastern States a man or woman who has not been pupil or teacher in a Sabbath School, and who has not carried from thence a mould of mind affecting more or less all their after lives. Of the great statesmen New England has given to the nation—such as Webster, Adams and Cass—most of them have been school-masters or teachers in Sabbath Schools. Who can tell how mightily the lives and actions of those giant intellects have been influenced by such early training?

The Sabbath School is one of the happiest and divinest ideas that has been evolved from Christianity. It is purely a Christian institution, seeking to educate and lead the young mind in pursuit of the good, the beautiful and the true.

Apart from the educational influence it exerts, it rears a moral wall around society by bringing the rising generation in contact with high and ennobling truth. It consecrates the Sabbath to the young as well as the old. It saves childhood and youth from evil habits engendered by a non-observance of the Sabbath, and a carelessness of its purposes and teachings. If there was the right appreciation of this institution simply as a social and state policy, for the temporal weal of society—our streets would not be filled on the Sabbath with dog-fighters, and penny-pitchers. Knots of idle and dissipating youths would not stand at the corners of the streets making the air foul with profanity and obscenity. Do Christians—do philanthropists and good citizens think as they ought of this subject? Is the Church—or are the ministers of Christ sufficiently awake to this mighty moral power which now lies dormant in our midst? We hope they are, and that a united effort may be made by all to give such importance and charm to the Sabbath School that the children and youth of our day may be all brought under its influence.

Gov. Bebb, of Ohio, in two years has pardoned 117 convicts out of the State prison. As says the Gospel Banner, "the ease with which robbers, murderers, &c., get pardoned by Governors, now adays, defeats the intentions of the laws, and takes from the minds of the villains nearly all fear of the certainty of punishment." As crimes increase, and become more frequent, it is evident that there is an increasing sympathy for criminals, and less and less regard for the welfare and safety of society.

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.

2. For the second highest number, a set of our own publications, as above specified.

3. For the third highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.

4. For the fourth highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.

5. For the fifth highest number, a Hymn Book and Testament.

6. For the sixth highest number, a Hymn Book or Testament.

7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	- - -	\$10 00
William Reichert,	- - -	5 00
Isaac Miller,	- - -	10 00
J. H. Hurley,	- - -	5 00
Geo. U. Harn,	- - -	5 00
M. F. Snively,	- - -	10 00

REMARKS.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprise with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprise.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Special Notices.

LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

New Music Wanted!

We have it in contemplation to get up a choice collection of Church Music, comprising the various metres now in use among the Churches of God; and we want our brethren who are blessed with "The daughter of Music," to aid us in making out the collection, by sending us choice pieces of music, or by writing and referring to works where such choice pieces of Church Music can be found. Who among the singers of the Israel of God will oblige us by prompt attention to this request?

For every half dozen of approved pieces, a copy of the new work shall be awarded.

EDITOR.

Choice Fruit Trees.

We have a choice lot of Fruit Trees for sale. Let those who may want, send their orders and bespeak them, or call early in March and get the Trees.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price \$2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held. Providence permitting, in the neighborhood of Stump's, Stark county, Ohio, commencing on the 5th of April.

The ministers and brethren of the neighboring churches are invited to attend.

Religious Notice.

A Camp-meeting will be held on the old camp-ground, near Rome, Noble county, Ind., commencing on Thursday, the 7th of June, 1849.

Who will attend? We do hope that those brethren in the ministry who calculate taking a tour to the West will make their arrangements so as to assist us in holding this meeting.

THOS. HICKENELL.

Shoemakers Wanted.

SEVERAL JOURNEYMEN SHOEMAKERS, of good moral character, can obtain employment at liberal prices, for from 1 to 12 months, by calling at the Shoe Store and Manufactory of JOHN KNOUSE, in Shepherdstown, Cumberland county, Pa.

Also—Several BOYS WANTED, to learn the art or trade of Shoe and Boot making, at the same place. JOHN KNOUSE.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Tuesday, the 13th ult., by Abraham Swartz, V. D. M., Mr. JOSEPH ROSS, Jr., of Middletown, to Miss MARY BOWMAN, of Cumberland county.

Accompanying the above, the Printer received a goodly share of delicious wedding cake, for which the happy couple will receive our thanks, as well as our best wishes for their future happiness and prosperity.

The sending of cake to the Printer is just and right, and in this case, therefore, is just as it should be, and proves conclusively to our mind, that the parties considered their future happiness and prosperity as a matter of great consequence, else they would not have been so punctual in sending the printer the small boon which accomplishes such great ends.

To all our young friends who purpose perpetrating in matrimony, and desire to live happy and be prosperous, we would say, "Go and do likewise."

K.

On Sabbath evening, the 11th ult., by Elder T. Stroh, Mr. SAMUEL McFADDEN, to Miss MARY E. FISHER, both of Linglestown.

On the 4th ult., by Elder J. Haisleigh, V. D. M., Mr. ISAAC BRENNEMAN, to Miss ELIZABETH SIDES, both of Bainbridge, Lancaster county.

On the 8th ult., by the Rev. J. H. Coit, EDWARD C. HENSHAW, Esq., of New York, to Miss SARAH E., only daughter of the late Edwin Tyler.

On the 13th ult., by the Rev. J. F. Mesick, Mr. JACOB NISLEY, of Upper Swatara, to Miss CATHARINE HUNST, of Lower Swatara, Dauphin county.

On the 8th ult., by the Rev. W. R. De Witt, ROBERT W. McCLUNE, Esq., to Miss MARGARETTA STURGEON, daughter of Allen Sturgeon, Esq., all of Dauphin county.

On the 9th ult., by the Rev. James Mackey, Mr. SOLOMON BROWNELL, of Springfield, Cumberland county, to Miss MARTHA SHUMAN, formerly of Shippensburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all
Thou hast all seasons for thine own, O Death!"

DIED—At Hummelstown, Pa., on Thursday evening, March 8th, after a short illness, Dr. WILLIAM HENDERSON, for many years a highly respectable physician, and influential citizen of that place.

On Tuesday morning, the 20th ult., MARY K. LON, daughter of T. W. and E. S. Buffington, aged 1 year and 10 days.

In this place, on Thursday, the 22d ult., after a lingering illness, Mr. SAMUEL BERRY, aged about 35 years.

In Washington city, on Monday the 26th ult., of inflammation of the lungs, O. J. BAILEY, Esq., of this place, in the 26th year of his age.

At Lancaster, on the 10th ult., of Hydrocephalus, CHARLES STEVENSON, eldest son of Jacob and Ann Christ, aged 8 years, 8 months and 10 days.

His remains were deposited in the Union Cemetery, followed thither by the Bethel Sabbath School, of which the deceased had been a regular attendant, where all seemed to say, Forgive ye blest the tributary tear,

That mourns your absence from a world like this;

Forgive the wish that would have kept you here,

And stayed your progress to the seats of bliss. Wm. MOONEY.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	\$4 00	a 4 12½
Do. RYE, do. - - -	2 50	a 2 56
Do. CORN, do. - - -	1 95	a 2 00
GRAIN—WHEAT, per bushel,	90	a 92
Do. RYE, do. - - -	52	a 53
Do. CORN, new do. - - -	40	a 41
Do. OATS, do. - - -	26	a 28
Do. BARLEY, do. - - -	60	a 65
SEEDS—CLOVER, do. - - -	3 00	a 3 50
Do. TIMOTHY, do. - - -	3 00	a 3 25
Do. FLAX, do. - - -	1 00	a 1 10
BEEF, per cwt. - - -	5 00	a 5 50
PORK, do. - - -	5 00	a 5 25
HAMS, per pound, - - -	7	a 8½
BUTTER, do. - - -	15	a 18
LARD, do. - - -	7	a 8
TALLOW, do. - - -	8	a 10
HARD SOAP, (Dried) per lb.	6	a 7
EGGS, per dozen, - - -	10	a 12½
POTATOES, per bushel, - -	40	a 42
ONIONS, do. - - -	75	a 87½
APPLES, do. - - -	25	a 30
PEACHES, (Dried) per bush.	1 25	a 1 30
FEATHERS, per pound, - -	37½	a 45
WOOL, do. - - -	30	a 50
SALT, per sack, - - -	1 40	a 1 50
HAY, per ton, - - -	12 00	a 15 00
PLASTER, per ton, - - -	4 00	a 4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	\$4 50	a 4 62½
Do. RYE, do. - - -	2 87½	a 3 00
Do. CORN, do. - - -	2 44	a 2 50
GRAIN—WHEAT, per bushel,	98	a 1 03
Do. RYE, do. - - -	65	a 66
Do. CORN, new do. - - -	52	a 53
Do. OATS, do. - - -	30	a 32
Do. BARLEY, do. - - -	75	a 80
SEEDS—CLOVER, do. - - -	3 25	a 3 75
Do. TIMOTHY, do. - - -	2 75	a 3 00
Do. FLAX, do. - - -	1 30	a 1 82
BEEF, per cwt., - - -	7 00	a 8 75
PORK, do. - - -	7 00	a 7 25

PROSPECTUS

OF A

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deco* form, neatly printed and bound, and delivered to subscribers at \$1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the Church Advocate. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and \$1 50 per hundred.

McAllister's All-Healing Ointment,

OR THE

WORLD'S SALVE.

Contains NO MERCURY or other MINERAL.

From the Reading Eagle.



"There was never, perhaps a medicine brought before the public, that has in so short a time won such a reputation as 'McAllister's All-Healing or World's Salve.'—Almost every person that has made trial of it, speaks warmly in its praise. One has

been cured by it, of the most painful Rheumatism; another of the Piles, a third of a troublesome pain in the side, a fourth of a swelling in the limbs, &c. If it does not give immediate relief in every case, it can never do injury, being applied outwardly. As another evidence of the wonderful healing power possessed by this salve, we subjoin the following certificate, from a respectable citizen of Maiden creek, township, in this county.

Maiden creek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cured of a severe pain in the back, by the use of M'Allister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for tooth ache and other complaints, with similar happy results. Your friend,

JOHN HOLLENBACH.

I certify that I have used "M'Allister's All-Healing Vegetable Ointment, or the World's Salve," for a healing in a my wife's breast, which has done her incalculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it.

PARKER REED.

Morris tp., Wash. co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints.

LEONARD VAILE.

Around the box are directions for using McAllister's Ointment for Scrofula, Liver Complaint, Erysipelas, Tetter, Chilblain, Scald Head, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Nervous Affections, Pains, Disease of the Spine, Head Ache, Asthma, Deafness, Ear Ache, Burns, Corns, all Diseases of the Skin, Sore Lips, Pimples, &c., Swelling of the limbs, Sores, Rheumatism, Piles, Cold Feet, Croup, Swelled or Broken Breast, Tooth Ache, Ague in the Face, &c., &c.

This Ointment is good for any part of the body or limbs when inflamed. In some cases it should be applied often.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, is written with a pen on every label.

PRICE, 25 CENTS PER BOX.

JAMES M'ALLISTER,

Sole Proprietor of the above Medicine.

Principal Office No. 28 North THIRD street, Philadelphia.

AGENTS: Geo. H. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; George Ross, Elizabethtown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; J. M. Beatty, Pottsville; Samuel P. Sterret, Mount Joy; Henry Thatcher, Newport; Wm. Jackson, New Buffalo; Brown & Ritter, Pittsburgh; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Edward Scull, Shippehburg; John Diller, Newville; and sold by our Agents in every town in the State.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations.

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embellished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and Religious Denominations now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price \$2 50 per copy.

A liberal discount will be made to traveling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., Harrisburg, Pa.

✂ EDITORS OF THE RELIGIOUS PRESS, copying this Advertisement, entire, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four prominent insertions, will confer a special favor, and shall receive a copy of the work, (subject to their orders,) by sending direct to the publishers.

✂ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the History of Denominations, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at Two Dollars and fifty cents per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the He Pasa Ekklesia.

✂ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "He Pasa Ekklesia," in this and other States. Apply to the Editor of the Advocate.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

EAST DONEGAL, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brennenman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

MAYTOWN, Lancaster county, Pa.

I ABRAHAM RIFE, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unable to do any work. I tried sundry medicines without any effect, till I used Brennenman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

MARIETTA, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brennenman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommending it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan. 1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are Religious, Medical, Historical and Miscellaneous Books; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call.

LUTZ & SCHEFFER.

December 15, 1848.—1y.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH



ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. }

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."

{ PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII.

HARRISBURG, Pa., APRIL 16, 1849.

NUMBER 24.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,
By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - \$1 00
2. One copy paid within the first three months, - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuance must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names.	Am't. paid.	Names.	Am't. paid.
Anglen y'er Adam	\$1 00	Matter David	\$1 25
Barton Jo epn	50	McClure & Seveick	62
Bryson James	1 00	Ober Benjamin	1 00
Bricker Jo n	1 50	Pendicord John	1 00
Boyer W W	1 50	R ene Wm H	1 00
Crusey William	1 50	Shelly Benj	1 25
Clinger Wm	50	Seubronks J C	1 00
Eckie Absden	2 00	Snyder David	1 00
Gress Solomon	1 00	Shelly Daniel	1 25
Greas Wm	1 00	Smith David	1 25
G rman Rebecca	1 00	Smeltz J R	1 50
Hue on John Sr	1 00	Stom a El zaheth	62
Holler Henry	1 50	Shelly Samuel	1 50
Hucas David	50	Waltmer Joseph	1 25
Heistand Henry	50	Webby J ones	1 00
Kauffman J S	1 25	Wittmer C S	1 00
Lambert Michael	1 50	Winebrenner Christian	1 00
Longenecker J D	1 00	Young Jonathan	1 25
Mu lenix Wm H	2 00	Zearing Henry	1 00

Close of the Volume.

THE readers of the Advocate will perceive this number closes the present (13th) volume of our paper. Our list has increased some during the past year, but there is a great delinquency in the payment of dues among our subscribers. This fact we much regret, for more reasons than one. Yet we rejoice to say, there is a goodly number of advance payers among our subscribers, whose advance pay we shall expect, as usual, between this and the first of May.

Notice.

BROTHER M. F. Snavely and others, wish us to inform their numerous friends, that they intend to communicate with them through the Advocate, after they get out into the far west. This method will greatly shorten their correspondence, so far at least as matters of public interest are concerned, and be a gratification to the readers of the paper generally.

List of Delinquents.

THE following is a list of our delinquent subscribers for the present (13th) volume of the Advocate. We publish the list for a two fold purpose. First, that each subscriber may know the amount he owes; and secondly, that our agents may assist us in collecting the same. The whole amount of arrearages is very considerable—much more than it ought to be on one volume. We shall feel obliged, therefore, for prompt payment.

If any mistakes have occurred in making out this list, we shall be happy to rectify them as soon as they are pointed out to us.

Names.	Am't due.	Names.	Am't due.
Albaugh Daniel	\$1 50	Fosnacht Jacob	\$1 50
Adoway Abraham	do	Fry Michael	do
Alter Benjamin	do	F X John	do
Adams Margaret	do	Freud Mary M	1 00
Borgner Henry	1 50	Gillespie J	1 00
Barlow John	do	Gher John	1 50
Brown George	1 00	Gensler John	do
Boling Michael	do	George Abraham	do
Bratty Mary	do	George John G	do
Boring Ezekiel	1 50	Gable William	do
Burnet Jos	do	Gable John S	do
Bricker Geo W	do	Gish John	do
Boyer Wm L	50	Gammel John	do
Brandt David	50	Gurley George	do
Brought John	62	Guphard John	do
Beckly S P	50	Gamber Jacob H	do
Buffington Josiah	1 50	Guss Samuel	do
Burger M S	do	Gier Martin	do
Burray Michael	do	Graybill Daniel	do
Bolton John	25	Garner George	do
Bollinger Jacob	25	Gardner W	do
Bear Michael	25	Hostetter John S	62
Bean Thomas	1 00	Hipple Frederick	1 50
Beacher John	1 50	Hank L	do
Bond William	do	Handshue John	do
Buckw alter Christian	do	Heiser Henry	do
Bochtel Jacob	do	Heffner George	do
B rrow James	do	Hiney David	do
Barlow John	do	Hawk Jonathan	1 00
Bear David	do	Hiser Jane	do
Brown William	25	Hinkley John	do
Bolmer John	1 50	Hickerned John	do
Barlow N F	do	Hickerned Thomas	do
Bigham Solomon	do	Hovis John	do
B rksresser Daniel	1 50	Hellebower Henry	25
Brown John	do	Huber Barnt	1 50
Buboup John	do	Huffer Benjamin	do
Belman Elizabeth	1 00	Haz eton Doyle P	do
Baker Israel	1 50	Hs neman Thomas	do
Baruhart P ter	1 25	Hostetter Christian	do
B clman Jacob	1 50	Huist Abraham	do
Barks resser & Abbott	do	Houston Levi	do
Higley J W	do	Hostetter Abram	do
Brady Israel	1 00	Hoot William	do
Boye G W	1 50	Hettebride Uriah	do
Bishler Philip	do	Heck William	do
Brooks Eliza	75	Hart Daniel	do
Brubaker Ann C	1 00	Hawker John S	do
Bowman Samuel	do	Hall Daniel	do
Calvin Robert C	1 50	Idle Jacob	do
Clay William	50	Johnson Joseph	do
Cook W S	1 00	Jordan E	1 00
Comp Henry	62	Kerr John S	do
Chase Gardner	1 50	Kesler Benjamin	do
Crossman Wm P	do	Kolt Elizabeth	do
Curtin John	do	Kauffman Abraham	do
Clauser David	do	Kiell Jacob M	do
Crawl David G	75	Kunder John	1 50
Coup Jacob	50	Kilmer John	do
Crandling John	1 50	Kauffman S R	do
Cramer Michael	do	Kosher John	do
Carper Jacob	do	Keaga Jacob	do
Carper Catharine	1 00	Keiser John	do
Cramer Mary	do	Kirk Enes	do
Donnewower John P	1 50	Long Daniel	do
Dorwart John	do	Leach Samuel	do
Dillingr Christopher	do	L vingston William	50
Dolson John	1 00	Lutshaw Eliz deen	1 00
Dawson John B	1 50	Morton George W	1 50
Dolson Joseph A	do	M Neal John	do
Dravenstott Jacob	1 00	McConnet George	do
Deanis James	50	May Jacob	do
Eckle M rim	1 50	Mapes Isaac	do
Eberman John M	do	Murphy Jas	do
Elliott Vincent	do	McNeal Mrs	do
Ersindiger David	do	Miller J cob	do
Eckles James	do	Malsh Frederick	do
Ehrisman David L	do	Mvers J & H	do
Eversole Daniel	do	McFarlan Peter	do
Eckelman M conel	1 50	Mason Alex	do
Eckle Absden	50	MacFadin John R	do
E c-art John	1 50	McFadin Wm	1 00
Faithful Mary	do	Miller Isaac	50
Ferguson James	do	M K e Mary	1 00
Fortnabugh Samuel	1 25	Mooney Wm	do
Freese William	1 50	Myers Jacob R	25
F rucht Conrad	do	Muselman Ann	1 00
Fauss Thomas	do	Meclian Elizabeth	do
Fasig Samuel	50	Neli J	1 00
Fenster Herman Ia	1 50	N ligh David L	do
Fus ck William	do	Nelson Charles	62
Ferguson James	do	Negley D & J	1 50
Fry Leonard	75	Ober Margaret	do
Farquhar Wm	25	Owens John C	1 00
Ford Daniel	62	Obeilin John	1 50
	1 25	Ober Martin	do

Names.	Am't due.	Names.	Am't due.
Pence William	do	Treyer Jacob	\$1 50
Poffinger Samuel	do	Treyer David	do
Paulus Henry	do	Trisler John	do
Porter & Nutley	do	Tinsman Adam	do
Pittman Joseph	25	Tucker Noe	do
Quigley William	1 50	Tyler Elias	do
Richmond S S	1 00	Ulen John	do
Reiber George	25	Umstead Joel	do
Reed William S	1 50	Umholtz Henry C	do
Rice Levi	do	Ullum Daniel I	75
Ramberger Simon	do	Vanard William	1 50
Ruey Jonas	do	V nce William	do
Reis John	2 50	Watson William	do
Ross Nathan	1 50	Wagoner Peter	do
Rees James	do	Wiley James	do
Rosenberger Henry	do	Williams Dand	do
Rees Samuel	do	Walker Samu	do
Ross Ayres	do	Wickersham Jss G	do
Skinner Philip W	do	Wallace Reuben	do
Sheaffer Mary W	50	Williams Jess N	do
Strock Jacob	1 50	Wingert John	do
Stuhbs William	do	Walter Jacob	do
Smith John M	do	Williams P C	do
Swyers Wm	25	Wilson Joseph	do
Sheffer Michael	62	Warehime Gorge	do
Shillinger Frederick	75	Winebrenner Andrew	do
Sweigart Jacob	1 50	Weishampel hn F	1 00
Snyder Noah	do	Wingert Henry	do
Sundal George	1 25	Wolf Mary An	do
Slyter A B	1 00	Whitley Matia	do
Shackler Susan	do	Werner James	do
Shackler Catharine	do	Wittmer meta	do
Shaw Philip	do	Wilder Elwi	62
Sherrick S	do	Wolder & Bizer	75
Sherrick John	1 50	Young A chald	1 50
Simpson John	do	Yousib g Gege	do
Sturges Erasmus	do	Yon Lewis	do
Strickler David	do	Yahn L vi	do
Stouffer John	25	Zearing man	25
Shaff Frederick	do	Zell Henry	1 50
Sowder Jacob	do	Mackey Jars	\$1 00
Smith Jesse	do	Mateer Bai	1 00
Sheeter Henry	do	Myers Sarel B	75
Smith John M	do	McKinnell iss M	1 00
Shuler Henry	do	Miller Jac	1 50
Sherich Paul	do	Myers Phil	1 50
Swick John	do	May Jacobill Aug l	1 50
Smith Valentine	do	Megrew Aibald	1 00
Stoum Elizabeth	62	Marks Leard S	1 50
Steffy Adam	25	Maxwell Jses	1 50
Star Peter	50	Miller Andw	1 50
Shantz David	25	Myers Jac	75
Stevens R A	25	Mountainanassa	75
Tomhauld jonathan	do		
Tinsman John	25		

The Coal Bush.

THE Legislature of this States just passed an act establishing a measu of bituminous coal, the bushel of which all be 2689 cubic inches—or in other worc—five pecks of the Winchester or common gin measure.

Storm and Damage.

THE heavy storm on the 27th, blew down six unfinished spans of the Ceal Railroad Bridge, six miles above this pla on the Susquehanna river. The Engine estimates the loss at about \$10,000, but s; the whole bridge can still be finished by 14th of July next.

Advance Pay—Our rms.

THOSE of our subscribers whant the Advocate for ONE DOLLAR a ye will please to bear in mind, that payment st be made before the first of May. Afterat date, the terms require \$1 25 till the fof August, and after that \$1 50. Hence every one mind his own interest: and thawho do not, will please not to blame us, w we exact pay in strict accordance with terms of the paper. We have said thus muheretofore, and yet when some of our pas come to pay for the paper after the conuement of the volume, they still want it ac rate of advance pay. Now we want intinctly understood, our terms are our only, and that these will and must be adhered

Governor of Minnesota.

ALEXANDER RAMSEY, Esq., of Harrisburg, formerly member of Congress from this district, has been appointed Governor of Minnesota.

Emulation.

WE notice in the Christian Palladium, among the pledges in support of the missionary enterprise in the West, that one person pledges \$20 "with the proviso that it shall not go to any member of any secret society," while another pledges \$50 with a proviso that it shall be "appropriated to some preacher who is a member of some secret society."

Our Next Volume.

OUR next and 14th Volume will commence, Providence permitting, on the first of May. And we ask, is it too much to say? we hope to start with a greater and better list of subscribers than the paper has ever had since its commencement. If our agents and friends will not wholly neglect effort on their part, we shall entertain no fears on this subject. We are pleased to find that the Advocate is gaining friends, favor and popularity among the people.

Shocking Murder.

JOHN KNEPLEY, sen., of this borough, was shot through the head in his own house, on Wednesday morning, the 11th instant, soon after his return from market. His head was horribly mangled on the side where the discharge of the gun entered. The perpetrator of this horrid deed, is not yet ascertained, but his own son has been arrested on suspicion.

Mr. Knepley was a respectable and much esteemed citizen of this place, having lived here from his youth, and being generally known as a peaceable, virtuous, and honorable man. He has left a widow and three children to mourn over his sudden and melancholy death.

Missionary Pledge.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	\$10 00
William Reichert,	-	5 00
Isaac Miller,	-	10 00
J. H. Hurley,	-	5 00
Geo. U. Harn,	-	5 00
M. F. Snavely,	-	10 00
Solomon Brumbaugh,	-	5 00
Jacob Miller,	-	10 00
James Miller,	-	5 00

William Miller's Confession.

We clip the following confession from the Religious Telescope, together with the action of the Conference in reference to Wm. Miller's case.

Dear Brethren of the Va. Conference:

Whereas, Br. W. R. Rhinehart and I have become reconciled with each other, and I wish to become reconciled to you also, it is right and reasonable that I should confess to you my wrong, for not submitting to the committee appointed to decide between us, and ask your forgiveness for the same. W. M. MILLER.

Whereas, Br. Wm. Miller of the "Church of God," from which society he was expelled, when they could no longer keep him, has made application to this Conference for membership; and whereas, he holds several letters from the Rev. John Winebrenner, in which his good standing and moral character are acknowledged in the Eldership of said church; and whereas, he has been duly received into Quarterly Conference, therefore,

Resolved, That he receive license to preach from this Conference.

With regard to the foregoing confession, our only wonder is, how any one who professes what William Miller has all along professed, can live fifteen years or upwards, without seeing his wrong, or if he saw it, how he could refrain from making his confession for so long a time.

In reference to the action of the Conference, we pronounce it utterly devoid of truth, except it be the act of the Quarterly, and the resolution of the Annual Conference. That, as a piece of their own coin, may pass; but as for the first part of the preamble, it is, as we said, utterly devoid of truth. We marvel, that a body of ecclesiasties can endorse and authorize the publication of such an erroneous and fallacious statement.

Howbeit, we want no controversy with them. If their and our expulsion will make him less troublesome in time to come, than in time passed, we shall rejoice with them that do rejoice.

CONTRIBUTORS' DEPART'T.

Revival Intelligence, &c.

LINGLESTOWN, Feb. 28, 1849.

BROTHER WINEBRENNER:—

THE Lord has favored us with a special outpouring of his spirit. We commenced a protracted meeting here on Christmas, (of which you have been informed.) The meeting lasted eight weeks, and the result of the meeting was glorious. The number that found peace in believing on the Lord Jesus is, as near as we can say, about sixty-seven or sixty-nine. Truly the Lord has done great things for us, whereof we are glad.

This has been a noted place for great revivals in gone-by days, but for the last ten years it has been almost as noted for dissensions and religious disturbances. But we have reason to thank God that some who have caused divisions in the Church of God, and been the cause of many a sore trial, have at last been exposed, and their wickedness been brought to light. Yet during the many changes, and seasons of difficulties and conflicts, the Church of God bore up under all these sore trials, for there were always a few who did not defile their garments, but who bore up and contended earnestly for the faith which was once delivered to the saints.

But strange as it may appear to a true child of God, no sooner did the Lord commence to revive his work, and sinners were converted

from the error of their way to serve the true God, than in a combined force, an attempt was made to hinder the work of God, and some too were found among that number, of whom better things might have been expected.

Man, if he is not honest before his Maker, is the most deceitful of all God's creation, and it seems to be a small matter to some, to tell a bare-faced lie in the house of God, to accomplish their sectarian purposes, and at the same time make the appearance before men as if they were happy in the Lord. Oh hypocrisy! where hast thou left thy mantle, to cover thy shame from the face of man!

Thank God that victory is on the Lord's side, and he will ride on most glorious, from conquering to conquest. The Redeemer's cause at this place wears a better aspect at present than for the last eight years, and we entertain the fond hope that soon error and superstition will give way under the glorious influence of light and truth.

The revival at Rokeyville has resulted in the conversion of twenty-five precious souls. But here, as well as at other places, Sectarianism runs high, even to such a degrading extent that some of its devotees talk in a very slanderous manner of the little Church of God at that place, and during the revival some behaved themselves shamefully.

I have been told that some of our sectarian neighbors persuaded some of the mourners away from Bethel, to get up a revival of their own, and so raise an opposition line.— But if we are on the Lord's side, let them get up their Starian opposition, they will not, and can not prevail. Thank God, the Captain of the Lord host is upon our side.

The revival at Highspire resulted in the conversion of nineteen precious souls. The little Church at that place has stood many a storm, but a better day is dawning upon her, and her weeping and lamentation will be turned into rejoicing and great joy. The Lord has greatly loved Zion in this part of his moral vineyard since camp-meeting, which was about six months since.

Above one hundred and fifty souls have been hopefully converted to God on this Circuit during the past year; the most of whom have united with the Church at their respective places, and many more will unite with the Church. We have great reason to humble ourselves before God, and give thanks to his name for his boundless goodness. The more He prefers his work in our hands, the more we should humble ourselves in prayer and praise before his mercy seat.

Last Sabbath a week brother Snyder baptized eight hy souls at Highspire, in the Susquehanna river. Though the weather was very cold, those baptized came up out of the water praising God with acclamations of praise, shouts of "Glory to God."

Yours fraternally,

THOMAS STROHM.

Bad Habits in Meeting.

1st. Some people are in the habit of going to meeting interrupt and disturb the congregation by in and out. They go into the house about down a few minutes, until the preacher, perhaps, rightly entered on his subject—then suddenly you may see one, two, three come starting up, taking their hats and go out. Perhaps, in a few minutes, you meet another set following the same bad example. Thus they keep up a continual annoyance, so that those who come

for the purpose of hearing, are deprived of so doing with any satisfaction. Now this practice is sufficient evidence, to my mind, of the wickedness and ignorance of such people.

2d. Talking in meeting is another bad habit. Such as indulge in this practice cannot expect to receive any benefit from the meeting, or be instructed by what the preacher says, while they keep talking so loud themselves that they may be heard over the whole congregation. Oh! when will people become wise and learn attentively to listen to the word of eternal truth.

3d. Some people, when they come to meeting, are in the habit, almost continually to look around over the congregation. Some, perhaps, to see whether Mr. A. or B. or Mrs. C. or D. is in meeting. Others, how this gentleman or that lady is dressed. They do not come to hear, but to see and be seen.

4th. Some people are in the habit, when they come to meeting, to sit down in a corner, or some place where they can prop up their heads, and in a few minutes you may see them nodding their heads, and sleeping soundly. What a shameful sight it is, to see a person in meeting with his head leaning back, his eyes closed, his mouth wide open, snoring and blowing away. It is not only shameful, but it is sinful, also.

5th. Chewing Tobacco in meeting, is another shameful habit. It looks very disgraceful, after meeting, to find the house of God all bespattered with tobacco juice; and not only so, but to see heaps of the used up stuff piled up in the aisle, or under the seats. All men who claim the character of gentlemen, surely ought to know how to behave in a Bethel, or meeting house.

Tobacco chewers, and all others who have contracted bad habits, please take the advice of a friend, and reform your bad habits.

A. SNYDER,

Linglestown, Nov. 1848.

Christian Fellowship.

By this shall all men know that ye are my disciples, if ye have love one to another.

Brotherly love implies Christian fellowship, as expressed by the Apostle John, 1st chapter, 7th verse: "If we walk in the light, as he is in the light, we have fellowship one with another." The time has come that Christians of all persuasions in Christendom are turning their attention to the enjoyment of this great blessing, and give to the world a living and practical evidence of the reality of the religion of the Son of God. In order, therefore, to prepare the way for some one, we would propound the following questions, hoping that some one who feels like lending a hand in preparing the way, will answer them through the Church Advocate.

1st. Is Christian Baptism essential to Christian Fellowship?

2d. If a man is worthy of Christian fellowship, is he not worthy of Church membership? If not, wherein is the lack of his qualification?

On Creeds.

1st. Some persons are opposed to human creeds for the government of the Church of God; will any such tell us what they understand by a Human Creed, or what it is that makes a Creed human?

2d. Some are opposed to the Church having a written Creed, whilst they think it is highly commendable to have it, we understand, in the head, and make it known on every suitable occasion.

3d. Some deny that the Church has the right to have a Creed at all, besides the Scriptures, and yet it is evident that this class of persons differ among themselves in their interpretations of many portions of the Word of God.

On Human Names as a Church Title.

Is it right, when speaking of the different Religious Denominations, to apply to them their human name, when we admit them to be Churches of Christ?

Your patron, &c.,

D. R. R.

Letter from Brother J. Haisleigh.

BAINBRIDGE, Pa., March 28th, 1849.

BROTHER WINEBRENNER:—

HAVING a few leisure moments, I have thought of employing them to let you and the friends of Zion know about matters and things here.

We, as you know, commenced a protracted meeting here on the 17th of February, which continued until the 7th inst. The result of this meeting was as follows: Seven or eight were converted, three baptized, and five received into church fellowship. The excitement ran pretty high on the subject of religion for a time, but after all the number is comparatively small who sought and found the Lord. But we thank the Lord for what he has done for us. I believe that some more of the converts, as well as older professors felt it to be their duty to obey the Lord in the ordinance of Christian Baptism, but in consequence of the anti-Scriptural influence exercised over them, they have, as yet, deferred the matter. We got along pretty well all winter, without being much persecuted, until the subject of Baptism came up, and a few were baptized. Since then Sectarianism has shown its eleven foot, and these "shallow brained folks who go to the river to baptize," get their share of persecution. One man, an exhorter in the Church, as I understand, told the people a few Sabbaths ago that if they were sprinkled he was willing to pledge his soul for their salvation. The Bible, the history of the Church, as well as experience, teach the fact that the spirit of Sectarianism has been a spirit of persecution in all ages of the world. And I suppose it will continue to exhibit the same until the end of time.

During the meeting we attended to the ordinances of Feet-washing and the Lord's Supper, and truly we had a solemn and a feeling time. These ordinances are means through which the Lord communicates blessings to the hearts of his children. They also tend to bind the people of God together, and cheer them up on their pilgrimage to the skies. I have frequently thought that we, as the professed people of God, do not attend to these things often enough. I for one would like to see the brethren throughout establish a rule, to attend to these ordinances statedly; say every three months at least. The church at Bainbridge has been greatly revived and built up during the past winter. The meetings are well attended. The unconverted attend the prayer and experience meetings, which I always thought were omens for good.

As regards the other churches on the Circuit, there is nothing special in the way of revivals. The brethren have five Sabbath Schools on the Circuit. In these nurseries of the Church are many promising and interesting children. The School at Hinkletown, which was organized last fall, has some oppo-

sition. Some heads of families of that village and neighborhood, who are members of churches, oppose the School on the ground that the brethren pray with the children. The Lord pity such men and women.

The time has now arrived when I shall have to leave the dear brethren and sisters of Lancaster county. Last Spring I came among them as a stranger, but I found a place in their affections, as well as a home in their families. I take this method to express my hearty thanks and best wishes for their kindness and hospitality which they have shown towards me while I sojourned among them. They shall ever have my prayers that the Lord may keep them faithful, and at last bring them to eternal life through Jesus Christ our Lord. Amen.

Yours, as ever,

J. HAIFLEIGH.

N. B.—Brother Keller was over in Lehigh county lately, and found things favorable. The people are enquiring for the right ways of the Lord. He intends to hold a protracted meeting there some time in May. J. H.

Letter from Brother E. Logue.

TILMINGTON, Md., March 20, 1849.

BROTHER WINEBRENNER:—

In the last number of the Advocate I saw a letter from J. Hawk of Iowa, in which he takes the liberty of calling my name and temporal abilities into question. I always thought that men ought to know their own business and situation best. And again, I don't know what right or business brother J. Hawk has to meddle with my temporal affairs in the public prints. What his motive is, I cannot tell; but it would seem that he expected thereby to flatter some brother preacher to Iowa. But if brother Hawk wishes to influence a preacher to Iowa, he will please not do it at my expense. But as he appears to know so much about my circumstances and sustenance while in Iowa, he should have presented the true merits of the case. If he knew what my sale notes amounted to, why did he not know the amount of my indebtedness that I left there, to be met by those sale notes? As it regards my having a house and two lots there, that favor is to be attributed, in part, to the kindness and benevolence of the brethren and friends in and around Trenton; and a good part to my own industry and the means I took with me from Ohio.

If there should a preacher go to Iowa, to spend his time in preaching, I would advise the brethren there to do for him as those about Trenton did for me. Give him a lot, and assist him to put a house on it: so that he will have a home, and need not to be paying rent; for the rent will soon overrun the price of a house and lot.

In reference to what I had when I went to Iowa, that does not concern either bro. Hawk or any other man. While I was in Iowa I generally had plenty of provisions, but all the money I received would not amount to more than \$80 or \$85 for the three years and a half; while my afflictions were many, and a considerable of the expenses, of course, went out of my own pocket. It requires but little experience to know how far \$80 or \$85 would go towards the expenses of a family for three years and a half. Now, I do not wish to flatter any man to Iowa. I know what it is to be flattered. But the Lord knows that there is no other place that I am more anxious to see a good preacher sent, than to Iowa.

But to be honest, I cannot advise any one

to go there as preacher, except he can take with him means of sustenance. The brethren and people of Iowa are kind and hospitable, and a preacher with a small family would get plenty of provisions, but he will need more than provisions. I cannot help but sympathize with the brethren in Iowa and Illinois.

There ought by all means to be a good, able preacher sustained in each of those States; and it is a shame for the churches in the East, that they will not enter into this enterprise. In fact they are standing in their own light by not doing it. If they would sustain a preacher or two in those States, for a couple of years, they would then probably be able to get along themselves, and by proper management, in a few years we would have a strong hold in those new countries. Why is it that the brethren who have the means will not wake up to this duty? The Lord is giving many of them from \$400 to \$800 of an income annually, and yet they cannot give ten—no, not five—no, not even one dollar a year towards having the Gospel, and the Church extended into those new countries. Can it be possible, brethren? Do wake up to this matter. God will reward you, if not in this world, you will get it an hundred fold in the world to come.

There are many of our dear brethren and sisters, in the States of Illinois and Iowa, who are suffering for the want of a preacher of the Church of God. And beside this, there are many poor sinners there, whom your liberality might be the means of converting to God and getting to heaven. Will not the Deacons exert themselves in this matter, and see if there are not some good brethren and sisters in the congregations who will subscribe towards this laudable cause? And if so, collect and forward it to the Standing Committee, to hand it over to whoever they might send to Iowa or Illinois.

I tender my love and best respects to all the brethren and sisters in Iowa. I done all that I could to get the Eldership to send a Missionary to Iowa, and also one to Illinois; but they could and would do nothing at that time; and that is the reason that I am not returning to Iowa this Spring to continue as preacher. I could not get as much money in Iowa as would pay for keeping my child. In conclusion I would say, with all good feeling to brother J. Hawk, that I enter my protest against meddling with other men's temporal affairs, through the public prints.

Yours, in Christian love.

E. LOGUE.

Letter from Brother J. Marks.

NEWBERRY TOWNSHIP,
York county, March 24th, 1849.

BROTHER J. WINEBRENNER:—

I TAKE up my pen to write a few lines for the satisfaction of myself and some of the brethren. I saw in the last number of the Advocate, a letter from a certain person signing himself An Observer, stating the particulars of the meeting at Newberry.

"Some few," he says, "professed to find peace, by believing in God with their whole hearts. The Church has also been revived and built up. The preaching brethren in attendance were brothers Crawford, Kister and Mateer. The brethren think that if the meeting could have been kept up longer, that more good might have been effected." Our friend says, if not entirely extinguished, our friend says, if not entirely extinguished, was suffered to slumber to an alarming degree here.

This, I think, is a mistake. The brethren have kept up their meetings regular through the week, and on Sabbath, and have had some good meetings.

I saw also a piece in the Advocate on Church Music. About this there is a diversity of opinion. Some say that it is a Note Book that you have in contemplation of publishing; others say not. I wish you to explain this in your next number, if you please, for the satisfaction of myself and others.

Yours, in love,

J. MARKS.

REMARKS.

If our call on the Amateurs of Music, to send us choice and popular pieces of Church Music, is carefully read, we think it can be understood without any explanation, note, or comment. Yet, if it is not understood, we can solve the ambiguity, by saying we intend publishing, by the leave of Providence, a Church Note Book, for the use of the Churches of God, Sabbath Schools and Singing Societies. The pieces of Music we have asked for, are intended for that work.

If singing is a part of Divine worship, we think it ought to be understood, and performed in the best possible manner. In this delightful, holy and heavenly service, Churches and Christians are greatly deficient, in our judgment, and we hope there will be reform and improvement.

EDITOR.

Letter from Elder John Hovis.

SLIPPERY ROCK, Pa., March 26, 1849.

BROTHER WINEBRENNER:—

I AM now on my last round on the Venango and Harmony Circuit, which I have been traveling for one year, in connection with my much esteemed friend, brother J. M. Klein, and truly I have felt and saw that our labors for the past year have not been in vain; some sixty or seventy having embraced religion during the past year, at the different places in which we have labored as instruments in the hand of the Lord.

As for my part, I have been kindly treated by the dear people whom I feel much attached all around the Circuit; and my prayer is that the good Lord may ever bless and keep them faithful unto the coming of Christ, that they may be presented blameless before him at his coming, giving neither spot or wrinkle in their garments. Amen.

Yours, in the bonds of love,

JOHN HOVIS.

Letter from Elder M. F. Snavely.

NEWBURG, Pa., March 20, 1849.

BROTHER WINEBRENNER:—

PARO me for my delay in sending in my Biographical Sketches. I have a little too much business on hand, to write at present. However, I expect to be in Harrisburg some time the beginning of April, and if I can, I shall bring them along.

Moreover, I would inform the Brotherhood we expect (if God will) to arrive in Harrisburg on the 18th day of April, ready for migration, where and when we expect to meet brother John Eberly, and family, from Chambersburg, to accompany us to Burlington, Iowa,—where we expect to land and look around. Most likely we will have to stay at least over night in Harrisburg, perhaps longer, before we can start from there for the West.

Elder Jacob Lininger was with me on the night of the 14th inst. Himself and some five or six families will leave the mountains

about the first of October next, for the beautiful plains of Iowa. *Cheer up brother Hawk, we are coming!* The brethren in the West need not think that they will always be alone there. No, no! Neither need they think that they (alone) shall always enjoy those beautiful paintings of the finger of God. I mean the delightful flowers on the prairies. I expect (God willing) to see brother Hawk this side of the first of June yet, and brothers Kepford and Bechtle too.

Where we may finally settle I do not know as yet. We thought it policy to stop somewhat East, until we can look round and further see.

I hope those brethren of brother E. Logue's former charge will come and hunt us up, as soon as we arrive, and become acquainted, and I will try to give them a preach occasionally. So then, Farewell.

More anon.

M. F. SNAVELY.

OBITUARY

Sister CATHARINE DAWSON.

DIED, at Philadelphia, on Saturday, the 24th ult., Mrs. CATHARINE DAWSON, in the 47th year of her age.

Sister Dawson, though a doubting disciple, was truly a mother in Israel. Her house, hand and heart were always open, to receive and entertain the brethren. We trust she will be found in the day of judgment, among the blessed of the Father, to whom the Judge of all will say, "Come ye blessed of my Father, &c., for I was hungry, and ye fed me; thirsty, and ye gave me drink; I was a stranger, and ye took me in," &c., &c.

Her son, John B. Dawson, writes concerning her death, as follows:

On Tuesday last, (27th inst.,) I committed to the silent tomb, my own dear mother.—Her end was exceedingly calm, she passed away without the slightest struggle, and I have every reason to believe, that to-day she rests sweetly in the bosom of her Redeemer.

OBITUARY

Sister SUSANNAH DIEHL.

DIED, at Highspire, Dauphin county, Pa., February 20th, 1849, Sister SUSANNAH DIEHL, aged 27 years.

Our beloved Sister fell asleep in the Lord. Her end was calm and resigned. Her sufferings were great, for better than a year; but, thank God, she is now relieved from all her sufferings. She has left an affectionate husband and child, and a large circle of friends and relatives to mourn her loss.

In the death of Sister Diehl her husband has lost an affectionate wife, her friends a beloved companion, and the Church a pious member. But their loss is doubtless her eternal gain. Funeral services by the writer.

T. STROHM.

NEWS DEPARTMENT.

Travelling by Water.—The distance from New York to San Francisco, *via* Cape Horn, is 17,000 miles, and requires usually 150 days to accomplish it. From New York to Chagres is 2,000 miles; across the Isthmus to Panama, 50 miles, and then by water to San Francisco, 3,400; in all, 8,500 miles, which is travelled in 40 or 50 days.

Convention of Inventors.—In the Convention of Inventors which assembled last month at Baltimore, all sections of the Union were represented, and much harmony and good feeling prevailed. A committee was appointed to visit Washington and urge upon President Taylor the importance of choosing for Commissioner of Patents, a man of practical and scientific abilities, in preference to a lawyer or a statesman. The Convention recommended the Inventors' National Institute of Baltimore to the support and encouragement of capitalists and inventors. A committee was appointed to draw up a code of Patent Laws to be presented to a convention of inventors and capitalists to assemble in Baltimore before the next meeting of Congress.

Emigration to California.—There is every indication that the emigration to the gold region, via St. Louis and the Plains, this spring, will be immense. We have no means of estimating the number who contemplate, or are desirous of going by this route; but we have evidence, in letters and other communication to ourselves and others, that justifies us in saying that the number may be set down at from fifteen to twenty thousand. This estimate is founded chiefly on what we know of the spirit of emigration in this and the neighboring States.

In our own and several of the adjoining States, we have information that in nearly every county, companies of five, ten and upwards, are forming.—*St. Louis Republican.*

Duelling Prohibited.—President Taylor and his Cabinet have decided that every officer of the Army and Navy, and every man connected with the civil service of the Government, shall be removed from office if he engage in a duel. The President is said to have remarked that he had served forty years in the army, without engaging in a duel, and that a blackguard who would insult a gentleman, was not worth the powder it would take to shoot him, even if there were no crime in doing so.

"Colored Gold-Diggers."—John Routh, of Texas, La., is about leaving for California, with twenty-five selected negroes, to dig gold. The Memphis Eagle also says that several others from that section have taken servants along with them.

Now if nothing else will avail, we hope the good people of California will meet in Convention, form a State Constitution, excluding slavery, and send their representatives here next Congress, asking admission into the Union.—*National Era.*

Homestead Exemption in Ohio.—A law has been passed by the Ohio Legislature, exempting a homestead from execution not exceeding six hundred dollars in value, to take effect from and after July next.

Steamboat on the North Branch.—Some enterprising citizens in Tunkhannock, Wyoming county, have just had a steamboat constructed, to ply upon the Susquehanna at that place. It has been built by Messrs. Converse & Avery, of that place, and is now nearly ready to receive its machinery, which has been made by Messrs. Neafie & Co., of Philadelphia, and will be immediately despatched. The boat is 128 feet in length, 22 feet beam and 8 feet hold. The entire cost will be about \$6,000.

Cholera in New Orleans.—We regret to learn by private advices from New Orleans, that the cholera is rapidly extending its progress in that city, and that all classes are subject to its attacks.

MISCELLANEOUS.

RULES FOR PRESERVING HEALTH.

Temperance, Cleanliness, and Pure Air are essential to Health.

RULE 1. Very often open the windows and doors of rooms; and let the air go through.

2. In the morning open the bed room door and window, and let the air pass over the beds, at least half an hour before they are made up.

3. Sponge the body with cold water, or bathe every day.

4. Sweep out all rooms, passages, and stairs every day, wash them once a week, whitewash at least twice a year.

5. Use as much water in your house as you possibly can.

6. Never live on poor food in order to obtain money for drink.

7. Walk in the open air as often as you can.

8. When there is any fever or small-pox in your house, keep the rooms well aired, and separate, if possible, the healthy from the sick. Do not then go or send your children into other people's houses unnecessarily, nor let others come into yours.

9. Whether the patient dies or recovers, wash every article of clothing or bedding used. Get a bottle of solution of chloride of lime, sprinkle the bed and floor with it, and keep a plate of it at the foot.—Bury the dead without an unnecessary delay.

Lastly, remember that cholera fever finds out the drunkard and fasts on him.—*Journal of Public Health.*

WHY I TAKE A RELIGIOUS HER.

1. Because I love to hear out the kingdom of Christ, its advancement and prospects.

2. Because I need to be often told to duty personal, social, public. Often warms my heart and excites to pray.

3. Because I should know how to pray intelligently for the church and for the world.

4. Because I ought to know what times require of me, how I should labor and how I should give.

5. Because it helps me to understand many things I hear in the pulpit and conversation.

6. Because I wish my children to be intelligent, having enlarged and liberal views.

7. Because I would have my children, for their own good, their happiness, their salvation, cultivate an interest in the kingdom of Jesus.

8. Because I desire my children should be trained for usefulness.

SECRETS OF THE LADIES.

As you are fond of having flowers in the room, you will, perhaps, be glad to know how to preserve cut flowers as long as possible. The most simple rules are, not to put too many flowers into one glass; to change the water every morning, and to remove every decayed leaf as soon as it appears, cutting off the ends of the stems occasionally, as soon as they show any symptoms of decay. A more efficacious way, however, is to put nitrate of soda into the water, about as much as can be easily taken up between the forefinger and thumb, put into the glass every time the water is changed, will preserve cut flowers in all their beauty for above a fortnight. Nitrate of potash, (that is, common saltpetre,) in powder, has nearly the same effect, but is not quite so efficacious.

DO THINE OWN WORK.

'Know thyself, and do thine own work,' was the injunction of Plato. Never was precept uttered by a man partaking more deeply of the philosophy of wisdom.—There should be no drones in this world. All persons have their own peculiar work to do, and they should do it in their own proper persons. Those who best know themselves will be the most ready to do their own work. How many allow themselves to stagnate, rust, rot, perish, body and mind, in their vain endeavors to get others to do what none but themselves can do? Alas, they know not themselves! Nature has assigned to every living thing its own appropriate sphere of duty and labor. Happy are they who seek diligently to learn the one, and work faithfully to perform the other.

CHURCH VENTILATION.

After service the doors and windows should be opened for the escape of impure air. The same should be done in the morning, several hours before preaching commences. Fill your stoves with wood; throw open your doors; let down your windows (for church windows should let down) and permit the cool, fresh air to circulate plentifully through the room. Don't be afraid, Sexton, of the frosty breeze of January. Keep your stoves going. Close up about an hour before the time of service, and you will have a comfortable, healthy room, and my word for it, you will not have so many "church sleepers."

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 25th ult., by Rev. C. W. Schaeffer, Mr. SOLOMON MANLEY, of Hummelstown, to Miss BARBARA BRUBAKER, of Harrisburg.

On the 29th ult., by the same, Mr. JEREMIAH R. DOUGLASS, of Middle Paxton, to Miss SARAH A. LOOVER, of Harrisburg.

On Thursday, the 22d ult., by Elder M. F. GAVELY, Mr. JOHN STOUTER to Miss MARGARET ELLEN KERNER, both of Cumberland county.

On Wednesday, the 28th ult., by the Rev. Wm. R. De Witt, Mr. THOMAS COUCH to Miss MARIANNA BEADER.

On the 29th ult., by the Rev. A. H. Kremer, Mr. C. H. LONG to Miss ANN, daughter of Joseph Schrom, Esq., all of Carlisle, Pa.

On the 17th ult., by Elder Thomas Strohm, Mr. HENRY KIMMEL to Miss ELIZABETH SHUSTER, both of Schuylkill county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on Monday, April 2d, CATHERINE MAY, only daughter of William T. and Agnes Sanders, in the 3d year of her age.

At his residence in Philadelphia, on the 22d ult., after a lingering illness, Rev. HENRY R. WILSON, D. D., formerly Pastor of the Presbyterian Church at Shippensburg, in the 66th year of his age.

At Mansfield, Ohio, on the 24th ult., Mrs. CATHERINE BLYMIE, aged 75 years, formerly a resident of Shippensburg.

RELIGIOUS NOTICES.

Appointments.

Brother A. D. WILLIAMS, from Clinton, N. Y., will preach at the following places, Providence permitting, in order as follows, viz:

Elizabethtown, Monday evening, April 16th.	
Bainbridge, Tuesday " " 17th.	
Middletown, Wednesday " " 18th.	
Shiremanstown, Thursday " " 19th.	
Mechanicsburg, Friday " " 20th.	
Harrisburg, Sunday, (day and evening,) April 22d.	

Milltown, Monday evening, April 23d.
Linglestown, Tuesday evening, April 24th.

N. B. The brethren of the aforesaid churches will please to receive and assist brother Williams as it becometh saints. As he travels by public conveyance, he will, of course, be dependent on the brethren for private conveyance to all such places as he cannot reach, conveniently, by public conveyance.

PROTRACTED MEETINGS.

A protracted meeting will be held, Providence permitting, on Whitsuntide, at Rohrer'sville, Washington county, Md. The brethren and public generally are invited to attend.

Religious Notice.

A Camp-meeting will be held on the old camp-ground, near Rome, Noble county, Ind., commencing on Thursday, the 7th of June, 1849.

Who will attend? We do hope that those brethren in the ministry who calculate taking a tour to the West will make their arrangements so as to assist us in holding this meeting. THOS. HICKERSELL.

Ohio Standing Committee.

The Standing Committee of the Ohio Eldership will meet, according to previous appointment, at Father Briggles, near Ashland, Ashland county, on the first Monday in May.—Those who have proposals for Camp-meetings will please send them in by that time.

The brethren are requested to meet on the previous Saturday, and make their arrangements to stay some time, for the purpose of holding meeting with Father Briggles.

A. MCGREW.

